

The Lutheran.

God's word and Luther's teaching now and nevermore perish.

Fifth year.

1848-49.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

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Redigirt von C. F. W. Walther.

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Editor's note to the fifth volume of the "Lutheran".

"Forward! Forward!" so it resounds from all sides in our days. So cry now not only the friends of light, but even the "believing" Protestants, nay - O wonder of the nineteenth century! - even the Pope himself is now shouting from his high chair. On the other hand: "Back, you Lutherans, back to Luther, to his Reformation, church and doctrine!" so the "Lutheran" from his four years of wandering through the local congregations has called out again and again. This, of course, has been a rather nasty criticism of the beautiful harmony that has finally come about in the world. But for this reason, too, the "Lutheran" has hitherto fared quite badly. The friends of light have declared him to be an enemy of light and freedom, the papists have banished him as an apostate from the church, and the Unionists have struck him off the list of true Protestants as a narrow-hearted fanatic, as a born-again Old Lutheran. Should now, some of our dear readers may say, the poor abandoned and outcast "Lutheran" have the courage, in his Back! Back! even in his new year's course? Should he not perhaps have come to the conviction that we are now living in the age of progress, and that it is therefore foolish to want to remain behind alone, even to go back?

It is obviously necessary for the sake of honesty that the dear readers, before whom the "Lutheran" appears again with the present number, are not left in the dark about this point. So we say it here and now in this preface to the new issue: Yes, also in the new issue the "Lutheran" will stick to its old slogan: Back! Back to Luther, his Reformation, church and doctrine! if God wills it. But so that the dear readers can read the "Luthe

If we do not misunderstand the "Lutheran" in this and do not interpret his doing so as an evil stubbornness, we want to say a little about why true Lutherans cannot avoid returning to the Reformation founded by Luther and the doctrine preached by him, and indeed why all who still want to be Christians should return to it with the "Lutheran."

In order to be as brief as possible, we will only point out two main reasons for this. The first is because Luther was obviously a messenger of God and called by him to the work of reformation; the second is because Luther obviously taught nothing but the eternal gospel again.

If it is certain that Luther was a messenger of God and called by Himself to the work of reformation, then it is also, we believe, undeniable by any man who still believes in God that all true Lutherans, all who want to be Christians, should return to the church reformation founded by Luther and to the doctrine preached by him and thereby faithfully hew to death. For if Luther was sent and called by God Himself to so high a work, that which the Lord says of the apostles is also true of him: "He that heareth you heareth me, and he that despiseth you despiseth me: but he that despiseth me despiseth him that sent me." Luc. 10:16.

The papists know this well; therefore they have always endeavored to prove that Luther had no vocation in his work. They say: Who told him to cause such a great commotion and division in Christendom? Had he not sworn to remain faithful to the Roman Church? How, therefore, was he permitted to become her enemy, to fall away from her, and to destroy her?

To this we reply: Luther was indeed called to the work of reformation, first in an ordinary ordinary way, but also in an extraordinary extraordinary way.

A proper profession for the service of the Church

Luther received at different times. First, when he was ordained a priest in 1507, then appointed professor of divinity at the university in 1509, then made a doctor of sacred scripture in 1511, and finally, in 1512, he was elected preacher and pastor of the city church in Wittenberg. In accepting these appointments, Luther pledged allegiance to the pope and his church, but at the same time and above all, he swore allegiance to God and his word, to Christ and his church. When he became a priest, he was called, among other things, "We give you power to teach the Word of God," and when he became a professor, "It is now your duty to interpret the law of God and to live the book of life." When he became Doctor of Holy Scripture, he had to speak with his hand raised to God: "I swear that I will not recite strange doctrines condemned by the Church and annoying to pious ears," and when he had shortly before become Licentiate: "I swear that I will defend the evangelical truth to the best of my ability." Luther, therefore, as a pope, because he lacked complete knowledge at that time, may have taken other vows contrary to God's Word and the true church, but these could bind him as little as the ungodly promise which a robber made to his captain; moreover, those ungodly vows were annulled and invalidated by oaths for God's Word and for the general Christian church. For this reason, Luther often took comfort in the fact that he had made a vow in his own right when he was challenged, and he made frequent reference to it in the presence of everyone. When, for example, the papist mass was not to be abolished in the collegiate church at Wittenberg in 1523, he addressed his congregation from the pulpit with the words: "I have been called by you to the office of preaching, and have a divine command that I should feed the congregation of God here with the pure word; for this reason, it is my duty to be serious about it, so that such trouble and annoyance may be avoided in the church."

Collegiate Church be turned off." (Werke. Hall. A. XIX, 1443.) Furthermore, when in 1530, after the Diet of Augsburg, a harsh imperial edict was issued, by which

papal abuses were to be confirmed, Luther wrote boldly against it, and finally added: "I was called and forced to this, that I had to become a doctor, without my thanks, out of pure obedience; then I had to accept the office of doctor and swear to my most beloved Holy Scripture, and vow to preach and teach it faithfully and loudly. Over such teaching the papacy has fallen in my way and has tried to prevent me ... (But) I will go in God's name and calling upon the lions and vipers, and tread under foot the young lions and dragons, and this shall be done beginning at my life, and after my death." (16. 2061.) In another place he writes: "Here perhaps thou sayest unto me, Why then teachest thou with thy books in all the world, seeing thou alone art a preacher at Wittenberg? Answer: I have never

liked to do it, nor do I still like to do it; but I was first forced and driven into such an office, since I had to become a Doctor of Holy Scripture, without my thanks. Then I began, as a doctor, at that time by papal and imperial command, in a common free high school, as befits such a doctor according to his sworn office, to interpret the Scriptures for all the world and to teach everyone; thus, after I came into such an office, I had to remain in it, and I cannot yet go back or leave it with a good conscience, even though the pope and the emperor banished me from it. For what have begun, as a doctor, from their command and profession, I must truly confess to my end, and now I cannot remain silent and stop. Even though I am not such a doctor, I am nevertheless a called preacher, and may well have taught my own with writings. Whether others have desired my writings and asked me for them, I have been obliged to do so, for I have nowhere penetrated myself with them, nor have anyone desired or asked me to read them. *(Ib. V, 1062. 63.) Finally Luther writes: "I have often said it, and still say it, that I would not take the world's good for my doctorate, for I should truly at last despair and despair in the great heavy matter that lies upon me, where I began it as a lurker's hut without profession and command, but now God and all the world must testify to me that I have done it in my own way.

*) In the passage quoted, Luther continues: "Just as other pious pastors and preachers write more books, and neither prevent nor drive anyone to read, and thus also teach and call all over the world and yet do not, like the loose, unappointed boys, sneak into foreign offices without the knowledge and will of the pastors, but have a certain office and command that drives and compels them. May the dear brethren in office feel awakened by this, if God has given them gifts, to serve the church also with letters, and to use them faithfully for the benefit of our "Lutherans"!

I have publicly begun my doctorate and preaching ministry and have led it until now with God's grace and help. (16. XX, 2080.)

If, however, Luther had had no other and higher profession than the ordinary profession of serving the church as a preacher and doctor of the Holy Scriptures, he would certainly have had the right to publicly punish the errors that were on the rise, but would he have possessed the ability to carry through such a great work as the Reformation? Certainly not. But Luther was also extraordinarily called and chosen by God to carry out this work; for we see this partly from the extraordinary gifts with which God had equipped him, and partly from the glorious success, far exceeding all human thoughts, with which everything he undertook in the name of the Lord was finally crowned.

The one through whom a true Reformation was to come about must, of course, possess both a deep insight into the corruption that had been torn down, as well as a living, more than ordinary knowledge of the beatific doctrine, a penetrating eloquence, a comprehensive knowledge of the original sacred languages, the most heroic faith, and the most excellent self-denial. But we find all these things together in Luther. First of all, God made it necessary for him to convince himself with his own eyes and ears of all the kinds of destruction that were then prevailing. He had therefore not only to be educated in low and high schools, that he might here observe the blindness of the highest guardians over the doctrine of the church; he had also himself first to spend a long time in the nooks and crannies of the monks, that he might here see how the most abominable sinful service was veiled in the garb of sanctity, and that one might not, as he himself says, have to "flaunt against him as one who condemns unknown things." By God's providence he also had to be sent by his monastic brethren through all Germany and Italy to Rome, to the steps of the papal throne, that he might see for himself that everything, from the pope and his cardinals down to the least priest, was full of hypocrisy, lies, deceit, mockery of religion, and the most offensive sins. With all these experiences of the deepest decay of the church, however, God also brought Luther to the realization of his own ruin and his own misery, awakened in him a fierce desire for deliverance from the papal darkness and for the right doctrine of the way to salvation, made him at last find the holy book of the Bible and, after the heaviest temptations and anxieties of heart and mind, powerfully feel and experience the divine power of the Gospel itself to comfort, refresh, strengthen, purify and sanctify his heart, in a word, to make him blessed; that he might say with David: "I believe, therefore I speak," that is, what I preach I have myself experienced. So God first reformed

Luther's own heart thoroughly before he used him as an instrument of church reformation. But God also enlightened him in such a way that, according to the unanimous testimony of all the divine scholars who came after him, even Zwingli and Calvin, he understood the Holy Scriptures so thoroughly and knew how to wield this sword of the Spirit like no church teacher before or after him, not even Augustine and other highly learned church fathers. Zwingli once wrote, "Luther is such an excellent champion of God as never was in a thousand years on earth." Calvin wrote: "This, I pray, you will consider, what a great man Luther is, and by what great gifts he is distinguished, with what skill and penetrating power of teaching he has hitherto been calculated to overthrow the kingdom of Antichrist, and at the same time to spread the doctrine of salvation. I often used to say, though he called me a devil, yet I would do him so much honor as to acknowledge him an excellent servant of God." Even a man regarded by the papists as the greatest scholar of his time, named Erasmus, has confessed: "A more correct interpreter of Scripture among all those of whom there are writings after the apostles, there is not, than Luther. He is so great that I learn more from reading one page of him than from the whole of Thomas." The blessed famous Württemberg theologian Brentius wrote: "Luther alone lives in his writings; we are all, in comparison with him, like a dead letter." The great Dutch linguist Masius has confessed: "There is more thorough theology in one leaf of Luther's writings than often in a whole book of a church father." In addition to this excellent knowledge of the doctrine of salvation and the gift of presenting and defending it, Luther also had an extremely thorough knowledge of the ancient languages, so that he was able to translate the Bible into the German vernacular so beautifully, so clearly, and so fluently that the simplest person can read and understand the Word of God, and the most learned person can find more in it than in many hundreds of extensive commentaries (interpretations). If we now add to this Luther's Small Catechism, we must say that if Luther had accomplished nothing else but the translation of the Bible and the Small Catechism, he would already have to be considered the most influential reformer of all time, confirmed by God Himself, for the influence of these two works on the transformation of all Christendom is completely incalculable.

But God expressed to Luther even more seals that he himself had chosen him to be the reformer of his church and had called him in an extraordinary way, and to this belongs especially the unparalleled heroic faith, combined with the most excellent self-denial, which God had given him. A weak believer and a fearful man would obviously not have been fit to be a reformer; a reformer must have all the

He had to expose and punish the sin and error of the high and low, of the spiritual and secular authorities, with an undaunted heart; he was not allowed, like Melanchthon, to be fickle and despondent; he was not allowed to shy away from the wrath of all the powerful heirs and all the infernal gates, indeed he was not allowed to be afraid of death and the most terrible tortures of a martyr. And this heroic faith we find in Luther in incomparable degree. He was gladly ready at any moment to lay down his life for the sake of the Gospel, only he was always afraid that God would not consider such a shameful sinner, as he called himself, worthy of this high honour. The Pope of Rome, before whom the Emperor had to tremble, was naturally also a fierce enemy of the Reformer, cited him to Rome, put him under ban, cursed him as a heretic, and threatened him, if he did not recant, with the so-called apostolic and imperial sword: Luther remained undaunted, even burned the Pope's bull of excommunication and all church law in the open street before Wittenberg, amidst a great crowd of astonished witnesses. The emperor summoned him to Worms to stand before him and the estates of the empire and answer for himself; then everyone trembled - except Luther. All his friends begged him to flee, for he knew how Huss had fared in Costnitz; but Luther declared: "Even if his enemies made a fire that reached to heaven between Wittenberg and Worms, since the emperor had summoned him, he would still appear through it and in the name of the Lord, and kick the behemoth in his mouth, in his great teeth, confess Christ and let him rule. And if there were as many devils in Worms as there are tiles on the roofs, he would still enter. And if he had a thousand heads, he would rather have them all cut off than recant and deny Christ." Shortly before, he had written to Spalatin: "If I am called, I will, as much as is in me, gladly let myself be led away sick, if I could not come in good health. He still lives and reigns who preserved the three boys in the Babylonian king's furnace; but if he will not preserve them, it is a small thing for my head if it is held against Christ. Here ye have my counsel and opinion. Expect everything from me, except fleeing and recanting. I will not flee, much less recant. As my Lord Jesus gives me strength." Luther proved himself in this way not only in hours when his zeal flared up, but always in all the perilous situations of his whole life. Very often Luther saw himself abandoned by all his own, he saw all pusillanimously despair of the good outcome of the cause, he saw how all wavered: he - stood firm, like a rock, even was quite cheerful in the hours of the greatest danger; while the Emperor was conferring with the princes how the "Lutherans" were to be exterminated by cunning or force, Luther was joking at home with his "Lutherans.

hesitant friends. We do not hear that Luther, after he had come to full knowledge, was even once uncertain of his doctrine, only once doubtful about the outcome of his work, or only once timid because of the crowd, or power, or bloody counsel of his enemies. When it seemed as if he and his cause were completely lost, he joyfully sang songs of victory and mocked with Elijah-zeal his victory-drunk enemies as miserable water bubbles, even if they were pope, emperor, kings and princes. As childlike and humble as his language was when he spoke to God or to friends of the gospel, as terrible as God's weather was his language against the hardened enemies of the truth. How can one explain Luther's unprecedented, truly ironclad, unshakable heroic faith, unless one assumes that God equipped him so extraordinarily that he could carry out the work to which he had been chosen?

(Conclusion follows.)

(Sent in by missionary P. Cråmer.) Frankenmuth, Cass River, Mich. in August, 1848.

Since you dear readers of the "Lutheran" always remember our mission so diligently with your gifts of love, I cannot help but inform you from time to time about the status and the blessed prosperity of the same. Thereby I have the good confidence to make you hearty joy with the simple narration of what the Lord works here with His word and grace, because Christian people cannot help rejoicing about the spreading of the kingdom of God among the Gentiles with their Saviour. And then I also intend to draw you more and more into our blessed business of love by inciting you to faithful prayer and friendly help. May the Lord, the merciful God, give His blessing that the following lines also correspond to this double purpose.

I would like to tell you most of all about our little hopeful plant nursery, about the Indian children who have been handed over to us for schooling and instruction, and of whom we have now already baptized 19. When I recently returned from the Synod after a month's absence, they rushed to meet me with such joyful haste and such joyful shouting that I had to take them to my heart with fresh new love, and what is more, the Lord Jesus loves the children who have been brought to Him so much, and expressly says: "Let the little children come to me, and do not hinder them, for such is the kingdom of heaven. - Verily, he that hath ever had occasion to observe such little wildlings in their woods, creeping about the huts of the aged, covered with filth, filling the air with a piercing noise, and fleeing into the thicket like timid deer at the sight of a white man, and were he to find here their 20 washed and combed clean, their

who would see them rush to our German school with their reading and slate boards and hear them join in the German morning songs and prayers with a loud throat, how they then learn to spell, read, write, and count in German, but then move on to religious and English instruction, as they recite the small Lutheran catechism in their mother tongue, and spell two- and three-syllable English words with quite some fluency - who would see them sitting so joyfully at their simple midday meal, and observe them in the afternoons in the free lessons, when the boys are out hunting birds with bows and arrows, or hurrying into the woods for berries, or while the girls are busy sewing and knitting, are now and then playfully urged to work in the garden and in the field; - ...who in the evening would hear their faithful "good night"...

whoever experiences a Sunday here and sees how most of them freely attend our German services and devoutly pray the Lord's Prayer and the faith with us; - but then all together sing songs in the Indian language at their own services, pray loudly and decently, and listen attentively to the lessons from the First Book of Moses and from the Gospels. Whoever looks at all this with a benevolent eye should rejoice with us and thank God that He has made us worthy to be instruments of His mercy to these poor children. But for this very reason every honest Christian soul must certainly be indignant at the deceitfulness of Satan, who has already tried several times to steal the confidence of these children from us through lying rumors from the mouths of Methodist Indians. Recently, for example, a girl who was already on her way to us was turned away from us by the shameful slander that there was a beating as thick as an arm in our schoolroom with which we were beating the children to death (!). Then, in addition to all the pleasant things, there are also many things that weigh heavily on us and that need to be recommended to your intercession. I will mention only the one great misery, that the children are so often taken home by their misguided parents. As a rule they promise to send them back after 10-14 days, but not infrequently they keep them at home for 2-3 months, since when they finally return we often have to start all over again with them. -

We are also gaining more and more entrance among the old Indians, notwithstanding the malice of our enemies. The best and most gratifying proof of this in more recent times is that the chief on the Pine River himself has desired that we should live in his

He wanted to build a schoolhouse in the village and come there to teach not only the children of his gang, but also the old people themselves. We did not let ourselves be told twice, despite our meager means. A house has already been erected there and Missionary Baierlein has left with the interpreter. The first Sunday that he held a meeting there to preach the word of the cross to them, he counted about seventy listeners. Let us pray diligently that the Lord may give power to his words, and open the ears and hearts of many, that they may turn from darkness to light, and from the power of Satan unto God, to receive forgiveness of sins, and an inheritance with us, who are sanctified by faith in Christ. - Another chief, whose son is also in our school, has asked us to buy him a piece of land, which he wants to pay off with the money they still have to receive annually from the United States. This wish has also been granted, and they have already begun to clear a piece for regular cultivation. The Indians on our mission land have also been encouraged by the beautiful fruits of their diligence, which the Lord has given them this year, to prepare another piece of land for the coming year. Besides this, of course, the Methodists do not celebrate doing their old mischief. Not only do they continue to plow other people's land with great shamelessness, but they also continue to use the old lies, such as that the Indians will be taken away if they do not become Methodists, that they will not receive any more money, and the like. In doing so, they often do nothing more than quickly fabricate them into Methodists by all kinds of persuasion, and then shamefully neglect them, either not instructing them in God's Word at all, or immediately appointing preachers from among them who themselves know nothing at all about the Word of God. Thus they recently converted a boy who had escaped from our school, who could not even learn the Lord's Prayer by heart, not only very quickly, but also immediately made him a preacher of the Word, which he cannot read, let alone teach, and of which he has only heard them howl a few times. But he has a good throat and can shout well, so he has the necessary qualities of a Methodist preacher. - Here it is indeed necessary to pray against it, and earnestly beseech the Lord that He will confess our good cause, which is His own, and that He will control this mischief in mercy. So pray diligently with us, and also help in other ways, especially since so little help can now be expected from Germany. We recently read that the Barmen Missionary Institute has already had to close for lack of participation. Basel is also said to be in a sad state. This does not bode well for the poor Lutheran mission, either.

we hear that the Nuremberg Centralverein is becoming more and more inclined to support the Lutheran mission more strongly in the future with its Lutheran funds. May the Lord, the merciful God, promote the work of our hands, and open the hearts of many, that we may become more and more a people diligent in good works, and that through us also His name may be extended more and more, and the kingdom of darkness, as much as is in us, may be destroyed. A. C.

The Light Friend.

It will be known to the dear readers in the East that here in the West we have only one man who honestly takes care of the spreading of the Light among us, namely Mr. Mühl in Hermann, Mo., who out of great modesty does not even call himself a Lightman, but only a Lightfriend; just as from time immemorial the great sages have not called themselves Sophens (wise men), but only Philosophers (friends of wisdom). Everyone will understand that in such difficult circumstances we have only ever been sparsely supplied with light here, and that the West has thus had to remain the dark side of North America up to this hour. But - who should believe it? - unfortunately, even among the "friends of light" there has been so little receptivity for light and enlightenment that even the only light shining for us suddenly went out completely several moons ago for lack of the known necessary fuel, the dear money. What ghastly darkness has settled over the entire West from this time on, the dear readers will refrain from describing to us. But what happened? The aforementioned Mr. Mühl, who has already made so many sacrifices for the cause of enlightenment, has now crowned his noble zeal and - only grateful posterity will know how to fully appreciate it - has himself understood the humiliating business of going from town to town and taking refuge in the charity of all friends of light in the interest of the Western world to be enlightened. As a result of these efforts, Mr. Mühl was once again able to let his light shine anew, and we have again received a sample of this in the latest issue of the "Lichtfreund", which has been revived. As it always happens in the world, however, that one misfortune seldom comes alone, so it has unfortunately also happened to Mr. Mühl. He has had the misfortune of being attacked, probably by a darkie in disguise, who has made himself a Lichtfreund, to receive a correspondence from St. Louis which probably has no other purpose than to deal a new death blow to the poor "Lichtfreund" who has barely escaped death and is barely breathing again. Thus we read in the latest number of the same:

"Inquisition System of the Old Lutherans. From St. Louis we are told of the nature

of the Old Lutherans, the following incident was reported, which is reminiscent of the inquisition system in the Roman Church of the past, and deserves to be communicated." "A man of the said old Lutheran congregation had sinned against the sixth commandment, and for this reason, after having been the subject of several sermons in the church, was expelled from the fellowship, and that after a complete ban had been pronounced upon him, in which, according to the report which has come to us, it was said, "That no one should receive the outcast under his roof, and support him in his civil business."

Mr. Mühl, in his good-naturedness, now accepts this report as a true one, and in what follows, he proficiently lies the text to the so-called Old Lutherans in St. Louis, by instructing them that "the church is a moral institution, and therefore its means of punishment may only be moral ones. The whole admonition is so serious that one is truly moved with pity to see how unsuspectingly the most unfortunate of the speakers has again fallen into the trap laid for him by a prankster. We can assure you that not a word of what the so-called Old Lutherans in St. Louis are accused of here is true. They know quite well that the church ban may not include any secular punishment and therefore may not have any detrimental consequences for the civil life of the banished person. The Lutherans in St. Louis are, of course, better acquainted than the Light Friend, who is a great enemy of all ecclesiastical symbols, with such sayings of their church as the following:

"The great spell," as the pope calls it, we consider a fair secular punishment, and belongs nothing to us ecclesiastics, but the Small, that is, the proper Christian ban is that manifest, stiff-necked sinners should not be allowed to come to the sacrament or other fellowship of the church until they mend their ways and avoid sin. And the preachers shall not mix into this spiritual punishment or ban the temporal punishment." (See:

Christian Concord Book. Edition by Ludwig in New York. Page 311.) -

We sincerely hope that the prostitution which Mr. Friend of the Light must almost innocently experience at the hands of a pretended friend may serve to make the former not only purify himself in the best possible way by recanting, but also henceforth take better care not to make his "friend of the Light" a bearer of darkness, for only truth is light, but lies are darkness.

Church consecration.

Last Sunday, the 10th of Trinity, we had the joy of being able to dedicate our newly built little church at Waterloo, Monroe Co, Ill. It was a day of thanksgiving and praise for us in two ways, not only because we were able to build a new church, but also because we were able to build a new church.

We had a beautiful and friendly church, but especially because it replaced what we had lost two years earlier through an accident. The first little church that this congregation, which was founded in 1842, had built burned down on December 4, 1846, after it had only been in existence for two years.

The prospects for a new church were very dim at that time, for the congregation was weak and small; it had soon lost more than half its members in the beginning through the departure of the Unirt Evangelicals, and at the time of the first church building consisted of only nine families.

As difficult as the trial was, since she lost her first church, so great is her joy now that she has regained what seemed so difficult at first, given her poverty and the small number of her members. In the meantime, God strengthened her, and through His help she was able to build the new church house without any outside support. It is a beautiful frame house, 30 feet long and 18 wide, with a pulpit and altar. The dedication itself was celebrated with three services, twice on the first day, and once on the next, with a large congregation. Besides the two dear brethren who assisted, namely, Mr. P. C. Strafen, of Horse Prairie, who preached on Sunday afternoon, and Mr. Cand. Rud. Lange, of St. Louis, who preached on Monday, several more out-of-town friends and co-religionists came to take part in the celebration. May God entrust this little church to His gracious care and may the glory of His name dwell therein.
G. A. Schieferdecker, P.

Call.

We herewith communicate the appeal of Dr. Guericke in Halle to the Lutherans in Germany, especially in Prussia, which was promised in the last issue. It reads as follows:
"The injustice against the Lutheran Church, whose right has been trampled under pious phrases, was a ban on the conscience of the Prussian State, which could not bear anything but a court. This the undersigned has for years privately pronounced in the highest place and publicly; and the judgment has come to pass. Prussia seems to have been hit at the fatal moment of the present incomparably more horribly than any other country. Not as if this had been brought about by the Church, which teaches obedience to the authorities; but the revolution in the Church, which has made the supreme power of the State, has punished itself by a revolution in the State, which has been made by the unleashed spirit of the age, for every revolution from above results in one from below. The revolution is now a fact, and it is up to us, to us Christians and theologians, to

in time. The state has in principle ceased to be a confessional, a Christian one. Therefore, in principle, there can be no more talk of a state church. If the temporal interest of the clergy in their majority still drives them to lick against this sting, the final and perhaps soon complete and factual separation of church and state is the inevitable and in any case still the most salutary consequence of this transformation of the state. - The State Church will be the carrion around which the eagles will gather. A number of Prussian pastors and congregations have for years, and especially in the last, left the State Church in order to take the meager morsel of a concession granted to the Lutheran Church. I, for my part, would rather starve than feed on the morsels that fall from unlawful tables. The good right of the Lutheran Church in Prussia and in Germany, guaranteed in every conceivable way, was unconverted; I would rather be buried under its ruins than, by giving it up, be partly responsible for the fact that the most fully entitled and spiritually free and most powerful Church is being depressed and brought down to the level of a sect. But now there can be no question of this. The State has stepped on to another basis, which, if unfortunately not in place of arbitrariness, puts right, yet in place of bondage, freedom. Let us, fellow believers in Prussia, exploit this freedom before it is too late! Exploit, of course, not in an unlawful way, but in a completely lawful way. Let us trust our people and its representation with the justice and equity that, if now the desires and aspirations of those who have unfortunately gone astray in the Christian faith in general must be fully granted, and if also those must have full freedom of existence and development who in the previous state-church union or similar ecclesiastical thought, feeling, and fantasy structures, although these might soon appear as a soap bubble reduced to a dirty drop, must also find their full satisfaction, also want to find their full satisfaction in the future (they will not want to realize it in imperiousness), - let us trust our people with the justice that even then we, we few, will not be stunted in our path, who, with the strength of the most heartfelt conviction, on the basis of the divine Word, want to hold fast to the old Church of Luther, to the Church which has a firm foundation in history and in the people, which has been proven in fire and in blood, and whose right was once so brilliantly attested by the year 1648! Let us then, dear Lutheran co-religionists in Prussia, all of us, whatever our colouring and name may be, put away from us everything that, be it with state-church union, be it with sectarian narrow-mindedness and pettiness, amalgamates us; let us, clergy and commoners, for the sake of the old, venerable church, put away from us everything that, be it with state-church union, be it with sectarian narrow-mindedness and pettiness, amalgamates us.

Let us, individually and collectively, bear open and reverent witness to this sense before our high authority responsible to the people's representation; and let us thus arm ourselves in good time against the currents of need and suffering which a time of even heavier judgments will surely bring upon us! Blessed is he who, in such boundless confusion, in such an inextricable tangle of misery, has then a firm heart, and built his and his children's house upon a rock! I have spoken these undemanding words because, for conscience' sake, I could not be silent. I have waited a long time, and now I continue to wait, for better and more capable men to take the matter into their hands, and I place myself at their service as one of the least of their helpers.

Halle, 9 April 1848.

Prof. Dr. Guericke."

The Wehl'sche Church Messenger

In its last issue, under the heading: "Back to the Old Night of the Papacy," the Evangelical Church reports "that the Lutherans in Detroit, Ann Arbor, Monroe and other places have erected a large wooden cross, a crucifix and lights on the altars," and makes the following remark: "We are surprised that there are still Lutherans in this conscienceless America who allow themselves to be led back to the old night of the Papacy by such Papist parsons.
Indeed, we do not know whether we should pity more the silliness or be more horrified by the wickedness that Mr. Weyl has once again displayed here. What a conception this man must have of the papacy, since he believes that the essence of it, that is, the antichrist, the "secret of wickedness," of which Scripture warns in advance, is to be found in the display of a wooden cross, a crucifix, and a few lights on the altar tables! God, where has it come to that a man who wants to be a Lutheran preacher, and indeed an enlightened and liberal one among them, indeed a vocal leader in the American Lutheran Church, can write such judgments out into the world? Whoever does not recognize from this that a large part of this church has sunk into the most stupendous fanaticism, must surely be the disciple of such a master as Mr. Weyl is. But if he were only to reveal his ignorance with that unsurpassed audacity which is always so characteristic of thorough ignorance, one could only pity him. But we ask: what degree of malice is involved in immediately branding Protestant-Lutheran preachers, whom Mr. Weyl, at least in part, does not know himself, as "Papist parsons" before the whole world?

because they have retained some innocent ceremonies which the whole orthodox Evangelical Lutheran National Church has had for centuries and in part has retained to this hour? *) Suppose, too, that Mr. Weyl were so limited a head that he regarded those exceedingly lovely symbols of the fundamental truths of the Gospel of Christ, the Crucified and the Light of the World, as ceremonies which the orthodox Lutheran Church had retained only for the sake of the weak from the Roman Church, which, however, should now finally be done away with, how uncharitable, how sinfully judging and condemning, but how wicked it is then, after all, to call otherwise orthodox and zealous servants of Christ "papist clergy" because they retain those ceremonies, and to suspect them of being secret Jesuits who wanted to lead their congregations back to the papacy! Shame on a man who so disgraces the name of a Protestant-Lutheran preacher, which he deceives, by such grave sins against his neighbors, nay, against his fellow ministers, who never did him any harm! God have mercy on his poor soul, and give him repentance, as long as it is called for him this day. Amen.

The heretics are always more fervent and diligent in the propagation of their errors than the pious in the true service of the word. And this is because Satan resists the pious; but Satan not only does not prevent the sectarians and heretics, but also encourages and incites them. (Luther on Joh. 17,11.)

(Sent in by P. Brohm.)

How should a Christian view the known events in Europe, especially in Germany?

This question seems to us to be of no small importance, all the more so because, in our opinion, it is answered quite wrongly by the local public. The jubilation with which the European revolutions were greeted here still resounds in our ears. In popular assemblies, in newspapers, even in pulpits they found their eulogists. This, it was said, was the dawn of the golden age, of victory over superstition and despotism, and republican pride found no small satisfaction in the prospect of a considerable increase of the republican family. All monarchs were naturally denounced, merely because they were monarchs, as tyrants, whom it was not the least civic virtue to drive out, and those who really did it were praised as heroes and martyrs of liberty. Even among the Christian public one hears about the revolutions mostly only homage-giving remarks about progress of freedom and harbingers of great victories in the kingdom of God, about what God has done in

*) As far as we know, those ceremonies which Mr. Weyl proclaimed to be papist have also been retained by the entire unirtevanglical church of Prussia.

The Lord is the one who can and will make good things out of them, forgetting what they are in themselves as works of man.

As far as our view of the matter is concerned, we do not want to make the Christian an idle, indifferent spectator, but we are just as far from wanting to deny that God will govern everything in such a way that even evil will bring glory to his divine name and salvation to his elect, but what is man-made in the events mentioned, we can truly not rejoice in. We hold with God's word, which harshly frowns upon all revolutions. That all authorities in the world are God's ordinances, that every Christian owes them obedience and submission in all matters where it can be done without sin, and even when submission is connected with enduring an injustice, is something a Christian child already knows from the tablet. Resistance to authority, and nothing else is the idolatrous revolution, is not approved or permitted in any word of holy Scripture, but is rather expressly forbidden throughout. Holy Scripture does not determine what form the authorities must take, for it has to do with far higher things than to make worldly orders, but it lets the already existing authorities remain and confirms them, they may be monarchical or republican, the form may be different, the essence always remains the same. The sacred Scripture, therefore, also cuts off altogether the assertion of sovereignty of the people in any case. According to this doctrine, a Christian, as such, is neither a monarchist nor a democrat, irrespective of his private opinion, if any, according to which he gives preference to one or the other form of government, but he holds all ordered regiments to be divine orders; There can be no question, therefore, of an absolute divine right of princes, nor of a sovereignty of the people, from which all power must first be conferred; in general, a Christian asserts what we call a holy indifference to all political things, so far as they concern his own personal interest. Let those who know no higher treasure heat their heads and shout their throats hoarse with: long live the republic! or, long live the emperor! may they risk their lives in mad folly to contend for a liberty which at best is but a temporal thing; a Christian whose citizenship is in heaven does not look upon the best-ordered kingdom of the world for his kingdom of heaven, nor the most extended civil liberty for the liberty of the children of God; he is a pilgrim and stranger, walking through this transitory world, after a start which God hath built, and no man, needing the world and its goods, as a traveller of the inn, not to abide there, but to take lodging and sustenance, and to continue his wandering stick; therefore he also submits to the house-rule which once was common in the inn.

He does not seek to overthrow it and make a new one; he is content whether the host sets him over the table above or below, that is, whether God has called him to rule or to obey. From this also follows political frugality, that the Christian is content with any regime under which he can lead a quiet and peaceful life in all godliness and honorableness. If the authorities try to prevent him from doing so, he does not take up the sword, but prays, suffers, endures, or emigrates. With these principles in mind and heart, a Christian in the midst of a republican country is not a fanatical republican and hater of princes, and in a monarchical country he is not a miserable servant of princes, and, just as he would consider it a criminal outrage against God's order if anyone wanted to overthrow the republican constitution that exists here by law, so he would no less consider it an ungodly presumption to want to change existing monarchies into republics by force. This, in our opinion, is the right middle course on which a Christian, striding neither to the right nor to the left, must walk, and the more the doctrine of the divine right of the authorities is touched in this country (just think of the mockery with which the, correctly understood, very good "by the grace of God" is used here), the more urgently it is necessary to teach the Christians living here the sixteenth article of the Augsburg Confession and Apology: on the police and secular regiment. But we reserve the continuation until the next time.

An interesting description of the movement of the Slavs is found in the latter number of the American Ambassador. There it says: - 600 years ago the whole eastern part of Germany was inhabited by Slavic tribes. In Meklenburg, Pomerania, Brandenburg, Saxony, Silesia, Bohemia, Moravia, Austria, Styria and Carinthia the Slavic element was predominant. This has changed through immigration and conquest on the part of the Germans, and most of those countries are now purely German. Only in Bohemia and Moravia have the Slavs retained their language and ways. Two-thirds of the inhabitants still speak Czech, which is also the language of the Slovaks in northern Hungary. These tribes of peoples now want revenge and satisfaction for the oppression which they say the Germans (but really only the Austrian government) have exercised against them for so long. They are proceeding to found a Czech empire of their own. The Slavs living farther south, namely the Slovenes, Croats, and Serbs, are thinking of forming a great South-Slavic empire, which shall reach from the Adriatic to the Black Sea and stand in fraternal union with the Czech empire. It is very unwelcome to them that, in the midst of the northern and southern Slavs, the Magyars (the ruling Slavs) should be placed in the middle.

The Germans, who have a completely different language and folklore, have invaded Hungary. Equally unwelcome to them is the supremacy of the Germans. Bohemia therefore resolutely refused to send deputies to the German National Assembly in Frankfurt. Instead, on May 30, a large Slav Congress assembled in Prague, at which delegates from the most diverse Slav tribes appeared, in a colorful variety of their national costumes and dialects. Three days before, a great reconciliation feast was celebrated in Prague between the German and Czech inhabitants, but this reconciliation did not last long. On June 12 a terrible battle broke out. The Präg students, the Swornost or Czech National Guard, and a mass of unemployed workers stood on one side, the Austrian military under Prince Windischgrätz on the other. The princess was shot at the very beginning, her son seriously wounded. From the barricades and from the windows the military was fired upon with bitterness. The military therefore went to the heights above Prague, bombarded the city from there, and wreaked terrible havoc in it. In the end, Prince Windischgrätz retained the upper hand and was then appointed civil and military governor of Bohemia. The Czech provisional government under Count Leo Thun, which had been formed after the events in Vienna on May 16 and 26, supposedly in opposition to the revolutionary spirit prevailing there and out of devotion to the Emperor (to whom the Czechs sent a brilliant legation to Innsbruck), was deposed. It is said that if the plans of the Czechs had succeeded, all the Germans at Prague, or at least all the distinguished men among them, would have fallen victims to the hatred of the Czechs, so that in this respect the defeat of the latter is not to be lamented. - In Southern Hungary the struggle between the Croats and Serbs on the one hand and the Magyars and Germans on the other has broken out at the same time. It is said that Russia is fanning the flames, in that these peoples hope for help from her as a tribal power and are encouraged in this hope by Russian agents. The Magyars, on the other hand, are allying themselves more closely with the Germans, and have sent envoys to the National Assembly at Frankfort in order to promote friendly neighborly relations between the two peoples. Of the 35 million inhabitants of the Austrian Empire, about 8 million are Germans, 5 million Magyars, 16 million Slavs (including the Poles in Galicia), and 6 million Italians, Wallachians, and Gypsies. The Slavs are thus far superior in number to the other tribes, but are far inferior to the Germans in education, to the Magyars in bravery, and to both in property and power.

So far the ambassador. Later news from August 9 say that the civil war in Hungary is indeed terrifying. The

Insurgents advance and prepare to besiege the largest and richest cities of Hungary. The war is waged in the most barbaric manner; cutting off heads and limbs seems to be the order of the day among the insurgents.

Wink for the displeased of our day.

Luther tells the following story in his writing: Whether men of war can also be in a blessed state? One reads of a widow who stood and prayed for her tyrant most earnestly, that God would let him live a long time. 2c. The tyrant heard it, and was astonished, because he knew that he had done her much harm, and that such a prayer was strange. For common prayer for tyrants is not wont to be so. He asked her why she prayed thus for him? She answered: I had ten cows when thy grandfather lived, and he took me two; so I prayed against him that he might die, and that thy father might be lord. And it came to pass, that thy father took three cows from me. Again I prayed that thou mightest be lord, and he died. Now you have taken four cows from me, so I pray for you, because I am sure that whoever comes after you will take the last cow from me, along with everything I have. So the learned also have a likeness of a beggar that was full of sores, and there sat many flies in it, which called him and stung him. Then came a merciful man, and would have helped him, and chased all the flies from him; but he cried out, and said, Alas! what doest thou there? these flies were almost full and full, that they would not have so frightened me any more; now the hungry flies come in their stead, and will afflict me much worse. - Dost thou understand these fables? To change and to amend are two things as far apart as heaven and earth.

The scales.

During the reign of Charles I, King of England, the goldsmiths in London usually weighed their gold and silver in the presence of the royal privy council. They used such accurate scales for this purpose that the scales tilted at the hundredth part of a gram. This was assured one day by the chief master of this guild. Noy, the King's Advocate General, who was present, cried out, "Verily, I would not have my actions weighed in these scales." Do you not agree with him, reader? And yet the balances which God holds in his hands, who will judge thee, are infinitely more accurate. How may a man justify himself before God? To a thousand he cannot answer him One thing. (Job 9:2, 3.) O, how needful therefore are we of the merit of JEsu Christ, who was made unto us of God unto wisdom, and righteousness, and sanctification, and redemption. (1 Cor. 1, 30.) (Old and new things of the kingdom of God. From Hahn).

On Christ, the Lamb of God. If therefore it be upon thy back, thou art lost: but if it be upon Christ, thou shalt be delivered, and shalt be saved. Now reach to whichever one thou wilt. That sins have remained on thee, that ought to be according to law and right; but by grace they are cast upon Christ the Lamb. Otherwise, if God would have reckoned with us, it would have been done for us.

John Newton quote.

I sometimes compare the tribulations to which we are subjected in the course of a year to a great bundle of wood, much too heavy for us to pick up. But God does not require us to carry the whole thing at once; He graciously breaks up the bundle, and gives us first a piece to carry today, and then another to carry tomorrow, and so on. Thus we would easily get on, if we would only take the burden assigned to us for each day; but we like to increase our affliction by carrying yesterday's piece again today, and adding tomorrow's burden to our load before we are asked to carry it. -

The faithful baptismal witness.

Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God. (Lucas 18,16.)

Blessed Johann Tobias Kiessling in Nuremberg was also a great friend of children, because he once stood by the small and lowly in the country. When he crossed the street, it was often impossible to cope with all the children who wanted to greet Mr. Kiessling and shake his hand. In addition to this, he was also a godfather to the whole world. Admittedly, the connerions into which he came through the majority of his guardianships were not exactly of the kind that he was much envied for them.

would be. For the greater part of his cousins not only belonged to the poorest people in the city, but in the case of many of them, their conduct was not exactly praiseworthy. But even if, in order to keep him away, he was told one thing and another about the new fathers, which was not at all praiseworthy, he always answered, "They are men after all, they are redeemed Christians, perhaps the Lord will bring them around. And so he himself baptized the child of the most despised and contemptible parents, prayed for it with all his heart, and later, when no one else cared for the poor abandoned worms, took care of their outer and inner salvation as a true father.

He spent many a free hour on the inner care of the poor children entrusted to him through Holy Baptism, especially on Sunday afternoons. There one could almost always see a considerable number of poor children in Kießling's house, most of whom belonged to his godparents or to one of his sisters. There they were then in the most penetrating manner

They were admonished, instructed in the main teachings of Christianity, told stories from the Holy Scriptures and other edifying books, shown pictures and sung. Of course, there was no lack of external, physical refreshment. The blessing did not fail to come, the great friend of children in heaven blessed Kiessling's efforts, so that he saw in several of his godparents and the other poor children the fruits of his prayers, his admonitions and teachings.

John 1:29: "Behold, this is the Lamb of God, which bareth the sin of the world."
(Luther on these words.)

God saith, I know that thy sins are too heavy for thee to bear. Therefore, behold, I will lay them upon my little lamb, and will take them away from you; believe it, for if thou do this, thou shalt be free from sin. It has only the sin two oerter, since it is, either it is with you, that she lies on your neck, or lies

Church News.

Candidate Johann Georg Sauer, educated in Germany for the service of the church in America, has been duly called by the Lutheran congregation of St. John's in Jackson Co., Ind. to be its pastor, and at his request has been ordained by the Synod of Missouri through Pastor Carl Fricke of Bartholomew Co, Ind. assisted by the Rev. Schürmann of Franklin Co. Ind. in the midst of his congregation, on the 9th Sunday after Trinity last, Aug. 20th of this year, he was publicly and solemnly ordained to his sacred office.

To bring the haughty reason to understanding is just as difficult a business as to fathom the heart of man, which, as is well known, God assigns to himself as a re^ale (privilege). -Dr. Rudelbach.

Communication of world affairs.

The last news arriving from Europe reach up to the 4th of August, they contain little news and even less pleasant news. There has indeed been violence in Jrlanv, but the English government seems to be happy in suppressing the riot. The Irish are a living mirror of the naughtiness of our natural heart. We are all, says Dr. Luther in the Hauspostille 23, p. Tr., none excepted, so minded that we like to complain when we feel what hurts us; we think that injustice happens to us, too. And it is true, to reckon against men, we are sometimes wronged, that we have not deserved it for them, that they deal so unfaithfully with us. Then we go, and can see nothing but our right, and the wrong of our adversaries; then we cry out and complain; but we are lacking in such a case. For though thy neighbour do thee wrong, yet thou shalt not reckon upon it, but think, How if I have sinned so greatly before our Lord God, that I should long since have deserved that he should take from me not only my right, but also life and limb?

The Lombards, having suffered a defeat at the hands of the Austrians, have demanded help from France, which will probably be granted. From this, it is feared, a general European war might ensue. The Pope, tired of government, is said to intend to leave his states and Italy and take up his residence at Avignon. (As is well known, Avignon was once the residence of the popes in the Middle Ages from 1309 to 1378, during which time the French influence on the papacy was predominant).

In Germany the state of affairs is daily becoming more critical and unsatisfactory in regard to a firm collective regiment for all the German tribes. The German imperial governor is not a welcome guest to many; Prussia, Hanover, and Hesse seem to have a strong inclination not to recognize his supremacy; on the other hand, the republicans cry out that the people have been deceived once more, and that instead of being rid of all princes they have received one more. There was great excitement in Berlin at the end of July, and outbreaks of riots were expected every hour. Cholera was also said to have broken out there. With Denmark the war was to begin anew. In consequence of all these uncertain conditions, property is said to have fallen in value to such an extent that one cannot get rid of it for half.

A preacher in Bavaria, the well known Decan Brandt, in the year 1846, when he was just recovering from a serious illness, had a strange

worthy dream, which, published in the newspapers, it is difficult to think in the near future that anyone will caused a great sensation throughout Germany. He decide to go to you. Everyone will now remain at his post, dreamed that in 1847 he would not like to be an apple tree, where the Lord has first placed him; only when we get in 1848 a great lord, in 1849 a soldier, in 1850 a further, when we can see how much strength can be spared here, will you be able to think of a great influx, and that the fruit trees almost succumbed under their load; then certainly of a great influx.... No one whom the Lord what happened in 1848 is well known; will the year 1849 has placed in a burning dwelling goes away soon to help and 1850 now also make the dream come true? another, before he knows how it will be in his." - May this

Readers of newspapers are now accustomed to read message serve as a strong encouragement for preachers astonishing news every time, and put the paper down and congregations to contribute as much as possible so dissatisfied if their curiosity is not fully satisfied. This may that our seminaries at Fort Wayne and Altenburg, the well be the case now, when for a short time, with a few latter with its high school preparatory school, will grow exceptions, there has been a standstill in political stronger and stronger in order to be able to remedy the movements. But we would like to warn our dear readers lack of workers in the vineyard of the Lord, which is against this curiosity and ask them to examine their hearts becoming more and more painfully noticeable. Whom carefully to see whether mere curiosity has the upper hand God has blessed with temporal goods or capable children, in them. The most important thing that had happened up to he has here the best opportunity to grow with the pound the departure of the last steamship, August 19, is this: The entrusted to him to eternal blessing. _____

Austrians, using their victories, have reconquered all Lombardy, have entered Milan, and threaten to advance even into the Papal States. England and France want to mediate with the freeze and forbid the victors to advance further. This, they fear, would lead to a general war. The quarrels between Denmark and Germany have not yet been settled, and both sides are preparing to continue the war in earnest; 5000 Saxons on foot, 8 escadrons of cavalry, and a battery of 12-pounders, as well as 4500 Badners, are on their way to Holstein. The German ports are to be blockaded even more strictly from now on. Prussia's aversion to the central power is becoming ever more evident; the homage of the Prussian military demanded by the Reichsverweser has indeed been refused, as in Hanover. With this, of course, the unity of Germany has already been abolished. The Diet of Frankfort has decided to abolish all prerogatives of the nobility except the title and to abolish the death penalty. In Ireland the revolution is completely suppressed, the party leaders are almost all arrested. Russia is massing her forces on the frontiers, not more than two German miles from the Prussian frontier; a camp of 40,000 men is established at Warsaw, and another near Galicia. Moldavia and Wallachia are occupied by the Russians with the Sultan's permission, and the old order of things has been restored. In Hungary thousands of Jews are said to have been baptized to escape persecution, and more than a thousand from Pesth are said to have determined to emigrate to America; many of them are said to possess from St. Louis) from the 13th to the 16th day of October immense wealth. Cholera has broken out in the Russian camp in Poland. In Berlin it continues to spread, but so far slowly.

Everyone will now remain at his post, dreamed that in 1847 he would not like to be an apple tree, where the Lord has first placed him; only when we get in 1848 a great lord, in 1849 a soldier, in 1850 a further, when we can see how much strength can be spared here, will you be able to think of a great influx, and then certainly of a great influx.... No one whom the Lord has placed in a burning dwelling goes away soon to help another, before he knows how it will be in his." - May this message serve as a strong encouragement for preachers and congregations to contribute as much as possible so that our seminaries at Fort Wayne and Altenburg, the latter with its high school preparatory school, will grow stronger and stronger in order to be able to remedy the lack of workers in the vineyard of the Lord, which is becoming more and more painfully noticeable. Whom God has blessed with temporal goods or capable children, he has here the best opportunity to grow with the pound entrusted to him to eternal blessing. _____

Conference.

The preachers of the Fairfield District of the Lutheran Synod of Missouri, Ohio and other states are meeting for a three-day conference on October 7 in the evening at A. Ernst.

Reminder. - We forgot to mention in the last issue that the "Mittheilung von Welthändeln" was sent in by Pastor Brohm. We mention this belatedly in order not to arouse suspicion, as if we wanted to adorn ourselves with other people's feathers.

New address.

Rsv'ck ^16. ürrauät, 8uAar Oreslc O., Harmovk Oo., luä.

Indication.

To the preachers of the St. Louis Conference District of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, notice is hereby given that our Conference of this year is to be held at Neumelle, St. Charles Co., Mo., (13 miles from Missouri and 45 miles from St. Louis) from the 13th to the 16th day of October next.

G. H. Löber.

Indication.

The "Gespräche zwischen zwei Lutheranern über den Methodismus" ("Conversations between two Lutherans on Methodism") contained in the previous volume of the Lutheraner are printed in pamphlet form and can be obtained in whole and in part at 5 cents for 2 copies from F . W. Barthel. W. Barthel.

Received

for the heathen mission on the Cass River in Michigan: \$1.00 from Mr. C. Eckhardt. \$1.00 from Mr. Peterseim.

Paid.

The 2nd half of the 4th year. The HH. I. Drege, E. Fischer, Hübner, Sport, Wildermuth. Den 4. Jahrg. Die HH. Samuel Bechler, W. Briegel, C. Bauer, D. Bürger (6 ex), D. Hattstädt (3 ex), Ernst Hitzemann, Heck (from No. 10 on), C. Kastens, Kettenring, I. List, Gottfr. Rewald, I. Senft, Joh. Winkler. The fifth year. The HH. Aichele, Chr. Blum, H. Bäp- ler, L. Dannettel,?. Fürbringer, Golmar, Grümnger, Heinr. Holle, Heim, Mar. Köster, D. Lochner, Möhlen- kamp, H. D. Meyer, Jakob Müller, Peter Theisen, Um- menhäuser, H. D. Weber.

Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.

Help from Germany for our church here.

A dear brother in office had recently turned to a friend in the old fatherland with the urgent request to send workers to the local harvest field. The answer he received is devastating for the present and the near future. The friend writes among other things: "You can think little of succours from us now; our own distress takes all our thoughts in such a way that

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.

Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. the 19th of September, 1848, No. 2.

Preface by the editor to the fifth volume of the "Lutheran".

(Conclusion.)

Whom God sends to an office, he also makes him sent to it. As we have already seen, this was also true of Luther. That he was specially chosen by God for the work of reformation, that he was exceptionally called to it, was also proven by the wonderful success with which everything he undertook in the name of the Lord was finally crowned.

What a miracle it was that Luther was not beaten and killed in chains and bands soon after his appearance! There was probably no man in the world at any time who had so many and such great enemies as he. He had the most powerful of the Erve against him, and he wrote so sharply, so biting, so unsparingly against them that they grudgingly read his writings. He was banned by the pope and put in the emperor's eight, and every hour of his life he was in danger of death. How often he found himself defenceless in the midst of his enemies! and instead of imploring his high patrons, such as the Electors of Saxony, for their protection, he forbade himself the same. When, against the will of his elector, he left Wartburg Castle as an outlaw of the state and a prisoner of the church, in order to assist the army at Wittenberg, which had been entrusted to him and was threatened by the hordes, he wrote the following to the elector, who had threatened to withdraw his protection if he wilfully left his place of refuge: "Let this be written to Your Electoral Grace, in the opinion that E. K. F. Gn. wished to be protected. K. F. Gn. knows that I come to Wittenberg in much higher protection than that of the Elector. Nor do I intend to seek protection from His Royal Highness. Yes, I think I would protect her more than she could protect me. If I knew that K.F.G. could and would protect me, I would not come. These things should still

No sword can counsel or help; God alone must accomplish his writings through the heaven of the church. Revelation 14:6. Even if the pope demanded Luther's extradition, put a high price on his head, had assassins and poisoners work against him and had his books burned, and even if all the powers of the earth rose up against the "new" teachings with fire and sword, no human hand could dampen the fire that had fallen from heaven, the fire that God Himself had soon kindled in millions of hearts. In a few years Luther had followers from all classes, high and low, rich and poor, learned and unlearned, in Germany, in Switzerland, in France, in Spain, in Italy, in England, in Denmark, in Sweden, in the Netherlands, in Hungary, in Poland, even in Syria, in the midst of Mahomet's confessors, and thousands of them everywhere not only stood ready to lay down their lives for the new-established gospel, but actually sealed it with streams of their blood. A light spread over all Christendom that had not shone since the days of the apostles. The enemies might set heaven and earth in motion, but the evangelical confessors were confident; on the contrary, the pope, emperor, kings, princes, prelates, and bishops trembled at the tremendous upheaval that now took place, for whole nations, armed with God's Word, now took up arms against the pope and his antichristian kingdom. Luther himself wrote: "It is not possible that a man should approach and lead such a being. It has also come so far without my concern and counsel, it shall also go forth without my counsel, and the gates of hell shall not hinder it; another man is he who drives the little wheel."

And what must we say when we see with what rapidity, bordering on the incredible, the work of the Reformation spread as soon as it was begun by Luther's ministry? As early as 1352, Emperor Charles IV called a Diet at Worms for the reformation of the church at head and members, and in 1511, Emperor Maximilian I and Louis II, King of France, called a church assembly at Pisa; but no matter how kings and emperors might unite with their estates and with whole concilia, all undertakings were in vain, for God's hour had not yet come. At last, however, Luther, the poor defenceless Augustinian monk, appeared, with the Bible alone as his sword in his hand. He by no means wanted to reform; he only confessed what God had taught him in his Celle, in his greatest need, as some beatific truth; and behold! with lightning speed his word went from mouth to mouth, from city to city, from country to country. Like a winged angel of God he flew in

Who can now doubt that Luther was not only a witness of truth, like a Wiclef two hundred years before in England, and a Huss a hundred years before in Bohemia, but that he was the true reformer called of God? Others wanted to reform, and they could not; Luther

did not want to reform, and he could and had to. How could he, we repeat, have been so prepared for it without God's special government, how could he have come to such incomparable insight in that time of darkness without God's enlightenment, how could he have had such a heroic spirit that could not be bent by anything without God's strengthening, and how could he have led everything out so gloriously without God's protection and help and finally have left the battlefield as a victor through a gentle and blessed death? Well with us, Luther's work endured Gamaliel's test: "If it be God's work, it shall stand; if it be man's work, it shall perish."

It seemed as if the Lutheran Church would finally perish with the dawn of this century; rationalism, the religion of reason, invaded our church like an all-consuming plague, and a new church was built in Germany, the so-called Protestant church, which seemed to want to devour our church all at once; And only a few years ago in America, through the unfaithfulness of those who were to be the watchmen on the battlements of our Zion here, our Church seemed to have come to an end; the walls of our confessions had been torn down, in the midst of our former castles the banner of the sects now fluttered, and already the enemy was rejoicing that it was all over with our Church. But what has happened? The seemingly withered tree planted by Luther's hand is now showing again that it is rooted in the eternal word of the living God; it is already greening and blossoming again, thousands are once more making their home under its shady branches and picking its sweet fruit.

Thus God has irrefutably and clearly testified that Luther was his servant and messenger, that is, called by himself to the work of reformation. But was he so, must we not therefore return to him? Is it not a grave contradiction to admit that Luther was the chosen man of God, because it by faith alone in Christ alone.) Luther's last decision is also known, when he stood before the Emperor and the Empire in Worms and was to be forced to recant his doctrine: "Unless," he said, "I am overcome and convicted with testimonies of the Holy Scriptures, and my conscience is caught in God's Word, then I cannot and will not recant anything. Here I stand, I cannot help it, God help me. In whom I am well pleased, hear him!" And with this want to prove if Luther's teaching did not agree with God's Word. For the Lord warns of the last days: "False prophets shall arise, and shall shew great signs and wonders, and Luther's faith, enlarged by Melancthon, called the faiths." - I will gladly suffer all words of reproach, but I will shall deceive even the elect into error. Matth. 24, 24. And Augsburg Confession, was publicly read in the high imperial assembly, Duke William of Bavaria said to the papist Dr. Eck: "I have hitherto been told much differently of the Pabstacy, shall also go forth happily and continue until the return of the Lord for judgment. But we Lutherans can be confident, because that which is

Luther taught and the whole church named after him confessed is nothing but the eternal gospel.

If we are to describe the character of what Luther taught and did in round words, we must say: his doctrine was the doctrine of the Bible, his Reformation was a Reformation according to the Bible, the Christianity he preached was a Bible Christianity, the church for which he worked and fought was a Bible church, and every dispute he led was a dispute about the Bible. But as the Lutheran Reformation flowed from the Bible, as from its own source, so it was nothing else than a great flooding of all Christendom with streams of truth and life from the Bible. Luther was not awakened to the Reformation, as others were, by the fact that the superstition of his time was offensive to his reason, and that he was a friend of false enlightenment and liberty; no, before he got the Bible into his hands, he was a Papist with all his heart, and toiled in fearful conscientiousness with the prescribed works of penance. Only when the heavenly light of the Bible fell into his heart in his dark hermitage did he see with horror what a dark time he was living in; With the light of the Bible, therefore, he now also illuminated everything he found in the ruined church, and what agreed with it he kept, even if it seemed offensive to human reason, and the human heart, but what went against the Bible he rejected, no matter whether it seemed holy or unholy, wise or foolish.

If we look at Luther in the struggles of his whole life, it knew well what the devil had in mind again among the Protestants, when he sought to bring them at least to the point of making a clear word waver; he knew that nothing less was at stake than the reputation of the whole of Holy

Scripture. When, therefore, Luther found that Christ said which I have become a Christian; rather I want to die, bein Holy Communion, "This is my body; this is my blood," burned, expelled and maledicted. (Ozrp. 1. XV, 687.) no sophistries could divert him from the word, his one foundation of faith; here, too, he remembered that he had sworn by the holy Scriptures; therefore, here, too, he wavered every moment until his last breath. Therefore, in his last sermon in Wittenberg, he was able to bear the remarkable testimony: "I have had more than thirty testimonies of the Holy Scriptures, and my conscience is idolatrous spirits before me, who wanted to teach me; but I refuted all of them with this saying: "This is my dear Son, in whom I am well pleased, hear him!" And with this saying, by the grace of God, have I hitherto been vindicated; otherwise I should have had to accept thirty faiths." - I will gladly suffer all words of reproach, but I will not depart a finger's breadth from the mouth of him who says: "Hear this one! So Luther also despised the use of any other weapon to fight for the kingdom of God.

the writings of the Church Fathers, he would dare to refute this doctrine, but with the holy Scriptures, of course, he would not." "So," added the duke, turning away contemptuously, "so, as I hear, the Lutherans have proof and grounds of their doctrine in the holy Scriptures, but we apart from them." The Bishop of Augsburg himself, Christoph von Stadion, expressed on this occasion, "It is all that has been read here, the plain truth, that we cannot deny." Yes, even the Emperor, Charles V., when it was urged upon him at Augsburg to use fire and sword against the Lutherans, sighingly exclaimed, "Alas, the doctrine which the Lutherans profess must have more reason than we suppose." *)

It is true, of course, that the Reformed maintain that, as far as the difference between them and the Lutherans is concerned, it is not a matter of the truth of the Bible, but only of a human interpretation of it. Would to God it were so! But it is, alas! not so. So long as Zwingli and Calvin sought with Luther the reformation of the church from the Bible alone, so long were they in agreement; but as soon as the former departed from the simple letter of Scripture and preferred to follow their reason and their hearts, Luther also rose up against them with the same earnestness as against the pope and his assistants. In this quarrel, too, Luther fought for nothing but the great jewel, that the Bible should remain in its divine, arbitrativ authority. Luther

*) This statement was made by the Emperor after the Chancellor of Electoral Saxony, Dr. Pontanus, in the name of the Protestant princes and estates, had made the confession with great joy of faith in regard to the AugSb. Conf. "They based their tlehre on testimonies of the holy Scriptures, and therefore would not be frightened by any threat!" See: OsrNnrü, Oont. toi. 178 s.!

ten. When Ulrich von Hütten, a nobleman from Franconia, offered him bodily help against the spiritual tyrants, he answered: "The world is overcome by the word, by the word the church is preserved, will also be built up again by the word: also the Antichrist, as he began without a hand, so he will also be worn down without a hand by the word."

Luther's whole work was, who can deny it, directed to bringing Christendom back into to guide the Scriptures. Therein was rooted his doctrine in all the articles. The otherwise unbending man gave way to anyone who could use it to convict him, even if it was a child; he rejected what was contrary to Scripture, even if it seemed as if it had been confirmed by a heavenly apparition. When, therefore, Luther saw the Scriptures brought to light again, he was glad to die, for now Luther considered his work accomplished. He had not yet completed half of his church postilla (1522), but he already wrote: "Oh that God would want that my and all teachers' interpretation would perish and that each one of Christ himself would ignore the bare Scripture and

In these matters, with God's help, the "Lutheran" sticks to his old motto: God's word and Luther's teaching Vergehet nun und nimmermehr! Amen!

"We (Christians) are all saints, and cursed be he that calleth not himself a saint, and glorieth. Luther.

Correspondence from Hanover on the present ecclesiastical conditions and prospects in Germany.

.... I presume that you have received news of the tremendous events that have reshaped the entire physiognomy of our people, through newspapers and by other means; therefore, I will not bother you with them in any further detail. The spirit that has been rumbling among us for a long time, and could hardly be restrained only by artificial means, has come to the outbreak, it has come to

dominate, and when it develops its course of consequence

God's word before him! In, in, dear Christians, and let my interpretation and that of all teachers be but a scaffolding- for the right building, that we may grasp and taste and abide in the plain word of God itself, for God alone dwells there in Zion."

It is therefore certain that if a heathen were to find the Holy Scriptures in the midst of heathen lands, if he were to read them attentively, and if he were to abandon himself to the government of the Holy Spirit, and if he were to accept the word of Scripture not as the word of men, but (as it truly is) as the word of God, he would arrive at no other doctrine than Luther's doctrine, and would become a Lutheran with mouth and heart.

May the world, then, my dear Lutheran readers, with its prophets, slander and blaspheme us, saying that we are idolatrously attached to a man, if we return to Luther's Reformation and stand firm and firm by his teaching even in these last times, when the temptations are becoming ever more subtle, and therefore ever more dangerous. We know that the world lies about it. We would not despise a man, we would despise God, if we despised Luther, whom God called and chose for the reformation of his church. We would not be denying man's word, but God's word, if we were to deny Luther's doctrine, and even in one point to abandon it to the enemies; for his doctrine is nothing but the eternal gospel. We would not be unfaithful to an ecclesiastical party, but to the church of Christ itself, if we faithlessly forsook our dear Evangelical Lutheran Bible as certainly as the foundation of the apostles and prophets has Jesus Christum for its cornerstone.

May, that is our conclusion, others go away with the times even in things which the unchangeable

The people want nothing other than abstract humanism; they want the development of the natural man, that is, basically nothing other than paganism. Our people, to be sure, are only partly drawn into the movement, and even of those who are really drawn into it, there are only a few, as always, who pursue their goal with full consciousness.

Whether a reaction will come from the innermost core of our people, from the country people (I am looking here primarily at northern Germany; I am not exactly familiar with the south, only I know that it looks much wilder in southern Germany throughout), when they notice and recognize where they are to be led, or whether all who do not know about it are to be swept into the whirlpool as a judgment for the fact that everywhere the Word of God no longer rules

consciously in the hearts of the masses, I naturally cannot know. How totally the outward form of the church is affected by the turn of events is obvious to anyone who knows how hitherto, even if to some extent only in form, church and state delivered together in their spitz. And of course the

rical Church looks forward to a complete transformation in her external position. This has been shown, if not yet among us, as far as I know, at least in Italy, which is in a similar movement, how the Roman Church knows how to make its reckoning in revolutions in ungodly ways; in the end it is right for it if all state authority is shaken, so that it

end. But who knows what he has in mind, who has alone can rule; and in the end it does not have to fear at all searched out his counsel? But this seems certain to me - if that the growing world spirit will first make it the object of its attack, precisely because it is itself related to it. Our judgments, that we seek Him in fear - then it is over with Lutheran Church, however, stands at the point where she knows herself to be drawn into the midst of the current of the movement; she can now no longer go hand in hand with the State, for her presupposition in her fraternal union with its noblest possessions in slavish imitation of the French the State was that the *status politicus* was at the same time,

as *status hierarchicus*, an organic member of the *ecclesia*. But from the moment when the State publicizes its completely overthrown if God does not intervene. The most indifferentism by law (which will happen within a short time), the ecclesiastical government which it has hitherto led is completely destroyed, and the task will and must arise for Christianity as such in a pronounced and recognized way, the Lutheran Church to establish it out of itself. I of my mean by the recognized principle that from now on the place, and I believe most with me, notwithstanding all the pains and travail which such a solution will bring about, as completely indifferent in order to participate in all rights; in things have long stood, can but behold in it the dawning of a blessed epoch for God's kingdom under divine grace. For

been in North America from the beginning. How this cuts even if it is to be feared 'that the Lutheran Church among us will lose in external power, I mean in numbers, as soon as the state coercion, which has hitherto taken place, ceases; that sects will form upon sects; that perhaps even the Lutherans, clergy and laity, who are faithful to the church: for this is so certainly and truly Christ's true church, catastrophe that what has factually been the case for a confession, will have to step out of their present state of long time is now really there before everyone's eyes, that possession, and found a commonwealth from the very optimistic deceptions are now no longer possible. What lies beginning; that the goods of the Church will become one and the same, and that the Church will become one and the same.

All this cannot be compared with the oppressive conditions Measures were taken, namely: from now on, the Consistory we had, where the church, precisely because it was is to propose three candidates each to the congregations for regarded from above as a state institution, and because it arbitrary selection; the Ministry did not consult the was inhibited from below by the mass of those who had Consistory at all, allegedly because it was not a purely fallen away from its principle, or even did not know it ecclesiastical matter, at least not one that required themselves, could not move freely in its own laws ecclesiastical approval.

commanded to it by God, except for preaching and pastoral If our Lutheran Church is soon only detached from its care of the individual. I only want to tell you how the present state association, then without question an organic circumstances with us in Hanover seem to be shaping up. connection with the Lutheran Church of all countries will also . Some days ago the great pastoral conference was be established, and I also think it is not otherwise possible assembled here, this time in such large numbers as never than that all previous private Christian associations for before, because all serious people feel that at this time it is purposes of mission, mercy, etc. will be organically a matter of great importance, of the question of life. Pastor incorporated into the Church. - Prof. Dörner, now in Bonn, Petri presented his view as follows: as soon as the state has at this time published a pamphlet in which he sketches formally rejects Christianity as the basic condition of its the outlines of a German Protestant national church to be existence - as soon as the right of the government to formed, but basically he wants nothing more than a grand govern the church expires; but for the time being, as far as union of all existing Protestant confessions and all those still I can remember, he thought that the measures, which are coming into being, as he says, in the Protestant principle in themselves invalid, could be legalized from above by with the present united one, even if he does not strive for acceptance from our side, if they did not affect the this goal with conscious intention. All confessions are to unimpaired existence of the confession: He seemed to retain their such form, but nevertheless unite in a common think that the introduction to an incoming synod, which the confession, which contains only the consensus, and in a government would make, would have to be accepted from common central representation and central regiment, so our side, so that in this way a transition from the previous that, in his opinion, particularity and commonality are regime to a new, purely ecclesiastical one would be beautifully connected with each other. It goes without saying initiated. And this also seemed to be the predominant that no honest Lutheran will agree to such proposals. We opinion of all assembled, at least I do not remember any will in no way allow ourselves to be pressured by the need voice against it. Petri was authorized, as soon as he, who of the times to be quantitatively more significant, even sits at the nearest source, would become aware of indirectly to give something of our confession away. Let all measures that would make quick action necessary, to give brusqueness be far from us in this time of common need; notice of them as soon as possible, and to invite a meeting but it seems to me that the love which we also owe to the similar to the Pentecostal Conference. The intention of our Reformed as Christians can only be pure and undisturbed if Ministry of Culture (the former Cabinetsrath Braun is at the we do not join with them in church fellowship against God. head) is this: a commission, which has already met, is to Such proposals as Dörner's are ultimately based on the fact discuss the introduction to a presynod which will meet that the so-called consensus or rather lifeless extract from soon; this presynod will consist of about as many clergy as the divergent confessions is the more general and therefore seculars; as far as I remember, each clergyman and one the higher, in which the particular must gradually balance member of the congregation should vote (?) for such a itself out, so that it may attain to the so-called higher unity. synod. This presynod will then deliberate on the synodal Petri is of great importance in this time through his so and presbyterial constitution to be adopted. A similar significant cybernetic talent (governmental gift); he is also at course seems to be taken in Prussia; in Prussia, of course, present, as it seems, the point of mediation through which the confusion is more hopeless than here because of the we Hanoverian Lutherans are preferably in contact with Union. Twenty to thirty pastors at the Gnadau Conference those of all other Lutheran countries of Germany. Our are said to have petitioned the minister to dissolve the Consistory is now helpless, as it seems to me; "it is too late" Union. In Breslau, too, a Lutheran secession is said to be - this fatal word seems to apply to it as well; God grant that being prepared by Oehler; but I know nothing more definite some of its members may, through the necessity of the about it. In any case, the Union in Prussia, this artificial times, come to a decisive act of faith. edifice, as it seems to me, will collapse under the present circumstances.

From our Hanoverian Ministry of Culture there are for the time being already quite intervening ecclesiastical

(Sent in by?. Brohm.)

How should a Christian view the known events in Europe, especially in Germany?

(Continued.)

In the foregoing we have tried to show why a Christian cannot rejoice in the so-called efforts for freedom in Germany, namely, because of their revolutionary character; we now add, also because they are the ripened fruit of an evil tree, unbelief. This is not difficult to prove. Revolution in itself can never be the fruit of faith; for a good tree cannot bear evil fruit, and an evil tree cannot bear good fruit; but that revolution is not good fruit we have proved above.

A people who humbly bow to God's word will never revolt, even if they are under a harsh government; but when faith has disappeared, it is natural that the lusts of pride, of self-will, of arbitrariness break out in indignation. This spirit of unbelief is now manifesting itself in all public acts in Germany. Nothing but ideas of reason pervade the spiritual atmosphere; all the leading men who are working on the transformation of Germany are decided "friends of light"; in the proceedings of the Reichstag not a word of honor is given to God, nor is God invoked for his blessing; the old venerable ceremonies of homage have been abolished, and there is no such thing as a "long live N. N." or a hurrah. N.! or a hurrah! takes the place of solemn oaths; all worldly affairs are conducted as if they were the highest good; the German Reichstag, in its efforts to progress, has abolished the death penalty; in the same assembly the most scandalous quarrels and invectives and even challenges to duels have occurred; unbearded boys, students, and grammar school pupils, instead of being subjects of the elders, as Peter admonishes, pose as the lords and saviors of Germany. Hand in hand with the political upheavals goes a complete destruction of all that was left in the church of the faith of the fathers; one demands the abolition of the ecclesiastical symbols where they still existed in name; Even the demand for the separation of the church from the state, desirable as it may be under present circumstances, is not based on the conviction that the spiritual and temporal regimes are mixed contrary to Scripture, or on the inability of the unbelieving authorities to be rulers and nurses of the church, but rather on the striving for unbridled arbitrariness in matters of faith. The friends of light have won a right to speak in the church. One sees the axes looking down from above, as one cuts into a forest, and hews up all its table-work with axe and baleen. They will not rest, if the LORD permits it, until they reduce Jerusalem to a heap of stones.

and the last ruins left from the shipwreck are destroyed. Read, beloved reader, the Lamentations of Jeremiah; is it not as if every word therein were written for this time?

But if we turn our gaze from the doings of the foolish children of men and look to the hand of God hidden in the midst of this tangle, we must cry out: O Lord! Thou art a righteous judge! As the words of God are always fulfilled, so also now: He casteth out the mighty from the throne. He heapeth reproach upon princes. We will not join in the vile reproach of princes; we are not set up to be their judges; they stand and fall before their Lord. It is enough for us to recognize the omnipotent, almighty arm of God, and to give him justice in his judgments. How many a libertine among the great lords, who was accustomed to live gloriously and in joys all his days, has had to flee in fear from one chamber to another! How many a proud potentate has had to stoop before the mob! How many a crowned head, who has closed the gates of his kingdom to the Gospel, has been close to losing his crown! How many rich men, landlords, factory owners, who glutted themselves on the sweat of the poor and filled their money-bags with usury, have seen their castles and factories go up in smoke! But even the great number of the middle classes must already be groaning under the burden of foodlessness and insecurity of property, and must be learning that the golden times they dreamed of will not come by way of revolution and the overthrow of thrones. All the letters that come over from over there are filled with complaints about the present and anxious expectations for the future. But greater than all these bodily tribulations are the spiritual judgments, powerful errors, seducing teachers, spiritual blindness; that they no longer discern what is for their peace. The Lord strikes them, but they do not feel it. The so-called state churches have become rotten and decayed; therefore the Lord now lets them be trodden underfoot.

But God certainly still has a great people in Germany, certainly greater than we think. No doubt they must also suffer from the general afflictions. Our eyes should be primarily directed to them, for if one member suffers, they all suffer. With temporal gifts we can hardly serve them, so let us lift up our hearts and hands to their Lord and our Lord, and help them to fight with fervent intercessions that He may shorten the days of their affliction, equip them with constancy and patience, and finally redeem them according to His Fatherly good pleasure. Has this been done by you, dear reader? Is it still happening? Do you not let the news of the week satisfy your curiosity, and lead you to prayer and intercession for your brothers and sisters, who may now be in trouble?

stand in great heat of gloom, drive? - How about it?

Even if we do not have such sanguine hopes as many, we also hope that the Lord will preserve his church in Germany, even if in a meager time. In Prussia, the Lutheran Church has not only grown considerably through the conversion of nine preachers*) with large parts of their congregations from the unchurched church, but it also appears as if it has purified itself more and more from many of the blemishes and infirmities that were attached to it. Dr. Schröder, Lutheran pastor in Thorn, publishes a church bulletin in the service of the Lutheran Church of Prussia, about which one has only cause to rejoice. We can also look forward with confidence to a close ecclesiastical union of the Lutherans in other parts of Germany, from which they have hitherto been prevented by the secular arm; for the silent ones in the country, both among preachers and laymen, who have borne the Babylonian prison with great unwillingness, are certainly not quite a small number. May our readers diligently remember their debt of love!

Finally, we do not forget ourselves, as if we had no need or danger because we live in happy America. America, to which so many now look longingly, who were formerly determined enemies of emigration, is nevertheless no safe refuge from God's judgments, the sea of the world no insurmountable wall. Already the Lord has sharpened his sword, and bent his bow, and aimed, and laid deadly projectile thereon; his arrows have he prepared to destroy. It is more than probable that the deadly arrows of cholera will fly through the land before the year is out. Whose heart will they strike? Is it not high time to counsel how we shall meet our God? Let him who has despised God's word abandon his contempt, let the arrogant abandon his arrogance, let the miser abandon his avarice, let the indifferent abandon his lukewarmness, let the indolent abandon his sloth, let the worldly-minded abandon his worldly love. Let every man take hold of his own bosom, and search out what it is that the Lord hath against him. But nowhere is there rest and a safe refuge, but in Christ Jesus. Turn unto him, and ye shall be saved, ye shall be saved, ye shall be saved, ye shall be saved, ye shall be saved, ye shall be saved. The weak and the stupid lift up their lazy hands and weary knees, and lift up their heads, for the judgments of God, terrible as they look, are buds of the approaching summertime of eternal life. Let this blessed day of our salvation come soon, and give us the cancer of faith and love, and the helmet of hope unto salvation.

(Sent in by Fr. Dr. Sihler.)

The *Lutheran Observer* and the Ohio Synod.

In No. 29 of the 1848 issue of the *Lutheran Observer*, the following resolution is reported, which the General Synod of Ohio passed this year at its meeting in Columbus:

"The Ministry of the General Synod of Ohio pledges itself, both each for his own person, and as an ecclesiastical body, to confess the symbolical books of the Evangelical Lutheran Church, and to interpret the sacred Scriptures in conformity with them; also that henceforth all who seek licensing or ordination shall be examined in and committed to these confessions."

It goes without saying that the editor of the *Lutlleran Observer*, from his unionist point of view, is now making his traditional complaints about the narrow-mindedness and short-sightedness of his dear Ohio brethren. Nor does he fail to practice his old tricks, as usual, in order to take his readers against that decision of the Ohio Synod as nimbly as possible and to maintain and strengthen them in his false view of the relationship of the ecclesiastical symbols to the holy Scriptures.

For he is either still involved in his old misconception, or seeks to maintain it in his readers, as if the Synod of Ohio, in the above resolution, wanted to give the symbolical books a position above the sacred Scriptures, by committing itself to "interpret the sacred Scriptures in accordance with the ecclesiastical symbols. If, however, the opinion were to be entertained that the written word of God, in its truth of salvation, i. e. If, then, the opinion were to be entertained that the written Word of God, in its truth of salvation, i.e., in those things which belong to the blessedness of the soul, is in itself obscure, ambiguous, and indefinite, and needs some other human light and rule of interpretation, in order to be rightly understood and taught, then this would certainly be a fundamentally erroneous and overthrowing, thoroughly anti-Christian and un-Lutheran opinion, from which no one is so far removed as those very confessional writings of the church which have been so often misunderstood and attacked. For it is precisely these that, according to the external requirements at the time of their creation, may appear as the actual confession, as a defense of it, as textbooks, or as mediators of peace for disputes arising within the church, - it is precisely these that, in all humility and reverence for the holy Scriptures, consistently subordinate themselves and most decisively reject as anti-Christian all human tradition of the papists contrary to and above the written word of God and all faith in authority based on it. They only want to be witnesses, witnesses of the "example of the wholesome words", which are contained in the holy Scriptures themselves according to type and occasion, but not exactly compiled in one spot. And in

*) According to oral reports, their number is said to have increased to 20. The former nine pastors were followed by 4000 souls.

If they do the latter, and immediately defend the clear and do refute it would actually be the matter of a special pamphlet of unspeakable and incalculable calamity" in the church? simple understanding of this model against the or a more detailed work in the *Lutheran Standard* and should Thirdly, not a word is said about the fact that, partly in superstitious additions of the papists and the unbelieving certainly be done by the Ohio Synod, since it is the part opposition to such misuse, partly through punitive idolatrous detractions of the enthusiasts, the symbols of the attacked here first. We confine ourselves here to a brief judgments imposed by God for the ingratitude and Lutheran Church also appear as doctrine and defense in rebuttal: contempt of the loud gospel and the pure confession, addition to this testimony. Dr. Kurtz, and the unionists like him, here and in "strong errors" arose, or even the denying unbelief and

This, then, in brief, is the true relation of the Confessions Germany, have proceeded in the above according to the reason, the insolent denial of the God of the Bible. This of our Church to the written Word of God; and he who usual superficiality and sham, in order at least to make room for disuse, then, and that abuse of the symbols of the Lutheran conceives and represents this relation otherwise is either secret for his unruliness in the suspicion of the Church, is not the fault of these testimonies, and does not ignorant or malicious in this; and as the Ohio Synod ecclesiastical symbols, after the rushing mountains of the annul their proper use. This use is as far from idolatry as it certainly meant this relation alone, it certainly does not great evangelical union and world union" in London two is from rejection, and consists in recognizing them, from the mean to say anything but the following in the above years ago, of whose glory also Mr. Kurtz was so full of Apostolic Symbol to the Formula of Concord, only as resolution: mouth, have given birth to nothing greater than a - mouse. witnesses to the truth of salvation of the divine Word, even

Because the very symbols of the Lutheran Church are For in all those accusations, both for the sake of symbols against all kinds of errors, and, after one has learned to the pure and unadulterated explanation and exposition of and the obligation upon them, there is a multiple injustice, in know their complete obedience to Scripture by comparison the Word of God, and are conformable and obedient to it in that the accuser fails to recognize or deliberately conceals with it, to teach the same truth in accordance with them. It all points of the doctrine of salvation; - further, because they several points of the matter. is similar here to the church, when it is called by the apostle

so thoroughly and earnestly assert and defend the clear, In the first place, no mention is made of the fact that the "the pillar and foundation of the truth; For she is this not in simple Word of Scripture, as it reads, against papists and Lutheran Concordia Book in none of its parts wants to have so far as she, besides and above the holy Scriptures, enthusiasts;- finally, because they so plainly and a special validity above and apart from the holy Scriptures, brings forth from herself the truth to salvation, or by her comprehensibly compile the summa of the truth of salvation and subordinates itself at all times and everywhere to the testimony to the Scriptures first wants to make them what from God's Word (as, for instance, in Luther's catechisms) latter, and in the application of the latter proves its they are (as the papists suppose) but in so far as she - for this reason, and for this reason alone, we also profess unconditional obedience to Scripture in every way; on the unceasingly testifies to, confesses, teaches, spreads, and these symbols individually and as a church body. in contrary, Dr. Kurtz leaves his readers under the impression propagates the truth once for all handed down in the holy Luther's catechisms) so simply and comprehensibly; - for and prejudice that the symbolic books, similar to Roman Scriptures.

this reason and this reason alone we, too, individually and traditions, want to take a stand above the holy Scriptures, in Fourthly, nothing is reported of this, as even in the as an ecclesiastical body, profess these symbols and which case, however, the obligation to them is the most struggles and disputes within the Lutheran Church, which henceforth also want to commit our candidates to them at ungodly conscience. On the contrary, Dr. Kurtz leaves his broke out, for example, after Luther's death, the ordination, that they interpret the Word of God in readers under the impression and prejudice that the confessional writings are quite innocent, but rather the accordance with them and neither fall into a papist nor a symbolic books, like the Roman traditions, want to take a error or spiritual arrogance of mutual opponents, who both fanatical interpretation of Scripture. stand above the sacred Scriptures, in which case, however, swerved from the Holy Scriptures and the truth of these

Or should the Ohio Synod be indifferent if, for example the obligation to them would be the most ungodly testimonies to opposite ends. in the doctrine of the sacred sacraments, these or those of compulsion of conscience and the most miserable human For example, Georg Major, professor of theology at its members departed from the simple words of Scripture pondage. Wittenberg, claimed that good works were necessary for

as they read, and from the testimony and teaching of the On the other hand, this truth has either been overlooked salvation, and that it was impossible for someone to symbolic books, which correspond to these words, and or concealed, that neither the Confessions (in that relation become blessed without good works. This statement was after the procedure of the Calvinists and after the the Holy Scriptures which they themselves have contradicted by Nik. Amsdorf contradicted this statement succession of Messrs. Schmucker and Kurz, from their own repeatedly indicated) nor the proper obligation of the by claiming that good works are harmful and corruptible to conceit, put another imaginary meaning into the words of ministers of the Church to them have ever produced and salvation. Furthermore, Victorinus Striegel asserted that institution, and then also preached and taught according to initiated "intolerance, contentiousness, condemnation, and original sin was a slight accident (*accidens*) like a garlic- this? separation, yea, unbelief and apostasy," and so forth. Such coated magnet, whereby the whole essence of human

From this same misjudgment of the true relationship of abominations, in fact, have only appeared from time to time, nature was not corrupted, but only weakened at the top. the Lutheran Confessions to the Word of God comes then where the sin of contemporaries or descendants has Matthias Flacius, on the other hand, fell into the opposite multitude of groundless fears that Dr. Kurtz derives in the attached itself to those noble and pure testimonies of the error by asserting that original sin is the essence of human following from the obligation to the symbolic books. He fathers, and thereby a shameful abuse has been made of nature itself. Similarly, contradictory errors had come to thinks, among other things, "that this will inevitably become the ecclesiastical symbols. This happened, for example, light concerning man's behavior at conversion through the the productive source of intolerance, contentiousness when their subordinate position to the holy Scriptures was, grace of the Holy Spirit. Some said that man could condemnation, and separation, and even prepare the way as it were, abandoned, when it was asserted that they, too, cooperate in this process, that he could at least prepare for unbelief and apostasy," and calls such a procedure were inspired by God (even if only indirectly) and therefore, himself to receive the converting grace, and that he could "hyperorthodoxy," which finally leads either to heartless like the word of God, binding and obligatory upon prepare himself to convert the doubtfulness or to immoderate broad-mindedness, in that consciences, from which, of course, a repugnant the consciences of men are thus subjugated and the spirit confessionism and papal papacy developed.

of free inquiry is inhibited; Roman superstition had brought But what could those precious testimonies have done for about the denial of God in France, and the swearing of such falseness and such abuse? And is it just and allegiance to confessions had helped to bring about the reasonable, does it betray even a small gift of unpartisan crudest and most shameless new faith (faith in reason) in historical love of truth, if Dr. K. therefore calls the symbolic Germany," and so on. etc. books themselves "the source" of the "truth"?

This and similar horror stories of the further

Others, on the other hand, approached the contradiction by thinking that grace works irresistibly in conversion. Whence then came these and other disputes? Not from the correct reasoning of God's Word, namely, from the proper compilation of such proofs of Holy Scripture as are directed against both opposing errors; likewise not from the confessions and doctrinal books of the church in a similar way, but rather it happened that the disputants unilaterally tore out of God's Word and the symbols individual passages which seemed to confirm their error, out of the healthy connection with the mutual passages, and drew on their error.

But what can a knife, for instance, which is intended for cutting food, be blamed for if a man injures himself and others with it? What is the fault of a properly made man's suit if wrong heads come over it and turn the sleeves into trousers and vice versa?

But in order to thoroughly settle the latter and other opposing errors and doctrinal disputes from the correctly composed words of holy Scripture, it happened that faithful, ecclesiastically minded, and thoroughly learned theologians drew up the Formula of Concord; And where the above-mentioned errorists and disputants accepted it with sincere hearts and listened to its astute argumentation, harmony was indeed restored and the unity and purity of doctrine regained. Where, however, disobedient and arrogant spirits rejected it, and were all the more fierce in their quarrels; where, perhaps, the former error of the intellect, and the lack of sincerity of mind, now became the malicious heresy of the heart, was it, as Dr. K. thinks, the fault of this formula of harmony?

Summa, Dr. K. has spoken, as I hope the unpartisan reader is now sufficiently aware, not exactly like a Doctor of Divinity, but as an ignorant and sham maker, or even as a malicious partisan, in that he cites the symbolic books and the appropriate commitment to them and to them as the cause of all kinds of quarrels and disputes.
(Conclusion follows.)

(Submitted.)

Stacks of Russian proselytizing among the Lutherans in Lievland.

(See: Lutherans, Year 3, page 18.)

The magazine published in Leipzig, "Die Grenzboten", contains in its 13th issue of April 1st the following in essence:

In the report which the Minister of the Interior, Parowski, had published last year, it was said: "The most remarkable event of the past year is the conversion of about 20,000 peasants from the Lutheran to the orthodox church.

*) Just as the Uniate Church calls itself the evangelical, and the Papist Church the only blessed, so the Greek Church calls itself the orthodox Church.

vertites (converts) is lower. About the eighth part of the peasants of Lievland has already been converted to the state church, namely to the Greek church; the number, however, is even more favorable for the Greek church, if one takes into consideration that in the official tables of the converts are not listed, while according to the general state law the descendants of every family in which either the father or the mother belongs to the Greek church must follow the religious creed of the same. So far this law has not been put into operation, but it will come. At the present time, the hoax that had gripped the peasantry for a year and a half, driving them toward the sheepfold of the Greek church, seems to have died down; they have finally been disappointed, and as a result there have been almost no conversions at all for half a year. The Greek Popes look around in vain for souls to be saved, and postpone the obtaining of the number necessary for a religious presentation until a more favorable time, the appearance of which they do not at all doubt; but this much is certain, for the present all is quiet. After the converts had long hoped in vain for the attainment of the "land of the soul," which, in contradiction to the official declaration of the government, had been promised to them by the emissaries and popes, spread over the whole country as a reward for their conversion to the "religion of the emperor," they grew weary of this unsuccessful perseverance and of mere appeasements, and approached their apostles of conversion with serious admonitions and threats. Suddenly the rumor spread, first among the Estonian population of Lievland, that the expected "land of souls," as it was very significantly called, would be distributed in Pleskow to all the "people of the Emperor. The whole frontier was in an uproar, a mad joy over the final reward of the religious sacrifices waved its destructive torch. What little property there was was sold off and received by the Russian speculators at a ridiculous price; what could not be sold off was smashed to pieces; above all, the dwellings belonging to the lord were partly set on fire, and partly devastated with such energetic indignation that not a window, not a stove, not a door, not a destructible part remained. And now the poor Bethörtes set out in many individual groups of 100, 200, 300 men to take the possession of the land of souls. Arrived in Pleskow, they were received by the governorate authorities, and for the time being received no

Seelenland, but man for man cane beating *quod satis* and probably some more. Horses, wagons, and other belongings are taken from the emigrants by the Russian police to cover the cost of food, etc., and they themselves are sent back to their Livonian homeland in separate groups under strong military escort.

The misery was indescribable, hundreds of hungry physiognomies wrapped in rags, wretched women, languishing children, who opposed the crude maltreatment of the Russian Kalpusniks partly with loud whimpering and howling, but partly also with a grim, revenge-brooding fury. After another mass execution, the individual families were handed over again to their respective landlords, by grace or by disgrace, and this was the end of the dream of a land of souls.

The consequences of this temporary emigration are lasting and significant in several respects. On the one hand, it resulted in a bad harvest, which is already noticeable in urgent need; since the departure happened in spring, a large part of the summer field remained uncultivated, especially since the plundered farmers had no more manpower to make up for what they had missed, due to their horses being wasted on their return. Then, however, the disdainful dispatch which the converts received from their new "fellow believers" dispelled all religious deception and left no doubt as to the real intentions of the government. Therefore all renewed promises fell on barren ground, and all desire to convert has since disappeared.

(Submitted.)

Lutherthum in Nassau.

Probably some readers of this newspaper still remember that in the first half of the third year the conversion of the parish of Steeden, situated in the quite unintelligent Duchy of Nassau, to the Lutheran Church, and the therefore prospective expulsion of the pastor of that parish, Mr. Brunn, was reported. For a long time nothing was said here in the country about the further course of this matter, and various fears gained space. Recently, however, it was reported in a private letter that Pastor Brunn's expulsion had indeed taken place, but that the congregation of Steeden, while he was in neighboring countries and especially with his Prussian brethren in faith and ministry, had provided for his family and, at the outbreak of the political turmoil, intended to ask their former faithful pastor to return and to continue administering the holy ministry in their midst, so that he is now probably already preaching the word of the cross to them again. Even outside of this congregation, in consequence of these events, many have found themselves induced to examine more closely the Symbolical books of the Lutheran Church, and some, especially also school teachers of that country, now thank the Lord that He has led them to a decidedly Lutheran standpoint.

A. S.

(Sent in by? Fick.)

Oregon.

We take from the "*Missionary Herald*" the following notices of Oregon and the murder of Dr. Whitman, which has already been briefly mentioned in these papers.

Introductory Remarks.

The readers of the Herald have already been informed of the calamity which has befallen the mission among the Oregon Indians. One of the stations has been destroyed, and the laborers employed there have been murdered by the tribe they sought to save from the degeneracy and vices of heathenism.

Until recent times, there have been only three stations in Oregon under the direction of the Society. Namely, the *American Board of Commissioners for Foreign Missions*. These were Wai-

ilatpu, Clear Mater and Chimakain. Last year, however, thehad remained on the station for the winter. The first three day. By day he heard several rifles, and as my return from Methodist station at The Dalles was transferred to ourhave left numerous families. Utila was expected that day, he took it for granted that I brethren. Dr. Whitman formerly had charge of Waiilatpu; The bluthad took place the 29th of November, 1847. Mr. had fallen. By night he took direction to my station; and, Mr. Spalding labored among the Nez Perces at ClearSmith and his family were at the saw-mill, 20 miles away;though a stranger, yet by God's help reached it on Mater; and Messrs. Celts and Walker resided among theso were Mr. Joung, his wife, and three sons. The following Saturday, and brought the terrible news, saying I was Flat Heads at Chimakain. The station at The Dalles wasday Mr. Zjoung came to the station for Lebensnittel and probably killed, and my daughter was of course among the taken care of by Mr. Himnann, who was assisted by awas killed. The rest were sent for nine days after the terrible prisoners. Mrs. Spalding immediately sent out an Indian to nephew of Dr. Whitman. deed, and were given their lives so that they might take

As will be seen, Mr. Spalding says nothing certain aboutcharge of the flour mill. But the women and children, forty- Mr. Osborn and his sick family fled about three miles the causes of that deplorable event which so unexpectedlyeight in number (including my eldest daughter, who was at that night and hid in the bushes. The following day they darkened the prospects of the mission. The statements the station at the time), were made slaves by the murderers traveled about five miles, when Mrs. Osborn remained which have appeared in the newspapers are certainlyand treated in the cruellest and crudest manner. behind. Mr. Osborn took one child, leaving his wife with correct in part; but it is very doubtful whether the whole truth two children, reached Walla Walla, where he found horses is reported. For instance, the confessions of Mr. Rogers, Bulee, two young men who lay sick, were torn from their and an Indian friend, and after much wandering and referred to, which implicate Dr. Whitman and Mr. Spalding beds, slaughtered, and cut in pieces in the most ghastly searching, they reached the fort Friday night; during the in a conspiracy against the Indians, are not mentioned in manner, in the presence of the women and children, their whole time Mrs. Osborn and the children had nothing to any letter which has reached the Mission House. The dead bodies lying for forty-eight hours near the door in dirt eat. Mr. Stanley, a painter, was returning from Shimakaie reader will not fail to notice that part of the following notice and blood; the prisoners, among whom was a sister of to Waiilatpu; but when two miles from the bloody scene, which describes Mr. Spalding's meeting with a Roman Bulee, were obliged to step over them, and fetch wood and he learned from a little girl that all were dead at that place. Catholic priest. It seems quite extraordinary that under water. No one was allowed to wash and bury them until two He escaped to Walla Walla. A Nez Perce, who was such circumstances the children of the murderers were present and a witness to that terrible occurrence, left on Friday and reached Clear Mater on Sunday, bringing the baptized. And this incident acquires an increased Nez Perces arrived. the news that I had escaped from the Indians and had taken the direction of Willamette. Meanwhile my happy arrival, importance when we signify the incessant efforts of the Dr. Whitman had just returned from the funeral of an which with God's help took place Monday night, removed Romans to extend their influence over the Indians of Indian child and was busy reading. To divert his attention, the terrible uncertainty from the soul of Mrs. Spalding. Oregon. Within a few months a considerable reinforcement one Indian stood as if to ask him for medicine, while another (Conclusion follows.) of priests and nuns has entered that distant territory, stepped behind him and struck him on the back of the head

missions are established at several points, not far from lifeless to the ground. Then Tilaukait, one of the first chiefs, Waiilatpu and Clear Water. who had received innumerable proofs of love from the Doctor and was about to be received into the church, threw Although we have no reason to suppose that the himself on the body and tore it apart terribly, cutting the Romans had any direct share in the murder of Mr. and Mrs. Whitman, it is possible that they may have said and done head and face, tearing out the heart, etc., and scattering it something which has an unforeseen and unintended in the dung. Other bodies were treated just as cruelly; the connection with this sad event. As it is said, Dr. Whitman little captive girls were often forced to step over them in expressed his fear that their measures would do him harm, order to torture them. They lay around in the yard for 48 especially when the diseases (measles and dysentery) hours (from Monday to Wednesday). No one was allowed brought by the immigrants from the Ver. States, and which to pick them up and bury them. Even the sorrowful widows showed themselves so pernicious to the Indians last fall, were not allowed to go out and sweeten the last moments of their dying husbands, some of whom agonized for a long were declared by the priests to be a judgment sent by God upon the Americans for their heresy and wickedness. time in their death throes. Some of the Kayuse chiefs at this time refused to listen longer to his teaching. However, further discussion on this subject must be postponed until more accurate news is

received. Mrs. Whitman fled upstairs, where she received a wound in the breast through the window. Mr. Rogers followed her; but they were persuaded to come down, as the Indians promised not to kill them. Nevertheless, they were immediately dragged to the door and shot. Mrs. Whitman died instantly. Mr. Rogers continued to suffer for a long time. Mr. Osborn, who was sick, and hid himself under the floor with his sick family, heard him, as he lay in filth and blood, frequently say, "Lord Jesus, come soon," until he lost his voice. Mr. Hall fled from the Indians, reached Walla Walla, crossed the Columbia, and took his way to this place; but he has not yet arrived; and Indian news says he is killed.

The murder of Dr. Whitman and others is reported by Mr. Spalding in a letter dated January 8, 1848: The preachers of the St. Louis Conference District of the German Evangelical Lutheran Synod of Missouri, Ohio and others are hereby notified that this year's Conference will be held from the 13th to the 16th of October next at Neumelle, St. Charles Co, Mo, (13 miles from Missouri and 45 miles from St. Louis). "I have the painful duty of informing you of a most Whitman died instantly. Mr. Rogers continued to suffer for a long time. Mr. Osborn, who was sick, and hid himself under the floor with his sick family, heard him, as he lay in filth and blood, frequently say, "Lord Jesus, come soon," until he lost his voice. Mr. Hall fled from the Indians, reached Walla Walla, crossed the Columbia, and took his way to this place; twelve other persons, namely, Mr. Rogers, who has been preparing for the preaching ministry for two years, with the intention of devoting himself to our mission; John andupper room till dark, when he fled four miles, and concealed himself in the bushes during the service. Franeis Sagar, the two oldest boys of the orphan children; Mr. Kimble of Indiana, Saunders, Hall, Marsh, Hoffmann of Elmira, New York, Gillan, Young, Sails, and Bulee, from the last immigration, which

Indication.

G. H. Löber.

Indication.

The "Gespräche zwischen zweiLu - theranern über den Methodismus" ("Conversations between two Lutherans on Methodism") contained in the previous year's Lutheraner are printed in pamphlet form and are available in whole and in detail at 5 Cts . for 2 copies from F . W. Barthel.

Received

to the Synodal Missionary Fund: P1.00 from Mr. Kerkhof. 25 Cts. from Mr. Schneller, Al.00 from Mr. Hermann. P1.47H from various parishioners in St. Louis.

Paid.

The 2nd half of the 3rd year Mr. Rösner. The 1st half of the 4th year HH. Nicol. Koch, Rd'Sner. The 4th year HH. Chr. Bende, Ellerbusch, Ernst Jansen, Löber (for Roth), Mich. Thomas. The 1st half of the 5th year HH. Phil. Books, Nicol. Cook. The 5th year Mr. Löber (2 ex.), Heinr. Biermann.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.

Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo., Oct. 3, 1848, No. 3.

(Sent in by? Dr. Sihler.)

The Lutheran Observer and the Ohio Synod.

(Conclusion.)

Now, while on the one hand, in accordance with the truth, we have briefly defended the above resolution of the Synod of Ohio against the unjust attacks of the *Lutheran Observer*, that organ of the Unionist so-called General Synod, it behooves us just as much, on the other hand, in accordance with love, to prove to the Ohio Synod recently what ecclesiastical conduct is most exactly connected with that resolution.

The first and most important conclusion of the said resolution is that it is quite incompatible with this public and solemn confession of the symbolical books to continue to serve mixed congregations, as such, and, for example, to administer Holy Communion to Reformed and Unreformed people, as such. For this cannot indeed suffice, when the preachers of the Ohio Synod present the Lutheran doctrine to the Reformed and Unrighteous, who desire Holy Communion from them, and demand of them that they admit that it agrees with the Holy Scriptures; for the people, in their customary indifference to pure doctrine, do not think further or otherwise than thus: "That the Lutheran doctrine agrees with the holy Scripture, I now admittedly see, but the Reformed doctrine is not contrary to the holy Scripture either!" Therefore it is absolutely necessary that the consciences be advised on all sides that the Lutheran pastor not only proves in general the obedience of the Lutheran church to the Scriptures in the doctrine of the Lord's Supper, but at the same time gives definite proof, that the Lutheran church alone is subject to the word of Scripture, as it reads, but that the Reformed church does not do so, but actually, out of the conceit of carnal reason, puts a different sense into the words of institution, which is flatly contrary to the clear, simple sense of the word.

so that it does not adhere to the Word of God as it says, and its doctrine in this respect is opposed to that of the Lutheran church; whoever, therefore, heartily acknowledges and testifies to the Lutheran doctrine of the Lord's Supper as absolutely in accordance with Scripture, must at the same time reject the Reformed doctrine as contrary to Scripture, since it still does not believe in the almighty and true Son of God, and holds to the error that in the blessed bread and wine the body and blood of Christ are not essentially and truly contained.

Then, however, the Lutheran pastor may not tell the reformed or un-reformed person who requests Holy Communion from him that, by receiving Holy Communion from his hands and within a Lutheran congregation, he is in fact leaving his previous religious community and entering the Lutheran church. For by such a declaration of the Lutheran pastor, he can properly guard his conscience and that of the Reformed in the following respects:

For the time being this prevents the error that it is possible to endorse the pure doctrine of the Lutheran Church and yet belong to a church that teaches the wrong doctrine.

In the second place, only the willing acceptance of the Lutheran pastor's declaration on the part of the reformed or un-reformed person reveals that the latter heartily acknowledges and confesses the pure doctrine of the Lutheran Church and, out of love for divine truth, gladly separates himself from his unbelieving church.

Thirdly, it is only through such a procedure that the right protest against the false union of our day is raised and the delusion put down, as if the Lutherans and Reformed, without uniting the repugnant doctrine, could still unite ecclesiastically.

Whichever Lutheran pastor of the Ohio Synod, therefore, even now, whether out of concern for his stomach or out of fear of man, or out of indolence, withholds from the Reformed or the Unrighteous that absolutely necessary declaration, would only be confronted with the

In fact, he denies it and groans behind the figurehead of the ecclesiastical symbols of unionism, thus being a hypocrite.

A second necessary consequence of the confession of the ecclesiastical symbols for the ecclesiastical practice of the Ohio Synod is that it does not make use of any agendas in which not only the unionist formula for the administration of Holy Communion: "Christ speaks," etc., but also no other ambiguous form occurs, whether in the execution of the public worship service or special ecclesiastical acts. For the common worship and the acts of the church should and can only be the physical expression and the manifold realization of the same one and pure confession. How manifoldly, however, the hitherto used agendas of the Ohio Synod contradict this demand, has already been demonstrated several times in the Lutheran.

Thirdly, the Ohio Synod should now be seriously and diligently concerned to get rid of the so-called united hymnal as soon as possible and to introduce a decidedly Lutheran one. For in the first place, the content of that hymnal is deplorable, since even the noble older Lutheran hymns are miserably adulterated, watered down and mutilated, and secondly, it has the purpose of promoting the false union of today between Reformers and Lutherans.

Fourthly, there should no longer be that enthusiastic recklessness that individual Lutheran preachers, even of the Ohio Synod, when distributing Holy Communion, even invite members of other communities to partake of it, and therefore, besides the practical denial of pure doctrine and the actual promotion of false union, damage their consciences in other respects, in that they can become the cause of many an unworthy person, whom they do not know exactly, to eat judgment.

Whereas, fifth, the Ohio Synod should make it a serious matter to all its members to

They are indispensable for the proper direction of the pastoral care of the Church, and, if they are used with love and wisdom by the pastors, they will be a great blessing to themselves and will give them ample opportunity to become more and more fathers in Christ in their preaching while at the same time they will benefit their church children in the most varied ways.

Sixthly, the public recognition of the ecclesiastical symbols is no less precisely connected with the fact that the preachers of the Ohio Synod may henceforth no longer be human servants temporarily hired and hired by the congregation; for the calling to assume the sacred office of preaching, which also takes place indirectly, i.e. through men, is a divine one, and as such also contains the requirement, 1. To the preacher to spend his whole life in the service of the calling congregation, and 2. to the congregation to listen to their called shepherd all his life provided he perseveres in pure doctrine and blameless conduct and carries out his office with zeal and fidelity in all directions.

On the other hand, the carelessness of many a preacher to leave his congregation in order to improve himself outwardly, and to offer himself formally to unaffiliated congregations, and to prove himself clearly to be a belly-servant and hireling, should be resisted; for even in the case of a regular appointment from a congregation which may have become vacant to the preacher officiating in another congregation, the permission of the latter is necessary for the pastor to accept the new appointment.

This disgusting and unworthy temporary renting and doing of Lutheran congregations and the no less disgraceful renting and doing of Lutheran preachers is one of the worst disgraces of most of the Lutheran congregations and synodal constitutions here; and in no small part the unchurchly deformity of the congregations is produced and maintained by this. For how should a healthy ecclesiastical form penetrate where the congregations, through a false encroachment of civil democracy into church government, are accustomed to regard the minister of the holy church, who acts with them in God's stead through Word and Sacrament, not as God's servant, not as an ambassador in Christ's stead, but as their hired servant, as their preacher and sacrament administrator, whom they can keep or send away at will after the expiration of the hire-period? How should such congregations have a reverent awe of the sacred office of preaching, and for its sake also of the bearer of it, and, inasmuch as he publicly and especially acts upon God's word purely and loudly, and leads a holy godly walk, regard him also as an angel of God, and obey his, i.e. God's, word with thanksgiving and love?

Likewise vice versa - how should such mercenaries and hirelings, if they were contrary to

How could they then have the holy courage and the divine joy to carry out the penal office of the law vigorously and penetratingly, not only in preaching, but also in private pastoral care, without regard to the person, since unfortunately in almost all congregations there is more to punish than to comfort? But this evil must first be remedied by the synod.

If the church itself does not wish first of all to trample on the dignity of the sacred office of preaching, it must not tolerate or admit into its association any preacher who puts up with those shameful conditions of being temporarily observed, and who is not able to obtain a proper call from his congregations, who must, of course, first be carefully instructed in this matter. And every preacher who recognizes the glory of his office and is spiritually minded would in any case have to leave such a congregation that in spite of all thorough and repeated instruction, wanted to hold on to the old bad habits and disorder of renting and did not want to give its preacher a proper calling.

On the other hand, the synod would also be required to thoroughly eliminate a seventh grievance. This concerns the superficiality of the examination of its candidates. For how is it possible, by means of an examination of about two or three hours, to form a judgment about perhaps five to six or even more candidates as to whether they are sufficiently qualified in mind, knowledge, teaching ability, gifts for pastoral care and church government to assume the sacred office of preaching, which is so difficult, responsible, and associated with such special difficulties in this country? If the Synod were to persist in this frivolous procedure, which

is also flatly contrary to its new commitment to the symbolic books, it would be guilty of all the sins committed in its time; For if the latter is a truly godly, church-minded, administration by dishonest and unfit people whose knowledgeable and experienced servant of God, whose character was not sufficiently recognized in that superficial examination. No! they examine thoroughly and carefully, not soon by this, soon by that, but by a standing examination commission of the most pious, learned and experienced preachers of their association, orally and in writing; they also let the candidates preach and catechize, they look carefully at the moral testimonies they bring, but after a well-passed examination and with a written ordinary (i.e. not rental and temporary) appointment, he immediately grants them the ecclesiastical ordination and completely omits the arbitrary means of information of the yearly licenses, which by no means guarantees either the synod or the congregation.

Eighthly, however, the commitment to the ecclesiastical symbols is no less closely connected with the obligation of the synods to see to the establishment of proper parochial schools.

The children should be carefully instructed, either by the preachers themselves or by faithful and capable school teachers, primarily in biblical history, in catechism, and in learning and singing the noblest core songs of our church. For everyone can easily see that the little patchwork of the local Sunday schools, where sometimes this, sometimes that people teach the children this, sometimes that, do not bring up the youth in a healthy ecclesiastical knowledge and do not establish and educate them in "the words of faith and wholesome doctrine," cannot teach any ecclesiastical sense, taste, and habituation. And what lasting fruit has been produced for the preservation and strengthening of the church, if, while work is being done on the parents, the children in the meantime go wild, are not brought into the knowledge and discipline of the divine word in home and school, but instead are carnally Americanized and fall prey to the English language also in ecclesiastical respect, instead of retaining a preference for German as their home and church language. *)

And with this, ninthly, the introduction of Sunday catechism, first of all for the children, confirmands and newly confirmed, where possible also for the older ones, is in exact connection, in which also the most important heresies of the most prominent denominations and sects are to be treated.

Finally, however, the Ohio Synod would be urgently advised to draft a new synodal constitution on the basis of the confession, in which the mentioned grievances and deficiencies would be thoroughly remedied and also the so extremely important office of supervision would be established by the president elected for a longer period of time; For if the latter is a truly godly, church-minded, knowledgeable and experienced servant of God, especially equipped with the gift of leadership and wisdom, then an unspeakable blessing for the church in that synodal district can arise through him, in part by taking a closer look at the conduct of the synodal officials in their congregations in an evangelical-fatherly manner and according to instructions given to him by the synod, and also by giving advice in writing, especially for more difficult cases of pastoral care and church discipline.

May the gracious and merciful God therefore abundantly grant to the worthy Ohio Synod the desire, light, zeal, and skill, on the basis of the public and solemn commitment to the symbolic books recently so decidedly expressed by it, to carry out the con

*) It is not meant by this, as if the German children should not in their time learn to speak, read, and write the English language, and not acquire the good things here at home; only the careless throwing away of their language, customs, and folkways, and the no less careless accepting of that, with the English language, which is worse here at home than in Germany, is above censured and called carnally Americanized.

The Lutheran Church in Ohio is not only a church, it is also a church that has to be reformed as soon as possible and as thoroughly as possible. For without this salutary and necessary consequence, that obligation would remain at their side. As the Roman Catholics had the Emperor and the more dead, formal act, by which no special blessing would be bestowed upon the Lutheran Church in Ohio; rather, only the dangerous and conscience-scarring delusion would then be produced, as if one could act in all kinds of ways against the church confession in special cases of doctrine, worship, pastoral care, discipline, and government, or perpetuate the most decided deficiencies, if one only committed oneself to the confession with one's mouth. -----

Memories from the time of the Thirty Years' War.

Already in the last issue of the Lutheran, page 85, the dear senior of our Synod, Pastor Löber in Altenburg, reminded us that with the 24th of this month the second century after the conclusion of the so-called Peace of Westphalia has expired. He asked the Lutheran Church of this country to consider whether it did not owe it to itself to commemorate this event, which is so incalculably important for the entire Lutheran Church, with an appropriate secular celebration. Whoever has considered the reasons presented for this in the place referred to will have been convinced of the appropriateness of such a celebration here among us as well. Since, however, only he who has received a vivid impression of the tribulations of the war, which was ended by that peace, can celebrate a thankful jubilee in memory of that peace treaty from the bottom of his heart, we have decided, since no other more skilful hands have taken up the pen/) to share at least a few scenes of mourning from the time of that war. - Before we begin, however, we want to state in just a few words, for those who should not yet know, how this war came about and what it was actually about.

Every reader will know that when the man of God Luther, more than 300 years ago, brought to light the buried gospel and revealed to the world from God's Word that the papacy was the antichristian kingdom, a large part of Christendom in Germany did not accept the holy gospel, but remained under the rule of the pope, partly wilfully, partly seduced by priests and bishops. Thus there arose in Germany two

*) The Synod had taken the promise from Pastor Löber, who, as is well known, has already written a splendid secular treatise, "Memorial of the Augsburg Confession", to also write a short history of the 30 Years War with special regard to the fate of the Church during it for the Lutheran: unfortunately, however, our dear Löber has been prevented by illness and other circumstances from fulfilling the wish of the Synod.

The Lutherans or Protestants on the one hand, and the Papists or Roman Catholics on the other. But as the Roman Catholics had the emperor and several powerful princes on their side, they used their greater power to forbid the Lutherans the free exercise of their religion and to hinder them in every way. Even during Luther's lifetime, therefore, a war threatened to break out between the Papists and the Lutherans. But Luther had asked of God that his eyes should not see the horrors of a religious war. He died in peace. But no sooner had he closed his eyes on February 18, 1546, than the fire of war, which had long been smoldering under the ashes, burst forth with power, and in a short time set all Germany ablaze. After this so-called Schmalkaldic or German War, two important peace treaties were concluded between the Papists and the Lutherans in Germany, namely the Treaty of Passau in 1552 and the Religious Peace of Augsburg in 1555; but in spite of these peace treaties the Papists still remained in great advantage. There was no end to the oppression and harassment of the Lutherans living in the Roman Catholic countries. Especially in the imperial hereditary lands, and especially in Bohemia, which also belonged to the emperor, they suffered not a little. In 1609 the Lutherans in Bohemia obtained a letter of majesty from Emperor Rudolph II, according to which the cities and the nobility were given the freedom and the right to build churches and schools; however, it became apparent only too soon and too clearly how little seriously this was meant.

When, among others, Protestant citizens in the town of Klottergrab, which belonged to the Archbishop of Prague and residents of Braunau, which belonged to the abbot of this monastery, had built two new churches, the latter was immediately confiscated and the builders thrown into prison, while the new church in Klottergrab was razed to the ground. Outraged, noble Bohemian Protestants turned to the then reigning Emperor Matthias because of this violation of the received letter of majesty. Instead of a pardon, however, they received a harsh rebuke, even the most serious threats in reply. It could not be imagined that the answer received really came from the Emperor, and several quaysmen had been sent to him.

*To invalidate the sacred and expensive treaties to the disadvantage of the Lutherans by ungodly sophistries was at that time, as always, the work of the unscrupulous Ahitophels, the Jesuits and their friends. Thus J. P. Windeck, Canonikus at Marchdorf, wrote in 1616 in his *Prognosticon futuri Status ecclesiae*: "The Passau treaty and the religious peace were not valid; they had been forced from the Emperor by force; the Pope had not confirmed it either; and by the Concilium of Trident it had been annulled anyway." From this it is easy to see to whom one actually has to owe the terrible misfortune of the Thirty Years' War - namely, the Jesuits.

Shortly before the beginning of the Thirty Years' War, God had quite actually put out His dwelling place here with His pure Word and Sacrament.

In 1615, an extremely faithful and zealous servant of the church from Mügeln in Saxony, named M. Wolfgang Günther, was appointed to the pastorate and superintendency in Friedland by Baron von Redern (then Lord of Friedland, Reichenberg and Seidenberg). This noble man made it his business to promote the spiritual growth of both the city community entrusted to him and all the communities of his diocese in every way. He held with the parishes entrusted to him

For each synod, he had a Latin treatise printed on one orThe latter's hatred of the confessors of the faith he hadBut they consoled themselves of their good conscience more articles of the Augsburg Confession, on which a jointsolemnly abjured was even more fervent. In additionand their good cause, because no other cause of their disputation was then held during the sessions. Also, eachWallenstein had been driven out of Ollmütz by thedismissal was given them than that they were not, as they time one of the preachers had to preach a sermon beforeProtestant Bohemians at the outbreak of the riots, and histhought, worthy and proper "catholic" priests; therefore, as the whole assembly, which was also printed if it was foundhatred of them had been increased all the more. Thereforethey had preached Christ, so they acknowledged good. In addition, the time of the meeting was used forwhen the Lutheran Friedland came into his power, it soothemselves guilty of suffering with Him, and hoped that mutual questioning and instruction on important matters ofhad to feel bitterly his thirst for revenge. As early as AugustGod would soon tread Satan under their feet. Secondly, office, church discipline and church order. A printed12 of the following year (1623), Mr. Kottwa von Freifeldthey put the question to the centurion, whether he really testimony is in our hands, which all the preachers of thecanon of Prague, appeared as Wallenstein's commissary to wished to carry out the command he had received? Thirdly, Ephoria have issued to their dear Ephorus Günther.In itinspect the parishes of the Frietland episcopate and tdthey wanted to ask him at least herewith to intercede for they cannot praise him enough, not only as a maninquire about their situation and income. Soon thereafter thehem, or to enable the country to come in together against equipped with the most excellent gifts and as a learnedfruits of the parish fields and the tithe due were confiscatedthe order; and if the captain did not want to look at them, man, but also as a true father in Christ, as an excellentand the peasants were forbidden to take away any movableet him think of the salvation and happiness of so many example in a godly life, as a tireless fighter for the jewel ofproperty of the Lutheran pastors. With all this, since ndthousands of people. Hereupon the captain says, "that pure doctrine and as a sharp-eyed guardian of the conductprotest is accepted, our Guenther still exhorts to patientothing more difficult has happened to him in the whole of of his brothers in office, who could have found in him at anysuffering. But when finally, in October of this year. the ordehis life than that he has had to announce the present order moment the most proven counsel and the richest comfortcame that a certain number of boys of the Ephoria, whdo them by official authority; but because he wants to in all their concerns. were capable of studying and whose parents were wealthyintercede for them or urge the country to do so, he is

The dear reader can well imagine that Satan would havewere to be taken out and sent to the newly establishedhevertheless an official of His Prince's Grace and must looked with disgusted eyes at the reigning work that wasJesuit school in nearby Gitschin *), Günther, together withtherefore think of the salvation of so many thousands of being done and promoted in that region by such a preciousall the preachers of his Ephoria, seriously raised his voicepeople. Grace's official and must therefore do what he is piece of God's armament. This soon became apparent. Itagainst this, and since in the city of Friedland alone, movedordered to do, however reluctantly he does it; a use for is true that Friedland was spared during the first years ofby Günther's urgent ideas, all citizens unanimously refusedhem could easily be interpreted to him as rebellion; if the the war. While in Prague, after the first decisive victory ofto deliver one of their children into the hands of the Jesuitscountry wants to do it, he is quite satisfied for his own the imperial forces over the Protestant troops in the Battlethe hatred of the Jesuits is now directed especially againsperson. To this sad Pilate speech of the captain already of the White Mountain (near Prague, November 8, 1620),the Superintendent Günther, as the most stubbornovercome by fear of man, Günther gives the counter-the Papist Reformation was already begun in 1621, allLutheran. The consequence of this is that the Captain oanswer: "Since the captain refuses all help in the matter, Lutheran preachers and teachers were expelled from theFriedland, Hans von Gersdorf, a Lutheran, receives a lettehe must at least declare for himself that, because in his city, and all churches and schools, including the university,on May 4, 1624, from the aforementioned Commissariusocation he is directed to his hearers and they to him, he were given over exclusively to the Jesuits, things remainedKottwa, with the following content: "Herewith I am orderedcannot leave his office on such a prohibition until he is quiet and calm in Friedland at that time, and it was thoughtto expel all foreign pastors staying in every place of thisexpelled by force; he therefore wants to hear the opinion that, since Protestant worship alone had existed here fordominion, whereupon each one must have left by May 6of his entrusted parishioners first; for he acknowledges 90 years, and Friedland was also a border town, there wasEach of them must then leave by May 6, so that, if there ishimself guilty, in such persecution, which is directed not nothing to be done here. But this was not so. God wasthe greatest danger, none of them may be affected by theonly against him, but also at the same time against his about to sweep his threshing floor, and since judgmentnew Catholic priests to be introduced; for he, Kottwa, isentrusted flock, to watch over his life as a faithful shepherd always begins first at the house of God (1 Peter 4:17),already on his way with regular Catholic priests to introducewith his dear hearers, if they would use permitted means especially severe trials were set before the beautifulthem soon in the parishes of the Friedland dominion. Thuswithout riot, to which he will by no means advise." Similarly, Friedland, this garden of God, which had been so long andbe done His Princely Grace's **) earnest unchangeable willall the preachers unanimously declared themselves; abundantly visited with graces. The time came when theand command." Thus, on the aforementioned day, thewhereupon the captain, without making any objection, Lord sought fruit in His so faithfully tended vineyard. entire clergy of the Ephoria is summoned to the castle and dismissed them.

It happened that in 1622 the emperor enfeoffed thefront of the office and the order received is announced to Günther immediately summons all the elders of the notorious Count Albrecht von Wallenstein (at that time a them by the captain. The preachers ask for permission to congregation and tells them what has happened; that he major general in the imperial service) with the dominion of leave and to consult together; and after the latter hasas orders to leave the city this very day, but that he has Friedland. This Wallenstein had been the son of Lutheran happened, Günther gives the following answer in the nameappealed to his dear parishioners; at the same time he of the entire Lutheran ministry: "First of all, it would seemasks the elders to make this known to the city council and As is always the case with such apostates, Wallenstein, most painful to them that they should be torn from their death the entire church community. On the following day, May 7, parishioners and put them in danger. the council and the entire congregation gathered and then told their pastor that they thanked him for his prayers and too, showed a particular asked him not to leave them. Grace and dispatch the messenger today.

*) As is known, Wallenstein was buried in a Carthause at Gitschin

**) In the year 1623 the emperor had raised the count Wallenstein to the prince of Friedland.

After our Guenther thought to have assured himself of the will of his congregation, thus

no danger, however great, to which he obviously exposed himself, could keep him from continuing to administer his office even against the high command he had received. That very day, therefore, he married a young couple. With sadness, however, he had to see that his prayers soon became timid and that he had to complain about most of his listeners with the prophet: "They are converted, but not rightly, but are like a false bow", which, when one wants to draw it up and shoot with it, breaks. Hos. 7, 16. Thus, the new pastor and dean, the former priest of Königshain, by the name of Sebastian Balthasar, is then led by two princely commissars and the mayors and town magistrates forced to do so, under the ringing of all bells, into the open marketplace - several thousands had shortly thereafter, on Friday, the last of May, Günther took a solemn procession with great splendor and magnificence already gathered here at daybreak, both from the city and the present circumstances of his congregation into the Friedland town church, which the church fathers from the country - and first testified to them once again that consideration in his sermon on repentance. After he had compared the present time with that time in which the prophet Amos (7,10. ff.) was driven out by the king in alleged contamination by the Protestant service and the council and several of the citizens answered, "They Israel, Jeroboam, by inciting ves Amazias, the idolatrous priest at Bethel, he introduced the following three pieces Roman Catholic sermon and the idolatrous sacrifice of the but they hoped to bring him back again soon with joy," after the guidance of his text 2 Mos. 33,1-7.34,4-10.: "1. Mass held again. After this, the priest is led to the rectory Günther replied in a broken voice, "The Lord's will be done; How God began to depart from his people with his word and presented to the council, which must promise himso, then, with the knowledge of all of you, I part from you and temple out of righteous anger; 2. How the eternal Sonprotection, honor and maintenance, from where thewith pain^ farewell!" Thereupon the whole assembled of God and his faithful servant Moses delayed God with commissioners return with the ecclesiastical lords to thecrowd burst into loud weeping, and Günther now went out prayer, and 3. How God turned back and agreed tocastle and let them do well there. on foot to the town, accompanied by several town remain with his people with his temple and word. A great Günther had to witness most of this himself; only a fewcouncillors, the whole citizenry, and a large number of the multitude of people went to the Lord's table that day, and faithful people were around him in this time of need. Kottwacountryside, in all about 2000 persons, who followed him, the next Sunday the number of communicants was sohad brought an imperial letter with him, in which the causesobbing and wailing, as far as the Cunnersdorfer Höhe, half great that the communion service lasted from 4 to 9of the dismissal of the Lutheran preachers was stated, thatan hour distant from the town. o'clock in the morning. they had seduced the people through suspicious sermons, Günther himself writes in his account of this: "What I

But the next day, on Monday the 13th of May, the actualhad incited them to disobedience against their authorities thought and said on the way is known to the good Lord, day of the trial finally dawned. Already in the earlyand had given them the opportunity to riot; Kottwaand give it to pious Christians to think about, because it morning it became known that on this day the above-communicated this letter to the members of the city councilcannot be described. mentioned Commissarius Kottwa would arrive with a and the church council and at the same time complained Arrived on the height, Günther stood still until the whole Roman Catholic priest and solemnly install him in theagainst them that Günther in particular had proven to be a crowd had followed him, and after a circle had been closed, Friedland parish office. Günther therefore held anotherardent enemy of the Catholics and had made it so that nothe venerable exulant stepped into the middle and did his church service in the morning and told his listeners howcitizens of Friedland would have wanted to send theirsermon. He based his sermon on Ap. Gesch.20,1738. and he had been willing to stay with them, and how God wouldchildren to school in Gitschin. Günther, to whom this waspresented from it the farewell of the holy apostle to the have it his way; but since they had done nothing out ofreported, thereupon sent a written protest against the first-Ephesian elders, how he had appealed to his right doctrine sinful fear of man to preserve the threatened freedom ofmentioned accusation of sedition to the castle, offeredand blameless life, which he had led among them, 2. how pure worship, he saw himself compelled to take leave ofhimself for oral responsibility, and declared that he couldhe had remained steadfast in the truth he had recognized, them; But they should know that, since they finally wantednot give way unless he were given his leave in writing andand how he had diligently guarded himself against false to stand firm with him for God's pure word and not let himthe true cause of his dismissal were stated. All attempts toteachers and doctrines, how he had faithfully admonished take it away from them, he was still obliged not to leaveobtain an oral interrogation were in vain, but at last Güntherthem, and finally, 3. how he had given them all a heartfelt the place and to await the outcome. Everything is silent, received a written farewell, in which it was stated as the blessing of valet, and how he had entrusted them to the and sadly Günther goes to his apartment. cause of his deposition: "that he had not wished to submitgrace of God; all of which Günther applied to his last

What happens? The sad news becomes the truth. Into the jurisdiction (spiritual jurisdiction) of the Archbishop of Prague and the ceremonies of the Catholic Church". wonderful, touching, Scripture- and spirit-rich farewell the afternoon the canon Kottwa really arrives in FriedlandGünther accepted this decision with comfort, and since thesermon we share only a few samples. The opening reads with several Roman priests on horseback and chariotGünther accepted this decision with comfort, and since the sermon we share only a few samples. The opening reads accompanied by fifty musketeers in great pomp and goesclergy was going to Reichenbach in the afternoon, heas follows: "O my children of heart and pain (Gen. 35:18), with his whole retinue to the castle, where the churchstayed until the next morning with a faithful citizen in Fried now dear and desired hearers (Phil. 4:1), you who have fathers, mayors and judges are immediately summoned, given me your escort in great numbers to my sad Erilio up who receive certain instructions, which they must follow. to this unusual place! What a sorrowful course we have now taken! Our feet are

as through deep waters (Ezek. 21, 7.). O how painful a or father, or mother, or wife, or children, or lands, for myHe shall drink of the wine of the wrath of God, which is gathering is this, the like of which Friedland, so long as it name's sake, he shall take them an hundredfold, and inheritpoured out and made pure in the cup of his wrath: and he stood, had not! It has come true to us what is read in the life eternal. He that loseth his life for my sake shall find it. shall be tormented with fire and brimstone before the holy prophet Jeremiah Cap. 30, v. 7: ""This is a great day, and But he also forebodes terribly: Whoever denies me before angels, and before the Lamb; and the smoke of their the like of it hath not been, and it is a time of anguish in men, him will I also deny before my heavenly Father. And torment shall ascend for ever and ever: and they shall have Jacob."" How do I see the faces of all of you so full of whosoever shall preserve his life shall lose it: and no rest day nor night."" I therefore testify again before God sorrow! How I see the eyes of all flowing with water! What whosoever shall be ashamed of me and of my words, of and you, in this day and hour, that I am clean from such a lifting up of hands, what wringing of hands do I see! What him shall the Son of man be ashamed, when he cometh in man's blood. The word which I have spoken, and which he whimpering, what lamentation have I heard in the going his glory, and of his Father, and of the holy angels. Yea, by now hears with his ears, it shall excuse me, and it shall out! - The Lord has made us full of sorrow because of our Moses the jealous God doth threaten, that he would blot judge him at the last day. But I pray with tears to my God sins, for your eyes have had to see that a Catholic priest out the name of him that departeth from him and from his that he will prevent this and grant me my desire: *Utinam* has been brought in over me with a strong hand, with commandments from under heaven, and set him apart for *nemo auditorum meorum pereat*! Ah, that none of my arrogance and defiance, that he has been granted church evil and for a curse. Deut. 29:20, 21." At last ber Valet former hearers may fall away and be eternally lost!" Finally and rectory, and that, alas, your sanctuary has now been orator breaks out into the words, "This is my fatherly and he concludes: "Although we must now be separated in defiled! (Klagl. 1, 10.) Your eyes must see me withdraw hearty admonition, which I leave you to valet behind me. body, yet we want to be and remain always together in from you your teacher, the comforter who was to refresh Be brave and remember that I have admonished you to this mind and heart, as well as in dear prayer, and to be and your soul! (Klagl. 1, 16.) Therefore also mine eyes run with with tears. Especially hold fast the word of life, to the glory remain one in the Lord Christ, until the merciful God, tears over the lamentation of the daughter of my people. of God, to your blessedness, and to my glory in the day of according to his gracious will, will please us again, if not in (3:48) For otherwise I have been able to endure with great Jesus Christ, as I have not run in vain, nor labored in vain this life, then in that life, when you will be my joy, glory, and joy the persecution that has befallen us, and to bear (Phil. 2:16). Know how I have labored with you these nine crown before our Lord Jesus Christ. And now I command without emotion the robbery of my goods, which I have left years, and now also this hour (1 Thessalonians 5:12). We you, O desired brothers and sisters! to God, and to the behind me, and which I have now in part had to pass by: are now gathered together under the open heaven before word of his grace, which is mighty to edify you, and to give yet you have broken my heart with your weeping and the Lord our God: I bear witness therefore that I am clean you an inheritance among all them that are sanctified. May lamentation, but at the same time have comforted me, that from all blood: for your ears have heard out of my mouth he also keep you steadfast unto the end, that, as he hath I have been able to feel how you are in my heart, and I in how faithfully I have admonished you, and warned you begun the good work in you, and hath given you the will, yours, to die with and to live with. (2 Cor. 7:3.) Who then against apostasy. I have set before you the blessing and he may also perform it, and work the accomplishment in would blame me for opening my mouth to you, for pouring the curse, life and death (Deut. 11:25, 30:15). God in you according to his good pleasure, sanctifying you out my heart against you, and for hurting myself with you? heaven and his holy angels, who are present to us, this through and through, and keeping you blameless unto the But you go to my hand with your love and sympathy, with visible heaven, the brightly shining sun, which we see future of our Lord JESUS CHRIST. Faithful is he that hath your sighs and tears, that I may turn my thoughts to the above us, and this field and ground, on which our feet stand called you, who also will do it: to him be glory for ever and valet which the holy apostle Paul took from his hearers." (Deut. 31:28 and 1 Tim. 5:21), the many tears that have ever. The Lord bless you and keep you. The LORD make After our Günther, in the second part of his sermon, has been shed on all sides, are witnesses of this. If any of you his face to shine upon you, and be gracious unto you. The implored and admonished all, man and woman, small and therefore should fall away from the faith, let his blood be LORD lift up his countenance upon you, and give you his great, for the sake of God's mercy and the wounds of upon his head. (Acts 18:6) Let him remember how he will peace, especially spiritual peace and peace of mind. May Christ, that they should not allow themselves to be moved look upon me in that day, when I shall have to testify the Lord bless you more and more, you and your children. to apostasy, either by the introduced papal priest or by against him before Christ. Think how the heavens, the sun, (Ps. 115:14.) Amen." other such teachers, whether it be suggested to them by and the earth, which I have called to witness, shall then When he had finished preaching, he exhorted those sweet words or harsh threats, but should endure in patient stand against him, and accuse him. He will think how he assembled to fall on their knees with him, whereupon he bearing of their cross, in steadfastness of their faith, and in will stand before Christ, the judge of all flesh. How will he prayed thus: "Just and merciful God and Father, we lie fervent prayer to God, he then continues thus: "Hear ye escape punishment, because he has not respected such before you on our face in the greatest sorrow and pain, and what Christ your Saviour saith, He that endureth to the end great blessedness here, has not left anything for God's sweep bitterly before you for the great evil that has befallen shall be saved. He faithfully admonishes, 'Be faithful even sake, has not wanted to live anything? What good would it us and our children. For we are now like orphans who have unto death. Behold, I come quickly. Hold fast that which do his poor and damned soul if he had gained the whole no father; the Comforter who was to refresh our souls we thou hast, that no man take thy crown. He is abundant in world in this life? Then such a one will have to experience shall no longer have. Our heart is grieved, and our eyes comfort: Fear for none that thou shalt suffer. I will give thee with eternal pain and suffering, in unceasing torment and are dim; yea, the whole land is dark with fear. Thou LORD the crown of life. He that overcometh shall inherit all things: unquenchable fire, what such Mamelukes are told in just-for we have disobeyed thy mouth, we have been I will be his God, and he shall be my son. He that Revelation John 14:9-11: "If anyone worships the beast ungrateful unto thee for thy holy word. But, O merciful and his image, and takes the mark of the Maal on his Father, for all thy loving kindness, behold how thine forehead and on his hand, (i.e., anyone who follows the adversaries and ours rage so fiercely, how teachings of the Antichrist and does not believe in them), he will be condemned to death.

They think to cut off thy name, and thy poor company that confesseth thee. We have deserved punishment for thee. But we have done no harm to our enemies; we have sinned, not against them, but against thee: they punish not our sins against us, but seek to destroy thee and thy holy gospel in us: for if we denied thee, and went to their papal abominations, they would tolerate, love, and promote us: but because we intend to stand fast by thy word, they hate and persecute us. Now therefore behold, thou merciful Father over us, and stern judge over our enemies: for they are thine enemies more than they are our enemies. Therefore if they persecute us, they persecute thee themselves. Therefore awake, dear Lord God, and sanctify thy name, which they profane; strengthen thy kingdom, which they destroy in us, and establish thy will, which they seek to subdue in us; and let not thy feet be trodden under foot for our sins by those who seek not to punish our sin in us, but to blot out thy holy word, name, and work in us. Thou wilt not, O gracious God! let us waver from thee, but keep us steadfast in the truth we have known, comfort us, strengthen us in all our afflictions, and gladden us again with thy words and servants in grace. Let our prayer come before thy ears, forgive us our sins, and do as we believe and hope in thee, through thy dear Son JEsum Christum, our Saviour and Redeemer. Amen." After this prayer, the holy Our Father was said by all with one mouth, and with the singing of the hymn, "Preserve us, O Lord, in thy word, and prevent the murder of the Pabst and the Turk," 2c. 2c. the conclusion was made.

When Günther then thanked his dear listeners, bidding them farewell, for the handsome escort to his exile, a general weeping and wailing began; everyone wanted to clasp the departing father's neck and shake hands; there was such a great crowd that the dear man had to climb onto the carriage, from where he continued to admonish, comfort, and bless his sorrowful flock. At last he cries: Good night! whereupon follows such a heart-rending, loud and bitter lamentation that, as Günther himself expressed it, one's heart would not only have bled and broken, but even the stones would have been moved to pity; no one, he writes, will be able to understand such pain who has not experienced such in himself.

About a hundred people still could not part from the beloved pastor and accompanied him, walking beside his carriage, for several hours further to Reichenau, about fifty to Zittau. The others, after standing quietly for a while at the farewell place, singing and praying, finally went home with heavy hearts and sad expressions. In memory of the last penetrating words of their dear pastor

a few days later, several of those who had been there placed a lime tree on the spot where it had last stood, which for a long time bore the name of the Peaceful Parish Lime Tree and was often visited by the abandoned sheep and wetted with their tears; but since it was a thorn in the side of the papists, it was finally eradicated by them.

As depressing as it was to see in the course of this history how much the dear Lutherans of Friedland lacked faithfulness and zeal in their first time of trial, it is gratifying to read that soon thereafter a beautiful fruit of the faithful sowing and work of their steadfast teacher appeared. From the little information we have been able to find about the later fate of the Friedland congregation, it is clear that after the departure of Günther, quite a number of members of this congregation left their earthly possessions and followed the word of God, while many others who remained in Friedland refused all spiritual obedience to their imposed priest and attended services from time to time in the neighboring Lutheran towns. The new priest wrote a letter in which he complained that "nowhere in the whole Kingdom of Bohemia are there such stiff-necked Lutherans as in Friedland, whom their previous preacher (Günther) had entangled so firmly that hardly one tenth of the citizens attend his sermons on Sundays and holidays. It is remarkable that, since the plague raged here in 1633, the Catholic priest who served the belly escaped from the city for the sake of the plague. In addition, in the following year (February 25, 1634), the Duke of Friedland, Wallenstein, the hitherto so cruel oppressor of the Lutherans, died by God's judgment under murderer's hands, whereupon Friedland received a new lord in Count Gallas, under whose rule the local Lutherans were again supplied with faithful servants of the pure Gospel. But they enjoyed this great grace only for a short time, for since it was stipulated in the Peace of Westphalia that in every place, as far as the practice of religion and the possession of church property were concerned, it should be and remain as it was there in the year 1624 (the so-called normal year), this peace treaty was of the saddest effect for the church in Friedland, as in general in unhappy Bohemia. Not only were all Lutheran preachers driven out forever, but all the other inhabitants were given the choice of either leaving all their temporal goods and their homes, or leaving their religion and turning to the Roman antichrist church. Many emigrated and left for the sake of Christ all that was dear to them of earthly goods, but the final consequence was that our Peace Land lost the pure evangelical worship forever.

May this sorrowful history serve to make those who possess the jewel of pure doctrine and unhindered, pure evangelical worship realize how great the Lord has done for them, beware of ingratitude and unfaithfulness, and use the abundant grace they enjoy with honesty. For woe to those who do not know the time when they will be visited! The judgment of God must follow; if it does not happen here in time, it will happen in eternity. From this God in mercy keep us for Christ Jesus' sake. Amen! Amen!

"The Lord leads into hell and out again." 1 Sam. 2, 6.

The famous Lutheran theologian Dr. Aegidius Hunnius (died 1603 in Wittenberg) relates the following strange experience of God's gracious government. When he was still a boy and attended the Latin school at Adelberg in Württemberg, he had many bad boys as fellow students, but God, by great grace, had protected him from being seduced into the sins of youth. For example, when he once sat together with several of his classmates and had a confidential conversation, one of them mentioned the sin against the Holy Spirit, which cannot be forgiven, neither in this world nor in the next, as Christ says. These words struck him like an arrow in the heart, for not knowing what the sin in the Holy Spirit actually was, the devil immediately whispered to him, "How, if you had committed this sin? Sunk in the deepest sadness, he went to bed that day, but no sleep came into his eyes; all night long he wept, sighed, and begged God to show him his banishment and to raise him up with his comfort; only toward morning, wearied with weeping and sighing, did he fall asleep a little, but soon after awoke again with all the greater sorrow, and with a troubled heart went to his lesson. But behold, no sooner had he sat down in his usual place than he saw a book lying open before him, of which he did not know who had laid it down. The book was Johann Spangenberg's *Margarita theologica* (a string of pearls of Christian truths), and the passage that immediately came to his attention contained the answer to the question: What is sin in the Holy Spirit? When he read that this sin, as St. Augustine also testifies, involves a persistent impenitence unto death, and that therefore he who still feels the stirrings of repentance in his heart has certainly not yet committed this sin, he was overflowed with great joy, Immediately his anguish disappeared, and he did not doubt in the least that that book had been placed in its place by God's special gracious direction, so that he might be saved from his great distress of soul and preserved from despair.

Church News.

After the candidate of theology, Mr. Rudolph Lange from Silesia, who had taken his last theological-philological course at the seminary in Altenburg, had been duly called by the German Evangelical Lutheran congregation to the Immanuel Church in St. Charles, Missouri, to be its pastor, he was ordained on the 14th Sunday after Trinity, the 24th of September of this year, at his request at the Synod of Missouri 2c. by the President of the same, assisted by Mr. Mueller of Centra! Township, Mo., in the midst of his congregation, was publicly and solemnly ordained and inducted to his office. May the dear congregation, which has hitherto suffered unspeakably at the hands of unevangelical, rationalistic, and Methodist preachers, now build itself up the more gloriously under the care of a preacher of its own denomination, that every-

It is an Immanuel church in fact and in truth, that is, a church with which the Lord is, in which He dwells with His pure Word and Sacrament, and in which He is gathering a great, eternal church in heaven.

Church consecration.

So just now Pastor Seidel reports to us that he had the joy to celebrate on the 10th Sunday after Trin. the newly built church of his dear Filialgemeinde in Wittenberg, Franklin Co. O., and on the 11th Sunday one of the same kind in his Neudettelsauer, Union Co., O., the latter with the assistance of PP. Ernst and Heid, to be able to solemnly inaugurate it. May our beloved fellow believers there never leave their new houses of prayer without having to join in Jacob's exclamation about Bethel. Gen. 28:16, 17.

Conference display.

This year's preaching conference of the Lutheran Synod of Missouri, Ohio and other St., District Fort Wayne, Ind., is to take place on Wednesday and Thursday after the 17th Sunday after Trinity, the 18th and 19th of this month. The members of the Conference ask the friends attending to remember them especially in prayer on these days, that the Lord may bestow his blessing on their meeting.

(Sent in by P. Fick.)

Oregon.

(Conclusion.)

Mr. Spalding's escape - liberation of the prisoners.

I was at Utkilla, twenty miles west of Waiilatpu, when the murder occurred; visited the sick, preached to the Indians, and remained there until Wednesday morning, when I proceeded to the residence of Dr. Whitman. When about three miles from the station, I met a Roman Catholic priest, his interpreter, and a Kayuse.

After a short conversation the Indian turned back, and went with great haste to the house of Dr. Whitman,' while the priest informed me of what had happened. He told me that he had arrived there the night before, that he had baptized the children of the murderers that morning, while the hands of their parents were still wet with the blood of their pious Protestant teachers, after which he had assisted two friendly Indians in burying the slain. He said ten men and Mrs. Whitman were killed; a Frenchman who had been in the Doctor's service was spared, as were the women and children; no Frenchman, nor anyone from the Hudson - Bay Company would be hurt, but only Americans. This he heard from the chief. After asking him to take care of my pack-horse, I took some food he had prepared for the night, and putting myself in God's hands, turned my horse to the plain.

In the meantime the Indian had returned to Dr. Whitman's house to reload his pistol and wait for me to come there. He had left with the priest with the intention of killing me, but when he stopped to smoke, he had accidentally discharged his pistol while lighting his pipe and neglected to reload it. After waiting a while, he set out again, and followed the priest, who, by divine providence, had made great haste, and was already

I journeyed by night, and lay hid by day. The second night I did not find me there, nor did he learn from the interpreter which direction I had taken, he turned back to the place of our meeting and took my trail; but as darkness was already falling, he "soot stop.

Enough! The LORD delivered me from my persecutors. I had ninety miles to go without food; I had to leave everything behind, even my boots, because they were too small. But, praise be to the name of God, on the fourth night I reached my house without much exhaustion.

Immediately a messenger was sent from Walla Walla to this place. Mr. Ogden came to Walla Walla with two ships and a great quantity of goods in all ells, sent for me and my family and the Americans at my place, that we might join him without delay, and sent for the Nez Perces to deliver us, for which he promised them goods on their return. In eight and forty hours we were on our way with a part of our property. A part of it was left behind, a part was plundered by the Indians, and something was given them to appease them. We reached Walla Walla in four days, led by about forty Nez Perces to protect us against the Kayuse, who demanded a large quantity of goods, which was delivered to them at the fort. Here we found the prisoners of Waiilatpu, saved by the prompt and judicious efforts of Mr. Ogden. He paid the Kayuse for the prisoners fifty woollen blankets, besides a large quantity of other goods. To the Nez Perces he paid twelve woollen blankets, besides other articles. My company brought the number of those saved up to sixty; the next day we were on our way to this place in three boats. God gave us the most beautiful weather for this season, and we arrived here to-day.

On the tenth of this month we leave for Oregon City, where Mr. Ogden will turn us over to the Governor. Too much praise cannot be given to the Hudson Bay Company, especially to Mr. Ogden, for their timely, prompt, wise, and Christian efforts for our sakes. We owe it, under the direction of kind Providence, to the efforts of Mr. Ogden and Mr. Douglass, that we are alive and in this place today. May the God of Heaven reward them abundantly! The property at Waiilatpu is all plundered and the buildings destroyed. Four hundred soldiers have already been gathered and are on their way to take possession of the Kayuse land and punish the culprits. Dell Mr. Cells and Walker are advised to flee to Colville. God guide us in mercy!

Mittheilung van Welthändeln.

The only good news reported from Germany is the armistice concluded with Denmark on August 26, which is to last for six months and, God help us, prepare for a lasting peace. On the other hand, the news from France and Italy sounds rather warlike. After the Austrian Government rejected the mediation offered by France and England, the French Government declared that the French and Italian governments would not accept the offer.

The French army will cross the Alps if the mediation is not immediately accepted. The armaments in France will be continued in the most serious manner, and the army intended for this purpose will be brought up to 100,000 men. Russia, on the other hand, is said to have addressed to all the great powers a decided protest against the interference of France in Italy, and to have declared that in this case she would take sides with Austria. Thus, however, the fear of a general European war might be realized. While peace is being sought in Italy, Paris is once more in a festering mood, and the great precautions which the present government is taking betray how insecure it may feel itself to be. This time it is said to be aiming at nothing less than the overthrow of the republic and the restoration of the Bourbon family, which has been exiled since 1836. In Hungary the civil war continues; the Hungarians were repulsed by the Raitzen (these are the Slav insurgents), and 6000 Serbs crossed the Danube and advanced against Timisoara. There is said to be great consternation in Pesth. Now as for Germany, the German Diet at Frankfort continues indeed to build (?) the welfare of Germany; but success has not yet crowned its labors. The still Christian-minded part of the people, especially in Southern Germany, are seriously concerned about the legal overthrow of the Bible, and numerous petitions are being sent to the Reichstag against the intended separation of the Church from the State; the Republicans are heaping all possible opprobrium on the Reichstag and intend to drive it out of existence. In this spirit a congress represented by 44 democratic associations was held in Altenburg on August 15. In addition, there have been more or less alarming riots in many cities, such as Berlin, Vienna, where six persons were killed and 100 wounded, Munich, Cassel, Trier, Weimar, Heidelberg, and others.

Cholera is raging most violently in Asiatic Turkey; it has also broken out in Riga, Stettin, Berlin, Leipzig and Paris.

Indication.

The Second Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio n. a. States of the year 1848 is, the Er. at 10 Cts. to be had at.
F. W. Barthel.

Received

\$1.00 from an unknown person for the Lass River Mission in Michigan by Mr. P. Schürmann. \$1.25 for the Synodal Mission Fund of Sch. and Ill. in New York. P1.31 for the congregation at Palmyra by Bro. H. and H. in New York.

Paid.

The 2nd half of the 3rd year Mr. Aug. Fischer.
The 2nd half of the 4th year HH. Conr. Wobbecke and Martin Krauß.
Den 4. Jahrg. Die HH. Jacob Conrad, Aug. Fischer and Selle.
The 1-half of the 5th year HH. Fr. Almeyer, Mart. Krauß and D. Selle.
The 5th year of the HH. Fritz Buuk, Ernst Buuk, Joh. Grösch, Peter Hofmann, D. Jäbler, Chr. Kiefer, Conr. Könemann, Ludw. Kaatze, Joh. Merz, Chr. Puscheck, k. Schürmann (3 Er.), Ernst Stoppenhagen, Hermann Wesel, Nicol. Zelt (until No. 17.).

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo., Oct. 17, 1848, No. 4.

(Sent in by Fr. Dr. Sihler.)

The *Lutheran Observer* and the German Lutheran Church in Detroit.

In No. 33 of the current volume of the *Lutheran Observer*, an excerpt of a travel report to the editor is given, which contains, among other things, the news about the state of the Lutheran church in Detroit, that after the construction of the church was completed, the Lutheran pastor there insisted on introducing a crucifix, burning lights (and pictures?); a part of the congregation, however, did not consent to this, and since the pastor did not yield, they separated from the congregation, and there was the prospect that they would join the German Methodists.

Dr. Kurz calls the attention of his readers to this communication and expresses his regret that through those "remnants of the papacy" and such "anti-apostolic and papal abuses" Lutherans would be driven with reluctance out of their beloved church "and into the German Methodists and other parties; and then he accuses the "Old Lutherans" of a contradictory procedure, that while on the one hand they so vehemently attacked the teachings and customs of the Methodists, on the other hand they themselves, by the above conduct, repelled and scattered their own people and forced them into the Methodist congregation against their will.

Although these and those Old Lutherans, and thus also the pastor of the congregation in Detroit, do not belong to our Synod, it is nevertheless permissible, since we are now considered to be the so-called "Old Lutheran Synod," to add a few things with regard to the above remarks of the *Lutheran Observer*, partly in order to clear ourselves of unjust suspicion, and partly in order to give a closer account of ours at the same time.

Now, first of all, as far as those messages and remarks in general are concerned, we are thus minded that we do not by any means in and of themselves place the essence of the Lutheran Church in the assumption of

We do not place our trust in the traditional Lutheran customs and ceremonies, but solely and exclusively in the pure and clear preaching of the divine Word and in the administration of the holy sacraments in accordance with the institution of the Lord Christ; for these two are the only essential means of grace of the Holy Spirit, which He has entrusted to the Church for the salvation and preservation of souls. All other things, however, be they called what they may, and especially the particular forms and customs of public worship, we do not consider to be absolutely essential, and to be left to the Christian liberty of the church, and therefore also of the individual congregations. But no ecclesiastical ceremony may contradict the divine and the pure confession and doctrine of the church based thereon; rather, it should be a significant expression of it, and serve to edify the congregation, according to the words of 1 Cor. 14:40: "Let all things be done honestly and orderly among you." With this reservation, true Lutherans have little or nothing to do with the ecclesiastical forms and customs of public worship in the individual Lutheran congregations of different countries and languages; where only pure Word and Sacrament prevail, they are soon at home, even if these and those ceremonies are at first strange and unfamiliar to them. And if one wanted to impose on them somewhere a certain form of divine service, as equally essential with confession and doctrine, as equally obligatory matter of conscience, as equally necessary to the soul's blessedness, they would not recognize and accept such a thing, even if this form were thoroughly scriptural, ancient churchly, and still so edifying; Rather, they would give up goods and blood, life and limb, before they would even approve and admit it in the manner demanded, let alone put it into ecclesiastical use and practice. For if they did so, they sinned:

1.) contrary to God's word and the pure doctrine of the church in general, as if there were beside it some other thing not commanded and ordained of God

arranged thing equally important and essential to the bliss of the soul.

2.) against the high-minded article of justification in particular, as if that form of worship for the attainment of the forgiveness of sins also belonged to the disgrace and dishonor of the sole and complete merit of Christ and of the gospel and the faith that alone offers it.

3.) against one's own conscience, which alone is to be caught and bound in God's Word and pure doctrine, and not uniformly in human customs and wheres.

4) against the highly important and tender article of Christian liberty, as if any human order of worship were in and of itself as essential and necessary as the divine order of the pure Word and Sacrament.

5) against the imposers of this form, whether they be secular princes or ecclesiastical authorities and superiors, pastors or members of the congregation, since these would be strengthened in their error or in their malice and violence through false compliance.

But it is another matter when it comes to how Lutherans who are faithful to the confession want to use their freedom to establish an edifying form of worship, after they have rejected the unlawfulness of that coercion. Now it depends very much on external conditions and surroundings. Here in Germany, for example, it is an undeniable fact that the reformed form of worship has penetrated excessively into the Lutheran congregations, not only of the so-called General Synod, but also of other synods. First of all, almost all churches look more like secular oratories; the pulpit (i.e. the speaker's platform, where the hired ecclesiastical *speechmaker* delivers his *speeches*) is mostly worldly and splendidly decorated, but either no altar is present at all, or a tiny thing that looks more like a washstand than an altar.

the baptismal font is sufficient to show what little value the holy sacraments have in the eyes of such congregations, since already in the ecclesiastical arrangement of the church nothing reminds one of their importance; and already when, for example, a resolute and understanding Lutheran from over there enters such churches. When, for example, a resolute and understanding Lutheran from over there enters such churches, it must almost seem to him as if, even in this reformed arrangement of their church, the Lutheran congregation agrees with the Reformed doctrine of the holy sacraments, that they are merely outward signs and symbols, empty of content, but not essential means of grace.

But how will he feel when he attends the service in such a church? Nowhere does the servant of the church meet him in sweet interaction and union with the congregation, e.g. to offer spiritual sacrifices to the Lord in anointed prayers, petitions, intercessions, and thanksgivings 2c..., 2c. which express the entire faith of the church, to offer spiritual sacrifices to the Lord, or to bestow the blessings of the Lord on the congregation at the altar in the read word of God, in the spoken blessing, in the distribution of holy absolution and holy communion, but a man in his black tailcoat, well reformed, holds several long so-called free heart prayers in the pulpit before and after singing and a long sermon, which, at best, have a prayerful spirit, but hardly meet the common needs of the congregation everywhere and express the faith of the church, but rather express his personal mood and feeling, and, at worst, are unsalted and unanointed reflections that are only clothed in the form of prayer and arouse heartfelt disgust and boredom. Similarly, at Holy Communion, the breaking of bread and the unirate dispensational funnel: "Christ speaks" and other reformed forms take place almost everywhere.

How are confessing and understanding Lutherans to conduct themselves who, in view of this superiority of the Reformed form in the services of the older Lutheran congregations here, want to come together as one congregation and establish the sacred office of preaching? How shall they wisely use their freedom in the arrangement of public worship? Will they be allowed to imitate the surrounding Lutheran congregations, even if these have fallen into these reformed forms out of ignorance and not out of ill will?

Not so; for in any case it would be an abuse of Christian freedom to establish such ceremonies which either testify to and express the apostasy from the pure sacramental doctrine of the Lutheran Church and the acceptance of the Reformed heresy, as is actually the case with the so-called Lutheran General Synod, or which have the evil appearance of being indifferent to the pure doctrine, and actually incline to the false doctrine of the Reformed, and strive to establish the ungodly, scripturally contrary union of our day between Lutherans and Reformed, as is the case in almost all other synods.

so it looks. And which of them could escape this evil appearance if it adopted and maintained reformed ceremonies?

Local Lutherans, then, who know what they are and what they ought to be, and who recognize how the forms and customs of worship correspond to the pure doctrine, but should not have the evil appearance of favoring the false one - such Lutherans would now, of course, in the gathering together into one congregation and in the establishment of the holy office of preaching among themselves also for the arrangement of the ceremonies of worship, very soon be one in introducing only such as are in accordance with the pure doctrine; and as long as the reviving spirit of the confession has not yet formed any special American-Lutheran forms in the arrangement of public worship in this country, they would naturally adopt such forms as the Lutheran Church in Germany has used in its better days as an expression of pure doctrine for the edification of the congregation and for the ecclesiastical discipline and habituation of the growing generation.

But, of course, such Lutherans would hardly like to come together in a heap anywhere here, unless, perhaps, they emigrate from the same districts of the German fatherland as a congregation.

But where this is not the case, it usually happens that, for example, in a mediocre city, such as Chicago and Detroit, Lutherans from all kinds of levels of knowledge and from all kinds of countries flow together, Southern Germans, Central Germans, Northern German Lutherans, who, moreover, have the most varied state of heart, the most varied knowledge, and the most varied habits of worship. The Lutherans from Detroit, South Germany, Central Germany, North Germany, who, in addition, have the most diverse state of heart, the most diverse knowledge, and the most diverse worship habits, nevertheless want to form a congregation and establish the holy preaching ministry among themselves.

Where a Lutheran preacher is actually appointed by them, how will he have to conduct himself with regard to the establishment of public worship? Will he be allowed, by virtue of official authority, to order it as he pleases? Not so; for in this part of the church government the congregation also has its share. Or will he alone be allowed to make use of his Christian freedom and arrange the services according to his ancestry, upbringing, and accustoming, or according to his particular taste and preference? Let that be far away. We preachers are also to be models for the congregation in binding our liberty by love, in pleasing our church children where it concerns mediocre matters, and in not thereby violating the confession even indirectly. How then is it to be done? In such a way that the preacher, after he has been duly appointed (i.e. not on a temporary or rental basis) and on the basis of the ecclesiastical confessional writings, does two things. The first is to instruct his flock in the connection between pure doctrine and its edifying expression in the forms of public worship, and thereupon to point out those forms.

reformed deformity in the common worship of God by most of the local Lutheran! The author "laughs" attentively and demonstrates how this so easily creates the evil appearance of paying homage to the reformed doctrine by adopting reformed customs, and how Christian freedom is not applicable here, but rather the necessity and the duty of conscience arise in order to not only avoid the reformed ceremonies for the sake of the pure and consistent confession, but also to make an actual confession for the pure and against the false doctrine by erecting Lutheran church ceremonies.

The other duty of a faithful and prudent minister of the Lutheran Church is to propose to the congregation a wholesome, edifying form of a Lutheran church service, and at the same time to instruct them in the meaning of the individual pieces and their connection. In making this proposal, he will of course have to take into account the willingness, understanding, and previous worship habits of the majority of his parishioners, and it would not be wise and appropriate, for example, if the majority of the congregation came from Swabia, but he himself came from Saxony or Northern Germany, for him to immediately propose, for example, the rich and complete altar services of the Saxon Lutheran Church for immediate acceptance.

But supposing that the pastor, if not intentionally and premeditatedly, then at least out of passion and haste, had fallen into such a somewhat unwise suggestion - how should he behave if, for example, the South Germans declare themselves against his acceptance and also persist in this opposition? In my opinion, his subsequent procedure depends entirely on the nature of the contradiction? For if it is of this kind, that the opponents say nothing more than that the proposed mode of worship is still too strange and new to them to edify them, since they are not accustomed to it in Germany, and therefore desire that it should not yet be introduced, then, I think, the preacher and the other part must yield to them for their love, even if the protesters were in the minority; then, according to Romans 14. and 1 Cor. 8:9, to bind up liberty for love's sake, provided the people do not desire reformed or unionistic ceremonies.

If, however, the objection is of the kind that the members of the congregation maintain that this or that part of the proposed ceremonies, such as the crucifix on the altar and the sign of the cross at the blessing, at the consecration of the bread and wine in Holy Communion, at Holy Baptism, and the like, is "contrary to Scripture and papist," as the sender of that travelogue and Dr. Kurz and more or less all the so-called Lutheran General Synod are of the same opinion, the Lutheran preacher must first instruct them thoroughly and meekly about this and give them the following information

prove that they are of an erroneous opinion. He must tell or made it a sin, at first obscured and distorted the and unfeigned brethren again, until they had heartily them in more detail how those customs and ways they evangelical doctrine of Christian liberty and thus asked pardon of the offended, and, what is in them, reject are older than the papacy and date from the best contaminated the whole doctrinal concept. restored peace, and contributed their own to the fraternal times of the church; how, furthermore, the Crucifix is a On the other hand, they not only confirmed the reconciliation and healing of the breach. silent but powerful sermon about the Crucified, and the aforementioned false doctrine and thus sinned against Yes, we should then have to agree with Dr. Kurtz sign of the cross is no less a lovely reminder of him and God's Word and the pure doctrine, but at the same time (although we must almost summarily condemn him as the a sign of confession to him, and is therefore significant they actually sold the noble treasure of their evangelical leader of the "false brethren," i.e., the so-called Lutheran and edifying for the simple, faithful Christian. But that liberty for the sake of human pleasing and became slaves General Synod, which departed from the pure Lutheran among Roman Catholics error and abuse have attached of men. For this would undeniably happen in fact and truth doctrine and fell in with the false reformed one). of the so-themselves to it, as if it were no sin to show a kind of if they allowed the acceptance of those ceremonies, which called Lutheran General Synod, which has fallen away special veneration for the crucifix and images of saints are not sin but subject to evangelical freedom, to make from the pure Lutheran doctrine and toward the false reformed one), that through this unjust way of acting, the for the sake of the persons represented, and as if the them sin. offended are all the more easily caught in the nets and essential with the pure preaching of the divine word, - courage and their wickedness and cut off their own snares of the spiritual partisans and freebooters, and this does not deprive them of their edifying quality and opportunity to come to the recognition of their sin and to especially of the German Methodists, and that the their lovely, devotion-awakening and strengthening true evangelical enlightenment from this side as well. Lutheran Church in Detroit is thus destroying itself through power and significance, if only the pure evangelical Fourth, they would give the confessing and clear unwise, carnal zeal. doctrine were to prevail over these means; The misuse Lutherans of their and other congregations little offense by For our part, we hope that by this essay we have partly cleared ourselves of the possible suspicion that we (as so-right use; and since there is a far greater gulf between such sinful weakness and humanity. called Old Lutherans) also approve of and follow the way the papist and Lutheran doctrine of the church than evasiveness, they would help their opponents to violate the of acting that is being criticized and that we place the between the latter and the reformed, there is much less article of justification; for, for example, he who, contrary to essence of the Lutheran Church in the establishment of danger of being suspected of approving the reformed the Scriptures, considers the acceptance of those customs Old Lutheran church ceremonies as quickly as possible, doctrine by adopting these customs in the semblance of to be sin, just as easily considers the abandonment of them even if this is done unevangelically; In part, we hope to the Roman, than by imitating reformed ceremonies; and to be something meritorious, and sets up, even if tacitly have informed ours and other sincere and truth-loving this last suspicion is all the closer, since here and there and secretly for the time being, a kind of self-merit apart readers somewhat more closely of the highly important the false union between Lutherans and reformers, which from Christ's merit. article of Christian liberty and the fundamental procedure is contrary to Scripture, is so eagerly pursued. But if, in Now if those Lutherans in Detroit, who separated in its practical application to church ceremonies. spite of all this correction, those Lutherans persist in their themselves from the congregation for the sake of the By the way, as far as the poor innocent crucifix or an old assertion that those and similar worship customs are crucifix, the burning lights, and the like, have objected in image of Christ on the cross and the like are concerned, and remain "contrary to Scripture and papist," and that it the manner last mentioned, and have continued therein in which in Dr. Kurtz's mouth must so unjustly bear the is therefore sinful to introduce them, and if they persist in spite of sufficient instruction, it has been justly done to their iniquity of Pabstism, it is evident from this how Dr. Kurtz this proposition - now no longer in ignorance, *) but in evil will that they have not departed; and whether they and his followers have fallen prey to the false clergy of the malice: then their preacher, and that part of the wither away singly, or fall into this or that sect, or form a Reformed in this matter as well, and have lost the healthy congregation which is like-minded toward him, ought not new one, the preacher and the congregation, whether the evangelical view of the true Lutherans. Incidentally, we and must not yield to them, and must rather suffer them latter be the majority or the minority, are excused; that would like to wish them and ourselves from the bottom of to separate; for if they yield to them, they would sin in the blood come upon their heads. But if the first case above our hearts that we might paint this supreme act of love of following manner: were to take place, that the displeasers, more from God through the crucifixion of His Son in the Word (albeit in succession) before the eyes of our congregations and In the first place, they give the appearance of ignorance and uncommonness, had refused the in succession) before the eyes of our congregations and approving the false assertion that the above ceremonies immediate adoption of those customs, without raising and bring it to vivid visualization just as the fine arts do at once are "contrary to Scripture and papist, and that it is sinful holding the charge that the latter were "contrary to in the Crucifix. to accept them. But by this they confirmed a false Scripture and papist." - the preacher and those of like mind Would to God that the writer of this had been able to doctrine, in that essentially only that is sinful which is would have sinned grievously against them, striking their find a point of rest and refreshment with his bodily and contrary to God's commandments. Ceremonies, weak consciences, grossly erring against love, asserting spiritual eye on an existing Crucifix, when his soul was also tired and weary to the point of death in English and however, in so far as they are not contrary to Scripture their own freedom in a carnal way, wantonly causing German Lutheran churches by the long torrent of words of (as, e. g., the Roman sacrifice of the Mass), are division and separation, tearing apart the body of Christ, this and that eloquent spiritual *speechmaker*, whose exit mediæval things which God has neither commanded nor and bitterly angering and offending the true and faithful and goal was by no means the Crucified One! - forbidden to the Christian Church, and which may be Lutherans who see and hear such things. Finally, however, we would urgently recommend to the kept or left without injury to conscience, according to And also we so-called Old Lutherans of the Missouri- Doctor of Divinity, Mr. B. Kurtz, the article on Christian circumstances. But he who makes the keeping or leaving Ohio Synod want in all seriousness to have raised our liberty and its proper application in matters of means and of them either a law or a practice, testimony about it, in that we would have to condemn that especially in ecclesiastical ceremonies, for somewhat un-Lutheran; indeed, we could no sooner call the culprits closer study and for the completion of his theological erudition, as no less for honest heeding. For in the real Lutherans.

*) Naturally, however, the teaching on this must take place not only once, but several times, and the pastor must try to convince himself as carefully as possible by questions and answers of the state of knowledge of the individuals, if they suffer from it.

best case, he suspects, out of lamentable ignorance, Lutheran congregations in this piece, who, for instance, adopt those and similar ceremonies, as if they were, after all, tainted with popery, and on their way to Rome. -

The statement of the reporter in the *Lutheran Observer* (and likewise in the *Church Messenger*), that in Ann Arbor there are also old-church Lutheran ceremonies is, by the way, quite wrong, since, on the contrary, in spite of the Lutheran name, there are to be found there peculiar Reformed worship customs, as, for example, in the distribution of Holy Communion.

The horrors and tribulations of the Thirty Years' War.

After we have given an example in the third number of the distress of conscience and religious oppression which the Thirty Years' War had in its wake, we now let follow a description of the physical hardship which accompanied this terrible war. The description is taken from a recent work of history. It reads as follows:

At the beginning of the war, Germany was still very rich and at first the extortions could be carried out by ordinary violence; but Wallenstein had raised such enormous sums that Northern Germany felt a great exhaustion already in the first third of the war. When Gustavus Adolphus appeared, the hardship increased still further, for he could maintain his army only at the expense of Germany, and an almost unaffordable burden now struck southern Germany as well. The Emperor and the princes of the League *) also had to impose the most painful sacrifices on their lands in order to raise the funds for the ever-increasing war expenses. Most of the provinces were soon exploited by the enemies, soon by the friends, and never a year passed without considerable sums being collected as war taxes in addition to the ordinary dues. When, as a result of this indescribable pressure, Germany gradually felt herself to be completely exhausted, it was no longer possible to enforce the extortions by ordinary force. The armies therefore increased their acts of violence to cruelty in order to be able to exploit the people anew. A special circumstance increased the atrocities still further.

When the nameless oppression more and more approached the complete dissolution of society, when individual army commanders allowed their hired servants to plunder captured cities, the citizens and peasants sought to save the remnants of their possessions in money, jewelry, or other valuable things by burying them in secret places. This was so often the case that later by accidental discovery of such objects,

*) The League was the name given to the whole of the Roman Catholic allies at the time of that war.

The people of the city, whose owners had taken the secret treasure diggers. This precautionary measure did not remain entirely hidden from the robber soldiers, and they now tried to force the people to reveal hidden treasures by means of terrorism. Since, however, the oppressed did not so easily reveal their emergency penny, where they had really hidden such a penny, and thus also proved to be tough in acts of violence, and since, furthermore, the robbers often suspected that there was treasure where there was none, and thus could not extort a confession, they gradually began to think of special tortures in order to wrest such treasure from the peasants and citizens.

One should almost take the liberty of recounting the atrocities that now became commonplace, for this would provide new evidence that the history of mankind is much more atrocious than the history of tigers and hyenas. However, in order to convey the understanding of the time, and especially to be able to put the later events in the right light, we have to force ourselves to touch the atrocities more closely. Devoid of all human feeling, stripped of all restraints of manly discipline, the men-at-arms raged like wild beasts, and competed in inventions of tortures to force the confession of hidden treasures from the citizens and peasants; in the end, the cannibals mutilated the limbs of their slaughter victims, in particular cut off ears, noses, and even the breasts of nursing mothers, and gouged out eyes. Arms and legs smashed or cut off. From the skin of the back they cut straps, as from leather, and in such wounds as well as in the split soles of the feet they sprinkled salt, in order to increase the pain to the point of madness. In the calculated progress of the torture, one also wanted to help the disgust, and thus poured dung manure down the throats of the unfortunates. This kind of torture was used so often, especially by the Swedes, that it was called the Swedish Truuk.

The wicked cruelties were, alas! common to all the different armies, to the Swedes as to the Imperials, to these as to the French. Even Gustavus Adolphus, in the last period of his life, had had great difficulty in maintaining manliness in the armies. In the camp before Nuremberg, he was so indignant about the violent deeds of his soldiers, both the nobles and the commoners, that he summoned the higher ranks of the Germans before him and crushed them with terrible eloquence. Count Khevenhiller has preserved his angry speech, and from it one can best recognize how much the wildness of the army was already to be feared there:

"You princes, you counts, you barons, you noblemen!" said Gustavus Adolphus with glittering looks, "you are the ones who prove the greatest disloyalty to your own fatherland; you destroy, spoil, devastate it. You colonels,

Officers from the highest to the lowest, none excepted, you fare the ones who steal and rob, yes, you steal from your town co-religionists, you give me cause to be disgusted with you. God, my Creator, be my witness that my heart now tried to force the people to reveal hidden treasures by means of terrorism. Since, however, the oppressed did not so easily reveal their emergency penny, where they had really hidden such a penny, and thus also proved to be tough in acts of violence, and since, furthermore, the My heart is embittered, yea, my bowels tremble, When I hear the complaint now, Let Swedish soldiers be thought more insolent Than even those of the enemy. But it is not Swedes, it is the Germans themselves that stain themselves with these excesses. Had I known you, you

Germans, that you bear so little love and loyalty to your country, I would not have saddled a horse for your sake, let alone have staked my crown, my life, for you. For your sake I have stripped my crown of its treasure and spent forty tons of gold, but I have not received so much from you and your German empire that I could only have a pair of trousers made from it; indeed, I would rather have ridden without trousers than have clothed myself with yours. I have given you all that God led into my hands; I have not kept one sausiall for myself, which I would not have shared with you. No one among you has ever asked me for anything that I would have denied him; for this is my custom, not to refuse a request to anyone. If ye would hearken unto my commandment and order, I would have divided all the conquered lands among you. I am rich enough, praise God and thanks be to God, and I desire nothing of yours, and even if you forget God, put your honor out of sight, or think of falling away from me and running away, all Christendom shall know that I will lay down my life for your cause, as a Christian king who desires to carry out the command of God. But if you should rise up against me, I will first fight you with my Finns and Swedes, so that the pieces will fly away. I beseech you, for God's mercy's sake, look within yourselves, consider how you are stewards, and how you grieve me, so much so that the tears are in my eyes. You have sinned against me because of your bad manners. I do not complain about your courage and your fighting, for in this matter you have always acted like honest and righteous noblemen. I beseech you again, for the mercy of God, enter into your hearts and consciences, and consider how you shall give account of your doings before the throne of God. I am so grieved among you that it grieves me to deal with such a wicked nation."

Such speeches still made an impression because they were spoken by a hero who, by his high gifts of mind, was the object of general

of my veneration, and knew how to give emphasis to his words also by the most powerful energy of action. With his death, however, everything changed, and now also the Swedish armies competed with the others in debauchery, vice and atrocities. Such things are reported by the Swedish historians themselves. Chemnitz, who still carries an official character, gives the following testimony to the army of Duke Bernhard of Weimar in the year 1634:

"The soldiers did not suffer any order at all, but lived in such a way that the authorities and subjects were justly afraid of them. In sum, they showed themselves in constant carousing and banqueting, with violent extortion and extortion of money and money's worth, beatings, slashing and stabbing, even beating to death and shooting down of the dismayed and emaciated subjects, as has hardly ever happened in warfare. In Frankfurt, in particular, enormous taxes were demanded, which caused great whining, sighing, and screaming. Many were chased from their homes and farms, and among innkeepers, shopkeepers, craftsmen and others, the graft and scraping was so great in the meantime that it was almost impossible to pronounce, and while many became poor, few enriched themselves."

To ensure that the imperial forces were not left behind, the Croats in particular behaved as true rabid beasts, sawing up arms and legs, driving people to despair by pricking their noble parts with needles, and, like cannibals, slowly roasting others in ovens or on the fire. They also hammered nails through the heads of their unfortunate victims, or poured boiling pitch and lead into their ears, noses and mouths, and so on.

When the French finally appeared in Germany, the highest measure of misery was given, since the gluttony of the Swedes and Germans was now joined by the immorality of the Welsh. "The French armies," Engels tells us of the year 1644, "lived very badly everywhere; no one was spared, robbing and taking were considered nothing. Those who did not want to do their will, the godless people took away from them the poor innocent children, whom they (without regard to the so long and sad oppressions, over which so many bloody tears were shed) threw against the ground, or threw from one house, also from one alley to the other, in order to exterminate those, from whom they received covering and filling, out of revenge. Many honorable men had to run away from home and court, and give up their wives and children, and everything else that was dear to them, to their wicked will and favor; sometimes they even had to go to war and be shot away, and sometimes they had to build the sad misery on their own. Against this there was no help."

"Thus many came to despair, that they would not believe at all that

Extract from the deeds of the Peace of Westphalia.

We hope to meet the wishes of many of our readers, especially the preachers, if we herewith communicate the most important things from the documents of this peace treaty signed at Osnabrück on October 24, 1648. Two documents have been drawn up concerning it; one concerns the peace between the Emperor on the one hand, and the Crown of Sweden as well as the German imperial estates on the other; and the other between Germany and France. The first document, usually called the Swedish document, which concerns the internal affairs of Germany, is of first importance to us; it has the following content:

The first article states that there shall be eternal peace and sincere friendship between the contending parties (*Pax sít Christiana universal, perpetua, veraque et sincera amicitia*).

In the second general. In the third, this provision is explained in more detail to the effect that all imperial estates and immediate imperial knights as well as the feudatories and subjects of both are to be reinstated in the estates or rights which they lost as a result of the Bohemian unrest and the religious war in general.

With regard to the expelled or expatriated hereditary liegemen and subjects of the Emperor and the House of Austria, it was decreed that they be allowed to return freely, but that they must submit to the laws of the land. The Swedish plenipotentiaries at the peace congress had made many efforts to have their confiscated property returned; but since the Emperor did not want to be dictated to in this matter (and the war could not therefore be continued), these properties were to remain with the new owners. On the other hand, the Austrian feudatories and subjects shall receive back those estates which were taken from them because they took up arms for the Swedes and the French against the House of Austria.

The fifth article contains the final settlement on religious disputes.

First, the agreement of Passau of 1554 and the subsequent religious peace of 1555 are confirmed, and the provisions on which the later disputes were settled are declared to be unbreakable law for eternity. Then follow these provisions themselves.

The day which is to decide on the reinstatement in church matters and the political innovations arising from this is the first of January 1624. According to this, Electors and Imperial Estates of both confessions, including the immediate knighthood, are to be reinstated purely and completely, i.e. by means of the repeal of all contrary judgments and decrees.

Concerning religious freedom itself, it was determinedThe provisions of the peace treaty are expressly extended that, notwithstanding the right of reformation, which thealso to that part of the Protestants whom one is accustomed sovereigns had according to previous practice, all subjectsto call the "Reformed". *) of Catholic imperial estates shall nevertheless be protected If a Protestant sovereign converts to the Reformed in the free practice of the Augsburg confession of faith, if atconfession of faith, or a Reformed prince acquires Lutheran any time in the year 1624 they practiced this cult publicly orlands by right of inheritance or as a result of the current in silence (privately). Those Protestant subjects of Catholicpeace treaty, he is free to have Reformed court preachers imperial estates, on the other hand, who in the year 1624among his subjects without burdening them. On the other neither publicly nor silently practiced Protestant worship,hand, he is not authorized to change the public worship of shall be peacefully tolerated, and shall be entitled to holdthe Lutherans or their church laws. Nor may he take their services in their houses, and also to attend the publicchurches, schools, hospitals, scholarships, pensions, or worship of their confession in the neighborhood withoutother endowments from the Lutherans and give them to the hindrance. Reformed. **If, however, a congregation of its own free choice wishes to adopt the Reformed confession, it is or excluded from merchants' guilds, places of art, guilds,permitted to do so at its own expense and without affecting inheritance, hospitals, charitable foundations, or any otherthe others. right. In the sixteenth article it is decreed that immediately after the signing and sealing of the present peace treaty all hostilities shall cease. Neither confession shall use its power or majority toafter the signing and sealing of the present peace treaty all oppress the other. The Protestant princes in Silesia, namely the dukes in The prisoners of the warring parties will be set free Brieg, Liegnitz, Münsterberg and Oels, and not less the cityimmediately after the announcement of the conclusion of of Breslau, are protected in the free exercise of worshippeace. according to the Augsburg Confession of Faith. As for the The seventeenth and last article states that the Peace Counts and Lords of Silesia, who are directly subject to theof Westphalia is to be a perpetual fundamental law of the Royal Chamber, as well as those in Lower Austria, theyEmpire, the violation of which is to be regarded as a breach shall neither be forced to emigrate nor prevented fromof the peace and punished. attending Protestant services in neighboring towns. The At the conclusion of the Westphalian peace treaty, Emperor also permits the building of three new Protestantvarious festivities took place in Münster as well as in churches in Silesia, namely in Schweidnitz, Jauer andOsnabrück. While the instruments were being signed in Glogau. Münster, triple salvos of heavy artillery from the bastions of the city announced this to the expectant inhabitants. The forbidden to dispute or cast doubt on the validity of thethenext day (October 25, 1648) the peace was proclaimed in Passau Settlement, the Religious Peace or the presentMünster in a festive manner. peace agreement by means of sermons, lectures, At the end, the syndic rode through the streets of the city disputations or writings. on a decorated horse. In front of him rode a military drummer with seven trumpeters and behind him three council servants in red coats. At the busiest places, the equal. If the business to be transacted concerns only thesyndic read from a large book a crowded excerpt of the members of the Augsburg Confession, Protestants shall bePeace Treaty. While he was reading, columns of excluded, and if it concerns only the faithful of the Romanmusketeers fired a triple volley, which was returned by the Church, only Catholics shall be included. If the negotiationsheavy artillery on the ramparts. concern both confessions, half of the assemblies shall be In Osnabrück, the citizens were assembled in front of composed of Catholics and the other half of Protestants. the town hall on October 25 and informed that the peace had been concluded and signed. Thereupon a song of thanksgiving was sung. In matters of religion and in all matters where theImperial Estates can no longer be regarded as a single body, disputes shall not be decided by majority vote, but only by amicable settlement. The seventh Article sets out all the authorisations

Mittheilung von Welthandel".

For several months none of the European steamers has brought news of greater importance than the last, which left Liverpool on the 16th of September, and arrived here on the 20th b. c. In Germany, the civil war that has been threatening for a long time is at the door, and readers should not be surprised to hear soon of events against which the earlier ones were only child's play. Berlin is the hearth and the Prussian monarchy wants to be the first to fall. Some time ago, the Prussian Reichstag called upon the Ministry to issue a decree forbidding the officers of the army to take any action that would have a reactionary tendency, i.e., that would have the purpose of restoring the old order of things. The ministers refused to issue such a decree; but the democratic part of the Reichstag was determined not to allow this Reichstag resolution to be declared null and void; on September 7, the earlier resolution was renewed and the ministers were urged to carry it out. The ministers abdicated. The popular excitement during the negotiations was tremendous. The King now has the choice of appointing a democratic ministry, as the Reichstag and the people of Berlin wish, or there must be an open rupture. On the other hand, the Prussian army, which has always been opposed to the revolution, is prepared for a decisive struggle. In the Prussian provinces, especially the eastern ones, the revolutionary spirit is by no means so general, and it will be difficult to submit to the orders of the Berlin people. Important changes also took place in Frankfurt. The Reichsverweser had commissioned the Prussian government to conclude the armistice with Denmark, and the armistice was indeed concluded. The German Diet of Frankfurt, however, refused to recognize it and to have it carried out, allegedly because the Prussian government had exceeded the limits of its authority. As a result, the entire Imperial Ministry resigned, and the Reichsverweser himself was close to doing the same. As soon as a new ministry will have come into being, its first business will be to order Prussia to rescind the armistice. Here it will again be seen whether Prussia will submit or completely renounce obedience to the so-called central power. The war with Denmark was thus renewed. At the same time, the inhabitants of Schleswig-Holstein also protested against the terms of the armistice, and the new government created by the armistice did not begin its work at all.

*) The Treaty of Passau and the Religious Peace of Augsburg had not yet given the Reformed any political rights.
**) It is well known in what blatantly unlawful manner this article was broken, especially at the time of the introduction of the unit-
evangelical church in Germany.

...can do. In the midst of these movements one hears voices: long live the republic!

In Hungary everything is in the utmost agitation. The Hungarian Diet sent a deputation to Vienna to demand a report of our synod, that the Lutheran congregations in declaration from the Emperor as to whether he wished to retain the crown of Hungary, and if he answered in the affirmative, to request him to come with them to Pesth. The deputation returned from Vienna without the Emperor's commission of three of its members, in consequence of and without an answer, and their return was the occasion of great excitement. At the Hungarian Diet it was decided to appoint a Dictator; and the next news from there may be a declaration of independence by the Hungarian people. The Diet also appointed a committee to negotiate with the outraged Croats, and to make them possible cheap concessions; but the prospects of peaceful settlement are not very encouraging.

The Franco-English mediation in Italy was accepted by Austria after it had first been rejected; but this acceptance is by no means a guarantee for the establishment of peace. The city of Messina in Sicily has been taken by the Neapolitans after desperate resistance and for the most part turned into a heap of ashes.

The above news is unfortunately only confirmed by later news that arrived here on 7 October. There is no doubt that, if the hand of the Lord does not change everything quickly, tremendous upheavals are imminent in Germany. The King of Prussia has declared, in response to the request for dismissal of his ministers, that the constitutional monarchy cannot exist without upholding the principle established by them. Now, however, the Prussian Diet has overturned that principle of the ministers; consequently, matters stand at the extremity. In Potsdam, the guard regiments (which were always considered to be royally minded) are said to have revolted against their officers and to have let the Revolution and the National Assembly live. Barricades have also been built, and the Prince of Prussia is said to have left Berlin immediately on hearing this news, as did the King.

In Frankfurt an uprising broke out on September 17, barricades were erected and the people fought against the vigilantes and soldiers. On both sides remained many or six dead. In Saxony there is likewise insurrection near Chemnitz, and even in the suburbs of Chemnitz there is terrible fighting behind barricades. The uprising seems to be still continuing. In Silesia, the weavers are getting up again. In Vienna, as always, there is anarchy and turmoil, they say, because of the treacherous agreement of the court with the leader of the Croats, Jellachich, who is advancing inexorably and may appear before Vienna. In France the opinion spreads more and more that the republic will not exist much longer.

Church News.

Most readers will probably remember from a notice already given in this paper, and from the second synodical report of our synod, that the Lutheran congregations in Pomeroy and Ehester Township, Meigs Co., Ohio, charged their then preacher with disloyalty to office in the synod. The Synod had the matter investigated on the spot by a commission of three of its members, in consequence of which, but before the proceedings were concluded, the accused, Mr. Romanowsky, *) resigned his pastorate. As a result, the aforementioned dear congregations have become preacherless. However, they have recently appointed Mr. Ludwig Habel, a candidate for the sacred office of preaching from Berlin, as their new pastor. He applied to our Synod, and now, after passing his exams, was ordained to his sacred office by our Vice-President, Dr. Sihler, assisted by Pastor and Professor Wolter and Pastor Claus in Fort Wayne before the assembled congregation there on the fourteenth Sunday after Trinity, according to the usage and manner of our church. May the Lord make the aforementioned congregations, who have recently given unmistakable proof that they are as faithful to our dear church and its teachings as they are desirous of faithful pastoral care, prosper under their new pastor!

Lutheran churches in St. Louis, Mo.

Officials of the Illinois Synod have published in the *Lutheran Observer* a public Appeal to have the Lutheran Church of America move in to provide ecclesiastical care for the Lutherans scattered in Illinois. The statistical report given in this "Appeal" is very inaccurate and erroneous. We will correct only one statement. It says, among other things, that there are "five or six Lutheran churches in St. Louis." This is wrong. There are only two Lutheran churches here, which belong to the one German Evangelical Lutheran congregation of the unaltered Augsburg Confession. In addition, there are two German unit-*evangelical* and one German so-called *evangelical-protestant* church here, in the latter of which an exceedingly sad subject, a certain Mr. Picker, teaches the religion of the old Adam to a large number of Germans on Sundays, which he then practices practically with his dear entrusted parishioners on weekdays in the Schenkhäuser c. here. We do not wish that our dear church should be disgraced by being confused with any of the above, least of all with the latter, in which Jesus Christ, the highly praised Son of God, is denied and blasphemed.

*) As we hear, the same is now doing his thing among displeased members of the congregation of the Past. Keyl in Freistadt near Milwaukee in Wisconsin.

The Baltimore Church Messenger.

A friend has just written us the following, among other things: "Have you read the outrageous news in Weyl's Kirchenboten that in the entire Pennsylvania Synod there are hardly 10 preachers who believe and teach differently in the doctrine of Holy Communion from the (as is well known, Zwinglian) views of the General Synod? It serves the Synod, which was not ashamed to conclude its 100th anniversary by declaring this wretched paper its organ, and thus proclaiming its 'spiritual death to the world, quite a right that its epitaph should be set by this man." We have not read what has been reported to us here, so we bring this to your sad notice. We hope, by the way, that Mr. Weyl bears as much witness against the news here as he does in his paper of the 8th of this month, where he writes: "We have reason to believe that Prof. Reynolds (in his *Review*, like ourselves (like Mr. Weyl), will take the middle path (between truth and lies?)."

(Submitted.)

Methodism.

Because a paper calls itself "Christian," and with such large letters as the Apologist, it is surely not an unreasonable expectation on the part of the reader to find nothing unchristian in it. But this expectation is only too much deceived. The reports on the latest events of the day are almost all written from a revolutionary point of view. Yes, even an article is included in which a spirit is praised: "From the depths of the new sovereign life of man he burrowed and burst forth with the thunder and the flames of revolution, not with a shy pious hand: - the blouse flutters over from France, the hand grasps the crowbar, builds barricades, grasps the crown, etc."

Well, we well know this spirit of ravaging, breaking and murder, his name is Satan and hell follows him: after and to the rationalists worship him: - and how? among them also in the editor of the Apologist? also he dancing around the golden calf of revolution? also he paying homage to the new god of the earth?

Thus, unfortunately, we must conclude, since Mr. Nast will certainly not include anything that he considers un-Christian, for he calls his paper a Christian one, an apologist, in German Vertheidiger; Mr. Nast thus sets himself the task of defending Christianity, but no! - not pure Christianity, but Methodism, whose doctrine is rationalistic, since it regards the holy sacraments as mere signs; whose whole striving is egoistic (selfish, self-seeking), since it seeks only spiritual voluptuousness of feeling in this world, the deliverance from punishment in that. It is said that carnal lust is also indulged in at the camp-meetings.

May Mr. Nast stop including articles that praise sedition, outrage, revolution. Revolution is forbidden in God's word. "Let every man be subject unto the authority that hath power over him." Rom. 13:1.

It is wrong to court the antichristian spirit of the world; now it is necessary to confess Christ, even where he is most detestable to the world, namely in his teaching not to resist authority as a divine order.

H. Fick.

Politics in the pulpit.

In a recent newspaper, the German "Dorfzeitung", we read among other things the following, which also gives a glimpse into the present religious conditions of our old fatherland:

"The interesting question is now often raised whether and to what extent politics, the reference to world and daily events, belongs in the pulpit. Some clergymen preach as if they had just come from the newspapers and people's meetings. Many congregations, e.g. Halle, have resolutely opposed such political preaching. If ever, they now took refuge from the passionate discussions and movements of life in the quiet holy peace of the church."

O would that in quite a few, in the present tottering of all earthly things and in the present general discord in the realm of the world, the longing would awaken for that which is eternally abiding and for that peace which man finds nowhere but in Christ!

(Submitted.)

Thatproof of Christ's deity.

At Caesarea, at the time when Basil the Great was a teacher and faithful nurse of the congregation of the Lord in that city, there lived a Jew named Joseph, who possessed such deep insight and great experience in natural and medical medicine that no other physician in the country could compare with him. Among other things, this Joseph had such a sure foresight of the course of diseases, that when he was called to incurable patients, he determined the time of death from the movements of the pulse and other signs three, even five days before. With this naturalist physician, who was the object of envy and hatred of all other physicians and their followers, Basil the Great, who in his younger years had himself been a diligent student of philosophy and natural history at Athens for fifteen years, often conversed and kept company. Yes, the two, although of different faiths, loved each other as friends, and on this love rested the wish and the faithful firm hope which Basil often expressed toward Joseph the Hebrew: that, before God claimed one of them from life, it should happen that Joseph would recognize Jesus the Anointed as his Lord and Savior and be baptized in his name. But as often as Basil expressed this hope, the Hebrew always replied that it would never come true, for he intended to live and die by the faith of his fathers. And when Basil, who was not only skilled in the human art of speech, but was a man of divine eloquence, endeavored in every way to prove to his friend that Christ was the beginning and end of the stories, the yearning and hope of the nations, as well as the fulfillment of the law, Christ the cloud under which the people of the old covenant were baptized in the wilderness, the rock from which they were watered, Joseph nevertheless remained unmoved in his opinion, and his ear was closed to all such speeches.

After this it happened that Basil died. When he felt that his end was near, he sent to Joseph the physician, saying that he wanted to ask his advice about his weakness. The Hebrew came, looked at the dying man, and felt his pulse. Then Basil asked, smiling, "Say, what do you think of my illness?"-

But Joseph, being moved, turned to his friends who stood by, and said, "Prepare yourselves, and bring forth what seemeth to you needful, for his end is at hand." Then Basil, "How shall I not be kept alive until to-morrow?" - The Hebrew replied, "My lord, this cannot happen; one sun will set with another to-day, and Basil the Great will not see the to-morrow. Wherefore, if my lord have yet any disposition to make for his church or for his own, let him make haste, for beyond an hour he shall not be alive." - Whereupon the dying man said, "But how if I now lived till to-morrow?" - Joseph, in the security of his art, answered, "Then would I die." - "Well," said Basil, "die from the sin of unbelief, and live unto the Lord JEsus, who for the salvation also of thy soul became a man, and died upon the cross." - The Hebrew, perceiving the good opinion of his dying friend, replied, "Well, my lord, if this be for thy rest, I promise thee that, if thy life be prolonged to-morrow, I will be baptized in the name of him who only by a miracle of God's omnipotence can give new motion to the already still heart, and the sight of light again to the broken eyes." Joseph then departed. But Basil folded his cold hands and prayed: "O Lord Jesus, who hast given life and breath to this wretched body, and given me strength to use this breath many a year for Thy service and for the wooing of the souls of men for Thy holy kingdom, give life and breath to the dying members for a few more hours, that the soul of this man may be made a partaker of Thy salvation, O Thou my God, and of Thy blessedness." - Now when the morning had come, Basil commanded that the physician should be called. Joseph would not believe what the messengers told him, and although the friendship of many years which he had borne along with them, in the firm opinion that they would seek to move him only by the sight of a beloved dead man. But when he entered the room, and Basil, still alive, greeted him with his usual kindness, the man was so moved with admiration that he sank on his knees beside the bed of the sick man and exclaimed: "Now I truly know that your God, O Basil, is the true God, the God of Abraham, Isaac, and Jacob, the consolation and hope of the fathers, for he alone, the God of the gods, could have wrought this miracle. Well, I do what I vowed yesterday, I go to be baptized in the name of JEsu, with all my house." "Wait yet," said Basil, "my friend! I myself will baptize thee." Then Joseph felt the pulse of the sick man, and said, "My lord, there are but few strength left in thee; it will be impossible for thee to rise from thy bed, and speak a few words." And Basil said, "We have one Lord, who called nothingness into being, and gave the creature its being. He, Jesus Christ, has been my strength and my great comfort from my youth. It is easy for him to give me the necessary strength even for this thing." Hereupon Joseph the Hebrew goes to prepare himself and his own for this work. Now that the hour of the sacred act has come, behold, it is Basil who supposes that he is the one who is to do it.

He then baptizes the Hebrew and his whole house in the name of the Lord Jesus and breaks the bread of grace for all of them - the Holy Communion. About this great matter all the captains and nobles of the city were gathered together in the temple of God. To all of them, once again, Basil testified that in no one else is there blessedness and salvation, but in Jesus, and that we should remain faithful to Him in love, in faith, in patience, until the end. Now when Basil had thus passed the ministry of the word until the third hour after noon, it was as if his face were illumined with the power of a kindness and love which is not of a human, but of a divine kind, and above this the man was diverse.

This happened on the first of January in the year 379 after the birth of our Lord.

Joseph the Hebrew received the name John at his baptism. And this John, as long as God preserved his life, became a model of faithful love for the Lord and the brethren. He became an example of faithful love for the Lord and the brethren to all who knew him. For he used all his strength and goods in such a way that he hereby testifies that it is not he who uses the wretched body and the goods of life for himself, but that it is Christ who has made this body a blessed temple for himself and who has consecrated it for his praise and for the service and salvation of men.

Dr. G. H. v. Schubert.

Death notice.

A friend has just written to us with the very sad news that Pastor Öster, who went to Australia some time ago with a band of Prussian Lutherans, has died at sea.

Indication.

The Second Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio and other States of 1848 is available, the copy at 10 cents, from F. W. Barthel.

Received

for the Lutheran mission on theFlusfeCasSin Michigan:
\$10.00 from the church of Mr. P. Sihler of Fort Wayne. A. Crämer.
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The third year. Mr. Lind.
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Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Vol. 5, St. Louis, Mo., Oct. 31, 1848, No. 5.

I. N. J. About some necessary pieces that come into consideration for both private pastoral care. A sermon, during the session of the German Evangelical Lutheran Synod of Missouri, Ohio and other States at St. Louis, held in the Immanuel Church June 29, 1848, by G. H. Löber, pastor at Altenburg, Perry Co., Mo. *) Grace, mercy and peace from God our Father and from our Lord Jesus Christ. Amen. Beloved in the Lord Christ! Especially dear and beloved brothers in the ministry! Public preaching, in which we proclaim the word of God to a whole assembly, is indeed a very special part of the sacred office we are commanded to perform. This sermon is the public testimony by which friends and enemies can hear the whole counsel of God for their salvation in a regularly ordered discourse. This sermon is therefore also, as it were, the center of the whole public worship, just as it is the foundation of the holy sacraments, which the merciful God adds to his word as the seals of grace. Who can fail to see the rich blessings of heavenly goods, which are dispensed every Sunday and feast day by the mouth of all righteous preachers in the holy place? - "How sweet upon the mountains are the feet of the messengers that preach peace and good!" Thus exclaims Isaiah in the old covenant with joyful amazement, when he prophesies of the preaching of the gospel, which in the blessed times of the new covenant was to resound loudly and publicly from mountain to mountain, from land to land, and to resound among all nations. How did the first sermon after the outpouring of the Holy Spirit immediately bring 3,000 souls to salvation? *) This sermon is given here at the express request of the Synod before which it was preached. DR.	and brought them to a faith in Christ that made them believe! And how innumerable times has God given power to the thunder of his word, so that whole multitudes of hearers have been converted from darkness to light and from the power of Satan to God, perhaps through a single testimony of truth. And even though many such testimonies have often been overheard, and even rejected in unbelief by a large part of the multitude, or denied again by those who once believed, yet even now the pure and clear word, which in the congregation of the Lord is read and contemplated by the individual and proclaimed from pulpit and altar, should not return empty, but should accomplish everywhere, at least in some, what it was sent to do. Therefore, beloved brethren, if we have the great consolation that the precious Holy Spirit is at work through the word of our preaching, and that He wants to spread the kingdom of Christ's grace ever further in this land, it is indeed also one of our noblest tasks that we, through the ability that God has given, apply all diligence to our preaching, so that the good and gracious will of our God may be better and better accomplished by teaching the ignorant, punishing the impenitent, and helping the erring, to our preaching, that the good and gracious will of our God may be ever better accomplished, so that the ignorant may be instructed, the impenitent punished, the erring rebuked, the faithful strengthened, the sorrowful comforted, and all who hear us and accept and keep the word may be saved. But if this is to be done, we must not merely stop at public preaching, but must also be faithful to the individual souls entrusted to us, that we preach to them, as publicly, so also especially, the word of salvation, and take holy care that this word be rightly understood by every one, rightly believed, rightly kept, and applied, as to a pious life, so to a blessed end. And of this private pastoral care, which, next to the public general preaching, we also regard as a main part of our dear ministry.	Now that I have been ordered to do so, I shall continue to act in accordance with the mandate I have received. . But the more I have considered the extent and difficulties of this important subject, the more I have wished, in sincerity of heart, rather to hear others of my esteemed brethren present here speak of this matter. However, what I have recognized from the words of our Lord, which alone can give the only true instruction about the right pastoral care, as some essential main points from the wide area of this subject, I will now recently present to you, after my weakness, under the help of God's grace. The chapter of the Holy Scriptures which has been suggested to me for the choice of the text is the twentieth of the Acts of the Apostles, and especially in it the excellent farewell speech of the Apostle Paul, which has already been read before, in which he gives his last exhortations to the elders of Ephesus. From this speech we will now take the passage from verse 28-32, which reads as follows: "Take heed therefore unto yourselves, and unto all the host, among whom the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased by his own blood: for this I know, that after my departure there shall come among you abominable wolves, which shall not spare the host. Even from among yourselves will arise men who will speak perverse doctrines to draw the disciples to themselves. Therefore be courageous, and remember that I have not ceased three years, day and night, to afflict every man with tears. And now, brethren, I commend you to God, and to the word of his grace, which is mighty to edify you, and to give you an inheritance among all them that are sanctified." Already a few verses before this passage the apostle had testified that he had "publicly and specially" taught repentance toward God and faith in our Lord Jesus in the church at Ephesus, and in the words read he says even more clearly that during his three years of ministry he had taught repentance toward God and faith in our Lord Jesus.
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He did not refrain from admonishing each one with tears and then be able to comfort others who are sad in civil These qualities, in so far as they are necessary for the during his stay in that city. This one testimony alone gives matters. And here again we are only to take notice of ministry, are to be discussed in detail in another place, as us a deep insight into the faithful pastoral care of the great ourselves, that we also appropriate the consolations of the the holy apostle gives the most excellent instruction on apostle, how he not only took care of the church as a whole, gospel in right faith, and experience and taste their power them in his letters to Timothy and Titus. But to the care of but also of each individual member of it, and how he in our own hearts, so that we may also call out to others, the souls belongs in particular that one be a wise and admonished each soul very seriously and carefully. But the "Taste and see how friendly the Lord is. Blessed is he that faithful steward, who with godly wisdom knows how to give other parts of our text also point us to this, and thus let us trusteth in him!" Therefore we must also watch over each one in the church his due, and rightly divides the word; know what we now have to consider more closely according ourselves that we do not dampen the Holy Spirit, and must that he punish stiff-necked sinners with the law, but comfort to the guidance of this text, namely:

Some necessary pieces that come into consideration in private pastoral care;

namely:

1. what is to be foreseen and laid to rest in the process;
2. how necessary this private pastoral care is;
3. some reminders on how to exercise it, and
- 4th, What comfort there is in this to all righteous pastors.

1.

"Take heed to yourselves," it says first in ours: Text. the church of God, which he, as true God and man, has wholesome doctrine to the various classes of the Here we immediately hear a main point that is to be purchased with his own blood. O, whence shall a preacher, congregation, and to the individual members of it, according anticipated in right pastoral care, namely, he who wants to who has imposed himself upon a congregation, take the to their particular condition, that they may also bring the care for the souls of others must first of all have learned to good conscience and the joyful opening of the mouth, in word they have heard into force and practice, and faithfully care for his own soul, and must take care that he himself order to punish powerfully, or to comfort, even one sinner comply with our admonition to the Lord, whereby it may be knows and walks the right path that he wants to lead others. from God and office, where he is not saved? But again, necessary now to punish objectors, at another time to

This is already necessary in the preaching of the gospel whence shall even a rightly qualified preacher take courage sufficiently answer doubts and questions that have been in general, if we do not want to preach to others and and perseverance to carry on undauntedly the most presented, at yet another time to more diligently expound become reprobate ourselves. But it is even more necessary arduous and usually ill-rewarded work of pastoral care, if he the counsel of God to souls eager for salvation who gather when I am to punish an individual for this or that sin. If I is not impelled by the love of Christ, whereby he himself, the around us. In a word, we are to learn to "be all things to all myself were to walk in this sin, he would have to cry out to most holy Son of God and of man, as a good shepherd, laid men," so that we may always win at least some for our Lord me, "Physician, help thyself!" Now we are by nature, like all down his life for his sheep? - Christ. Therefore, whoever desires the office of a bishop men, equal sinners before God, and can only be saved by It is true that a preacher can preach a sermon that may desires a great, noble, and difficult work, for which not a grace through faith in our Lord Jesus Christ. Therefore, just arouse attention and admiration, even one who only little is to be presupposed and taken as a basis.

as Paul had first converted himself to God before he could pursue his ministry in his own love and for his own honor; 2.

publicly and specifically teach repentance toward God and but to go after the individual lost sheep of Christ, and to tell Let us now, secondly, from the two following verses of faith in Jesus Christ, so we too must certainly take care of the high and the low, the lenient and the troubled, that our text, only show by a few examples, how exceedingly ourselves, whether we too have recognized ourselves as without this Jesus they are condemned and lost; To extol to necessary that pastoral care is. "For," it says, "I know that poor sinners ready to repent and have found grace and them his infinite love, wherewith he hath purchased them by after my departure there shall come among you grievous forgiveness through faith in Christ. How else can we his holy blood of God, and to entice and call them again and wolves, which shall not spare the flock." What Paul feared advertise to others the way of true faith, and say, "I believe, again to Christ, this no other preacher will be able to do, at that time really happened afterwards, as we see from his therefore I speak"? But if we now practice this faith more than he who is himself driven by the Holy Ghost to believe letters to Timothy, namely, that false doctrine "perverted the and more, diligently handle God's Word, and as examples in Christ, and can say to him: Lord, thou knowest that I love faith of many Christians, and devoured them as the canker." to our flocks also want to prove the faith by earnestly thee: therefore will I feed thy sheep, and offer thee all my (2 Tim. 2,17. and 18.) And such false spirits and deceivers pursuing sanctification in life, we will not lack temptations of life in service and sacrifice.

all kinds, since the devil, the world, and our flesh will oppose But when it is said in our text that the Holy Spirit made foundation of pure doctrine and to make righteous and oppose us at every turn. But in this very thing the Lord those elders "bishops," i.e., watchmen and overseers over Christians go astray. Indeed, where the word of God comes God will make his servants faithful pastors, who will comfort the church, it is finally also presupposed that a pastor has freely into circulation in any country or church, and souls them with the comfort with which he himself comforts them certain gifts and qualities which make him capable of thereby attain to the knowledge of the truth, it may be safely in their troubles,

feeding and guiding the souls of others. Of these gifts and relied upon that Satan is not far off to sow his tares among qualities the wheat. That is why there is no one among us who is not in his faith.

The church has already had to deal with all kinds of seductive spirits who sprinkle in dangerous doctrines and thereby mislead the weak and seek to draw one soul after another away from its rightful spiritual shepherd. In this case, it is truly necessary not only to warn and punish in public sermons, but also to confidently go out to meet the wolves themselves and, as much as possible, to counsel and teach the deceived souls better. But even more painful is the second case Paul cites here: "Even from among yourselves shall arise men speaking perverse doctrines, to draw the disciples unto themselves." This is certainly the most painful thing for a preacher, when even those who would gladly receive his word turn to the evil side and cause divisions and factions in the church. A faithful pastor must watch and pray, fight and defend, so that he may save what can be saved, lest the fire that has broken out consume everything. But if the enemy does not succeed in one way, he tries tenfold in another way to destroy our sown seed of the divine word. Yes, is not the field in which we sow always at least four kinds? There are unrepentant hearts, sunk in sin and vice, from which the devil soon takes away the word, that they may not believe and be saved. There are the fickle, who once make a good beginning, and when one looks after them again, they have fallen away and faith is no longer to be found. There are earthly-minded people in whom the word cannot come to fruition because of worry, riches, and the lust of life. Shall we then leave it at that, that we have preached the word from the pulpit unto all such? Not at all. If every Christian should warn, teach, punish, and admonish his erring neighbors wherever he can, how much more should the appointed teachers and pastors do so! Should they not always watch over the souls entrusted to them and see to it that they are not lost? Shall they not give an account of every soul entrusted to them? What mighty words of thunder, therefore, are they which the Lord saith to faithless shepherds by the prophet Ezekiel: "For the weak ye wait not, for the sick ye heal not, for the wounded ye bind not up, for the straying ye hunt not, for the lost ye seek not. - Therefore, ye shepherds, hear the word of the LORD: I will require my flock of your hands." (Ezek. 34, 4. and 10.) But if a righteous pastor has so much to do with souls who have not yet come to the true faith, he has no less, indeed almost more, to do with those who have awakened to spiritual life and have become believers. This is where the real work begins for us, that we may	We should wait and care for the weak little children born to our God like a spiritual nurse; we should not give them strong milk, but the right kind of milk, and yet we should also try to bring them further in all knowledge and doctrine; we should teach them to keep away from evil people, and yet we should also keep them from false separation and other deviations, whereupon they often fall into the best of good intentions. Alas, it is not so soon to rejoice, as the Methodists do, as if such spiritually awakened souls were so soon set over all the mountains of danger that threaten them with apostasy. Especially do such Christians face innumerable temptations from within and without, in which we must exhort and strengthen them against the flesh, the world, and the devil, and comfort them in all kinds of afflictions against adversity and death, if they are not to become despondent or weak in their faith, or even lose again what they have scarcely attained by grace. But let this little be enough to indicate how necessary private pastoral care is. "Wherefore be ye valiant," says the apostle in the following verse, "and remember that I have not ceased three years, day and night, to exhort every man with tears." And herewith he set himself as an example, not only to those elders of Ephesus, but to all shepherds of souls, and showed them that it was quite possible to administer the office of pastoral care to every member. Therefore we speak 3. here still some things of the right exercise of the private pastoral care. But would we not all first of all blush before this faithfulness of the apostle, with which he, in his other labors, toils, struggles, and afflictions, admonished everyone with tears day and night? Yes, we have scarcely any idea how this was possible for him in the great city of Ephesus. And yet he would not have said it if it had not been true, and the elders who were present could testify to it. But why did he exhort anyone with tears? This should show us three things and teach us to imitate them. First, we see from this his fervent zeal, wherewith he truly did not make cold, empty words, but pleaded and implored souls with all the power of the Spirit and with the blood of Christ: Be reconciled to God! Abide with Christ, who loved you even unto death! Secondly, from these tears of the apostle we see his great generosity, patience, and humility, how he did not lord it over souls, but enticed and softened them with fatherly and motherly love, as he also writes to the Thessalonians: "You know that we, as a father to his children, admonish and comfort everyone among you.	And how we as Christ's apostles have not been heavy with you, but have been motherly with you. 1 Thess. 2:7, 11. But thirdly, we certainly rightly conclude from the apostle's tears that he had to make many painful and bitter experiences in his pastoral care and had to struggle with many and great obstacles. And who among us would not, at least in this respect, weep after the apostle, or say with Jeremiah, "Oh, that I had water enough in my head, and that my eyes were fountains of tears," to weep for the sorrow and blindness with which so many of the souls entrusted to us reject all special discipline and exhortation to the Lord, and regard us as their oppressors and enemies when we take care of them and want to save them? There is much more to be said about the many other hardships that so often tie Ulk's hands in our pastoral care. But, dear and beloved brethren, as we see that the dear apostle, in spite of all the opposition and sorrow he had to suffer, still did not cease to admonish everyone with tears, so let us also, in spite of all the difficulties with which we have to struggle, not give up courage, and let us not overlook how much time and opportunity we still have to care for every single soul that is commanded to us: For the present, most of us teach the children of their churches ourselves; and now, though this be burdensome in many respects, and not our proper office, yet it is an opportunity how we may lead those tender lambs to Christ, and perhaps draw some parents after them. We also hold all church examinations, or at least have the preparation of the confirmands, through which we have the opportunity to get around among the youth and to be able to speak to the individual's heart. We have the registration of the communicants, or at least the right to go to the house of those who do not wish to register themselves, and to question them about the main points of salvific doctrine, and to admonish them to repentance, if we are otherwise to administer the reverend sacrament to them. And whoever, by God's grace, succeeds in bringing up again, by the way of instruction, the private confession which today is despised by so many in ignorance and prejudice, or which is hindered by various difficulties, will certainly experience what our fathers have so often testified, What support is given to private pastoral care in order to apply the publicly preached word to the individual and to inculcate the law for the practice of repentance, but the Gospel through the comforting private absolution for the practice and strengthening of the faith of the individual soul in particular. Furthermore, in the case of all kinds of disputes or quarrels that may arise in our congregations between spouses, neighbors, etc., we have to take into consideration the whole matter.
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We have a special duty to speak about such offences with the persons concerned from God's word, and we would, if we could also speak more with Paul's tears, perhaps often find more entrance to the hearts of such sinners than with the self-righteous and respectable people. But even these, though they may think that they can do without our encouragement and our visit to their homes, and are careful not to come too close to us, and would rather stay out of our way, may at any moment find themselves in sickness, distress of conscience, and danger of death, and may be glad when, through God's merciful grace, they can reach a faithful pastor and hear the voice of Christ from his mouth. And there we will gladly and joyfully hasten, especially at the bedsides of the sick and dying we will still show all faithfulness, in order to accompany the souls eager for salvation on their last journey as faithful assistants to their eternal joy, encouraging and comforting them. But that all the souls entrusted to us may thus be eager for salvation, and may not open their ears too late, but in due time, let us therefore, like Epaphras, call upon God for our churches, saying with Samuel, "Fare be it from me to sin so against the Lord, that I should forbear to pray for you, and to teach you the good and right way." (Coloss. 4:12.) (1 Sam. 12, 29.)

As for particular cases and questions of conscience, which so often occur to a faithful pastor, since he knows no right counsel, or at least would like to be sure whether he has done and is still doing the right thing in his office, let us faithfully use the time when we come together in our conferences, and let us also in the present days of our being together communicate our experiences in office to one another, advise one another, and strengthen our hands in God. Let us also diligently note at home and present to one another by written communication what might be too difficult for one or the other in the conduct of his ministry! Above all, however, let us continually search and learn from the most faithful conduct of the ministry of our highly praised Archpastor Jesus Christ and from the example of his prophets and apostles, also from the writings of other faithful and proven pastors, and especially from the rich legacy of our highly enlightened and experienced Luther, how we can wait on the guard of the Lord, do our work rightly, feed our flocks, and make us and those who hear us blessed!

4.

But I cannot close this lecture without expressing, in a few words, a consolation which all pastors need, to a greater or lesser extent, who carry out their ministry with seriousness, and yet with the even more serious account which they will one day have to give of every soul,

Because of their unfaithfulness, weakness, and unprofessionalism, they would be frightened and despondent. Yea, I gladly confess it unto you; as I have preached unto myself what I have said hitherto, so also I cry out concerning my pastoral care, which I have now conducted three and twenty years by the grace of God, "O Lord, enter not into judgment with Thy servant!" And I know ye also will continue in your hearts in this saying, sighing "Before Thee, O LORD, is no man of life righteous!" In addition, we want to thank God from the bottom of our hearts for all his grace and help with which he has stood by us in so many struggles and fears, has blessed our work in the Lord, and has not admitted that we have worked in vain and spent our strength in vain and uselessly. Praise be to him for every soul whom he has drawn to himself in these last terrible times, through our weak service of the word, to the lodestar of his sorrows, and has given to ourselves for consolation. Let us also take comfort from the fact that, even if our work on some souls often seems to be in vain for a long time, many a seed that has been sown will soon sprout, or even after our death, and some will perhaps say, as has often happened: "My pastor has told me this many times, and I did not recognize it before, but now I thank him even in his grave.

But in all our works, even in the works of our ministry

To edify you, and to give you an inheritance among all them that are sanctified." Let us take hold of this precious word of comfort in firm faith, and appropriate it to ourselves, as if he himself, the apostle, stood among us, and blessed us to valet. Yes, if he himself were now in our midst, what else would he call out to us at our parting, when we are now going our separate ways again in these days, but that we should stand together faithfully in brotherly love, hold steadfastly to the pure word of God's grace, and fervently call upon the great Shepherd of the sheep, that he may grant us mercy to be faithful in our shepherding, so that he himself may make us fit for all good works and be mighty in us, to edify us and ours more and more in the right faith, and in all the toil and affliction of this life to make us rejoice and hope patiently for the rest that is yet to come for the people of God, when all who are sanctified and perfected in the faith shall receive the promised eternal inheritance, and "the teachers who have taught many to righteousness shall shine in the brightness of heaven, as the stars for ever and ever". (Dan. 12, 3.)

Oh, grant this to us all, and to our churches, and to the many souls who are now crying out to him for mercy and comfort in their struggle and distress, God our Father, through our Lord Jesus Christ, in the comforting fellowship of the Holy Spirit! Amen!

The "*Lutheran Standard*" and the so-called the General Synod of the American Lutheran Church.

The *Lutheran Standard*, as most of our readers will know, is a religious periodical written in English. It is published by the Board of Directors of the Lutheran Theological Seminary at Columbus, Ohio, under the protection and supervision of the General Evangelical Lutheran Synod of Ohio, and is at present edited (formerly by Mr. P. C. Spielmann alone) by a committee specially appointed for that purpose, consisting of Professor Lehmann and PP. C. Spielmann and E. Grünwalv. Readers will remember that we have always remembered this journal with honor. With great joy we have several times proclaimed that it bravely bears witness against the apostasy from pure doctrine that has occurred in the so-called American Lutheran Church here, and therefore also against the General Synod, which has long since fallen away, and raises its voice for the pure doctrine of our Church and therefore also especially for the obligation of our preachers to all the public confessions of the same. This time, however, we must inform our readers that a significant change has recently taken place in the "*Lutheran Standard*," and we can assure you that we have never had anything to do with it before.

Depressed heart by the "Lutheran" have brought to public notice than this.

The essay to which we refer here is published in the number of the "Lutheran Standard," dated the 11th of this month, under the Department of New Philadelphia (Gruenwald?), and reads, under the heading of "the General Synod," as follows:

"We desire to keep our readers acquainted with the state of the Church and with the proceedings in the various divisions thereof. Although there is some diversity both in doctrines and in measures, we are nevertheless One Church (?), and our members of all parties have an interest in becoming acquainted with the proceedings of our ecclesiastical bodies, whether they approve of them in every particular or not. For this reason we have supplied in the present number a number of extracts from the proceedings of the General Synod. It is admitted by all, whether they be patrons or opponents of General Synod, that that body exercises a very important influence upon the character of the Lutheran Church in the United States, and therefore all must feel an interest in knowing the proceedings of the same. May we be permitted here to state what is perhaps already well known to all our readers, that for our own part we have always been inclined to a union of all our Synods with the General Synod. Without wishing to impose our views on anyone, we will venture to present our reasons for being inclined to such a union, and our readers may accept or reject them as they please.

"1. A union with the General Synod does not require the denial of any Lutheran doctrine or rule which is dear to the old Lutheran Synods.

"2. A union with the General Synod does not require or imply an approval or jurisdiction of any particular doctrine or rule held by the individual members of that Synod.

"3 If such synods as those of Pennsylvania and Ohio were represented in the General Synod, the doctrines and measures which those synods advocate would become better known, and gain a wider circle of friends.

"4. The influence which these Synods would be able to exert upon the character of the Church in the United States would be by far more important and beneficent than it now is.

"(5) Those Synods would themselves derive a considerable advantage from such a union in several respects, especially in that they would take into themselves something of the laudable zeal for ecclesiastical institutions, as it shows itself in those Synods which are now in union with the General Synod.

"6. Such a union of all our synods would have for its object to lessen prejudices, to make our preachers known to one another, and to bring our church to a higher pitch of unity of mind and unanimous action.

"7. A synod may enter into union with the general synod, and yet retain its present constitution, as has been the case with the New York Synod.

"8. no decision (act) of the General Synod is binding on the individual Synods unless it is confirmed by the latter; therefore such a union cannot in the least affect the independence of the individual Synods.

"9. it is not required that contributions be made by our congregations to the treasury of the General Synod.

"10. the expenses of the delegates in travelling to their meetings shall be paid by the General Synod out of the fund arising from the sale of the hymnals.

"These reasons, together with others which might be presented, have always swayed us with overwhelming force in favor of a union with the General Synod. Be that as it may, our readers are now in a position to judge of the strength of those reasons, as we are; and with them we leave them."

So much for the "Lutheran Standard. For this time we will only share with our readers this most regrettable essay, which absolutely contradicts God's Word, for their consideration and warning, and we reserve the right to illuminate it in the next number with the light of God's Word.

Balaam's donkey.

Deut. 22:28.

Among all the miracles of the Scriptures, none is more remarkable than Balaam's talking donkey. This poor animal has already been shot so thickly with the arrows of mockery that it would be no wonder if it had long since ceased to bray like a donkey, let alone speak like a human being.

"An ass with human speech!!!" To our clear-headed thinkers the thing seems so utterly inconsistent, so utterly unthinkable, that it must be, without any argument, the most fantastic little tale. And then they naturally conclude: what value can be attached to a book that gives such things for cash?

But what is worse, even more devout people who would like to see the divine prestige of Scripture upheld, who accept other miracles in the Bible without hesitation, are embarrassed by Balaam's donkey, and have their hearts neatly clamped, like Balaam's foot, against the wall.

But I would like to know in all the world what prevents us from accepting this miracle that is obviously told as a fact and confirmed in the New Testament (2 Pet. 2,16.)?

Should it have been impossible for God to make human words come out of the throat of a donkey? It is well known that the animal organ is not altogether incapable of our languages. That Baders Staar could be: "I am Baders Staar!" "You clumsy!" 2c. very distinctly. A Cardinal in Rome had a parrot, which recited the three articles of faith like the best catechism pupil. And now a donkey, which by nature already lets two of our self-lauders (J A) be heard in quite purity. What could he do in the end, if it depended on his organ! Why, then, should not the good Lord, who may be said to be omnipotent, for once be able to put into the throat of such a beast the words: "What have I done, O my Lord Balaam, that you have smitten me? Oh, I even believe that God could, if necessary, let the stones speak (Luc. 19, 40.), which do not yet have two vowels by nature. But that in our miracle it was the good Lord, and not the ass, who did the most, is expressly stated, for it says, "The Lord opened the mouth of the ass.

Of course, it will always be a miracle, but it should also be a miracle. But I ask - not the friends of the light, but the weak believers with the clamped heart, I ask them quite earnestly to consider carefully whether this miracle with the talking donkey is a greater and - so to speak - more impossible miracle than when the Lord feeds 5000 men with 5 loaves of bread and 12 baskets full of crumbs are left over.

If you believe the latter, you may believe the former with all your heart. I believe it in all earnestness. But if I did not believe it, I would not believe in Jericho's falling walls, in Elijah's merciful ravens, and many other things; neither would I believe in the five miraculous loaves.

W. Redenbacher.

Luther's judgment on the saints.

I do not say that I do not hold them to be saints at all, or to be the church of God, which you adduce, but that it cannot be proved that they are really saints, if any one denies it, but that it remains quite uncertain. The proof which you take of their holiness is therefore by no means reliable for the confirmation of an article of faith. I call them saints, and hold them so; I give them the name of the church, and so esteem them, according to the rule of love, but not according to the rule of faith; that is, love, which thinks the best of every one, and is not suspicious, and believes and presupposes all that is good in the neighbor, calls every baptized person a saint, and there is no danger if it errs, for love's lot is to be deceived, since, as a general servant, it is the good and the bad.

And the evil, the believing and the unbelieving, the truthfult it would also happen; as Ap. Gesch. 19,13. Lucas shows anHe had some important news to share with him, and so and the untruthful, are exposed to the general use andexample. he dared to open the door a little. When he saw that the abuse of all. But faith calls no one a saint except he who is But by no means, brother, do you make a work of itking was reading the Bible with the greatest attention, he declared so by a divine decision, because the manner ofwithout faith. The words of a believer and those of anwanted to close it again quietly. In the meantime the king faith is not to be deceived. Therefore, although we shouldunbeliever are quite different; there is no power in the words had seen him and ordered him to come in. Steinberg all consider one another saints according to the right ofunless there is faith. The devil asks nothing of it, when aapologized for having disturbed the king in his devotions, love, yet no one should be declared a saint according to thegodless pope or sorcerer uses the very same words (unlessbut the king said, "I seek to strengthen myself here in the right of faith, just as if it were an article of faith that this orhe wants to confirm error by them) that a Christian speaksword of God, for I perceive that the devil pursues no man that person were a saint, as that repugnant of God, thein faith, since he truly cannot despise them. And if thouso hostilely as those who alone have to give account to pope, makes his saints, of whom he does not know whetherspeakest the words by faith, it shall be done unto theeGod for their actions." they are or not, and thus makes himself God. (Luther in hisaccording to the words: it is not without great fruit. Therefore When Gustavus Adolphus and his fleet had happily writing: that free will is nothing.) there is a great difference between one who speaks suchcompleted the sea voyage from Sweden, he was the first words in faith and another who uses them in sorcery. Everyto step ashore on the Pomeranian coast. As soon as he sorcerer gives holiness for, say: thou must speak three orstepped on shore, he fell on his knees, thanking God for four Pater noster, the names: Jesus, Mary, Lucas, John;the preservation of himself and his army, and imploring item, "the Word was made flesh," 2c. lead. Without thesehim to bless his undertaking. It was a touching sight to his (and such holy) words they can do no magic. Yes, they say, officers, who, as they stepped ashore, stood around him, are they good words, founded in the holy scriptures? The when they heard their king, lying on his knees, praying, devil thank thee for that! They are not ordained that thou"God, who ruleest over heaven and earth, over wind and shouldst abuse them, but that thou shouldst believe insea, how shall I praise Thee, that Thou hast so graciously them, and in and by faith obtain what thou wilt or desirest. protected me in this perilous voyage! O, I thank Thee from the bottom of my heart, and beseech Thee, for this enterprise which I have undertaken, not for my own, but for Thy glory alone, for the defence of Thy Church, and for the consolation of the faithful. Thy grace, Thy blessing to give. Thou, O Lord, who examines hearts and kidneys, knowest the sincerity of all things. Of my intentions. Thou wilt also bestow good weather and a favorable wind, that I may see my army, still left behind, with cheerful eyes with me, and may Thy holy work continue!" At this his officers could not restrain their tears, and perceiving their emotion, he said, "Weep not, my friends, but pray with earnest hearts; the more praying, the more conquering; for diligently prayed is half conquered, the best Christian is always the best soldier." - On his banners were inscribed in letters of gold the words, "If God be for us, who may be against us?" (Rom. 8:31.) Not only when he wished to undertake something important in war, but even in peace he was often wont to pray from the 90th Psalm, "O Lord, return to us, and be gracious to Thy servants! Fill us early with Thy grace, and we will praise Thee and be glad all our days!" - When he had gained the victory over Tilly at Leipzig, and saw the enemy fleeing everywhere, he threw himself on his knees in the midst of the dead and wounded, and thanked God for the victory. Before the battle of Lützen, where he lost his life, he held a morning service with the whole army. The following songs were sung: "A Mighty Fortress is Our God," "May God have mercy on us," and "Do not despair, little one," the latter of which the king himself had composed. The king threw himself on his knees and prayed with deep devotion. At

A testimony of Calvin for the so-called confession reports.

Far from my saying anything against the fact that the sheep so often announce themselves personally to their shepherd (*sistant se*) as often as they wish to partake of Holy Communion, I rather very much wish that this custom be observed everywhere. For as those who are oppressed in their conscience can derive a special benefit from it, so also those who are to be admonished thus give opportunity for the necessary admonitions; only this institution must be connected neither with tyranny nor with superstition. (InstL. Okr. Lei. IIb. III, e. 8. § 28.)

Luther on sorcery and the so-called sympathy.
(See: LutherS Werke. Hall. VII, 1550 ff.)

It has also been an abominable abuse and sorcery that the Gospel of John, "In the beginning was the Word," was written on a small cedar, bound in a quill or otherwise, and hung on the neck or elsewhere; item, run against the thunder and weather; as this has been customary in the papacy. As then also the magicians of the names: Jesus, Mary, the four evangelists, Matthew, Mark, Lucas, John, the three holy kings; item of the words: Jesus of Nazareth, King of the Jews, are wont to misuse, do it in their wicked evil and boasting. This is because the wicked saw that the apostles, their disciples, and after them many pious bishops and saints, performed miracles and signs when they spoke only a few words from the Gospel. Then they also took the words, and immediately wished to do the like signs after them; as the Jews also say of Christ, that he wrought miraculous signs by the word *Tetragrammaton* (the word of four letters, which in Hebrew signifies God). Wherefore they thought, if they would imitate them without faith, then

Simon Magus was just such an assistant, who, when he saw that the Holy Ghost was evidently given when the apostles laid their hands on him, Acts 8, Simon wished to buy it of the apostles, and offered them money, saying, v. 18:19, "Give me also power, that, when I lay hands on any man, he may receive the Holy Ghost." He asked nothing of faith, but desired only that he might have power to give the Holy Ghost to others, and would buy it of the apostles, and do such a work without faith, and make a trade or fair of it, and make money of it. Then St. Peter also spoke hard to him, saying to him, 20: "The devil lead thee away with thy money, that thou mayest be damned. Dost thou think it is so, that the gifts of God are obtained by money? It is for those who believe, not for those who speak without faith. Because the wicked have seen that the holy fathers have used such words, and have protected themselves with them, they have also begun to work magic with these words.

Gustav Adolph.

The king shall read in the book of the law all the days of his life, that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them (Deut. 17:19).
When Gustav Adolph was in camp before Werben, he once stayed alone in his room for a long time. Hofrath Steinberg had told him

On the days of his last battle he gave as his watchword, "God with us!" Shortly before the beginning of the meeting, he rode once more before his army, which was drawn up in battle order, and called aloud to the soldiers, "Now let us to it, may the good Lord prevail! JEsu, JEsu, help me to fight this day, to Thy holy name's glory!" So he went into battle, where he received the death-wound. He fell dying from his horse with the sigh, "My God! My God!" -

Which persecution is most to be feared?

It is not only the open persecution and temptation, with the casting out and driving away of God's servants, that is to be feared; it is easier to beware if what we have to fear is evident; and if the enemy says outright that he is our enemy, the heart is already prepared for battle beforehand. The enemy is then more to be feared, and more to be guarded against, when he comes stealthily, when he glistens with peace, and thus obtains concealed attacks.... . But what can be more cunning, what more subtly devised, than that the enemy, discovered and overthrown by Christ's appearing, seeing the idols abandoned and his dwellings and temples desolate, because of the great multitude of the faithful, has devised a new deceit to deceive the unwary under the title of the Christian name? He has invented sects and divisions, in order thereby to overthrow the faith, to falsify the truth, to break up unity. Those whom he cannot keep in the blindness of their old way, he dupes and deceives by a false new way. He tears men out of the church, and as they think they have come near to the light and have escaped from the night of this world, he brings into them, without their knowing it, another darkness, so that they, without abiding by the gospel of Christ and the law, call themselves Christians and walk in darkness, They think they have the light, being flatteringly persuaded of it by the wicked enemy, who, according to the apostle's saying, disguises himself as an angel of light, and adorns his ministers as preachers of righteousness, passing night for day, and destruction for salvation.

(O^priavr Int. 6s simplio. prael.)

(Submitted.)

The deathbed of an Indian.

Pushmataha, a chief of the Choctaw Indians, died at Washington. When his companions had gathered around his deathbed, he said, "I am dying, but you will return to your brothers. If ye go your way thither, ye shall see the flowers, and hear the birds sing; but Pushmataha shall see them no more, nor hear them any more. When you return home, you will be asked: where is Pushmataha? and you will go back to your brothers.

tell them: he is no more! They shall hear the tidings as the fall of a mighty oak in the depths of the forest!" (From Thomas L. McKenney on the origin of the Cherokees, PLA. 88.)

What terrible desolation in these words! All his life the poor heathen Indian consumes in hunting and warfare, till he bids hopeless farewell to the flowers and song-birds of his fatherland.

How very different is the death-bed of a Christian! To his faithful gaze the blessed pastures of eternal life gleam; confidently he commits his soul into the hands of his Jesus, and gently slumbers in him; for death has become a sleep to him.

Reader. Jesus is the comfort of all the heathen, even of the poor heathen Indians. Pray for them, that they too may soon be comforted by him. Fuck.

Royal Tolerance.

As intolerant and persecutory as Emperor Ferdinand II once proved to be against the Lutherans in the Thirty Years War, King Gustavus Adolphus of Sweden, who had rushed to the aid of the Lutherans, was far removed from this. Strange is one great word which this truly great man once uttered after the capture of a Catholic city, when he was called upon to use force to convert the Catholics. He said, "In the state every one is orthodox who lives according to the laws: to save men from hell is the business of preachers, and not of kings!" - What a glorious recognition of the difference between spiritual and temporal government is revealed at the same time by this word of true Christian toleration!

Union.

When Joseph's II. edict of tolerance appeared and tolerance (toleration of other believers) was the third word of the Viennese, an innkeeper had a Catholic, a Lutheran and a Reformed clergyman painted on his signboard, recognizable by his suit, holding hands with the signature: "Gasthof zum Toleranzel."

The Wholesome Seduction.

Once a learned man asked Luther how he would answer for it on the last day, that he rejected the opinions of so many learned people, especially among the "sacramentarians," and thus thought himself alone wise. To this Luther gave the following answer with a laugh: "So I will answer for it: Dear Lord Christ, I want to say that I knew well that they were all learned, but I did so foolishly because I had confidence in you, Christ, that you were more learned and wiser than they and all the world; if then you have deceived me, I will gladly be deceived.

Weak faith.

Once a woman complained to Dr. Luthern that she could no longer believe. The doctor asked her: "Do you also know your child faith? Yes, says the woman. And as she now devoutly recites the three articles of faith, Luther asks her further: do you also hold this to be true? The woman says: yes, indeed! Verily," says Luther, "dear woman, if you believe these words to be true, as they are nothing but the truth, then you believe more strongly than I do, for I have to believe all the articles of faith.

Days also ask for increase of faith. At these words the woman gives thanks to God and goes away with peace and joy.

The temporal power of the pope and the bishops.

Once upon a time, when a prince-bishop rode past a farm in great splendor and glory with a large retinue of soldiers, the peasant entered the door and, seeing the princely procession, crucified himself with visible signs of horror. The bishop stopped and asked the peasant what was the matter with him. The peasant answered that he was frightened at the worldly splendour of his Grace, for as far as he knew the old pious bishops had walked along in a simple and lowly manner. When the bishop replied that he did not go about as a bishop, but as a prince, and that at home he was a bishop without any worldly majesty, and that he kept himself in his church in great devotion and humility, the peasant asked the bishop if he would be gracious enough to answer a question, and added: "But tell me, most gracious lord, if you as a prince go to the devil for the sake of your splendor and lust, where will the bishop be then?" -

The Emperor, ashamed.

The Roman Emperor Trajan once said to Rabbi Joshua: "You teach that your God is everywhere and boast that he dwells among your people. I would like to see him one day." "God is certainly present everywhere," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor, however, insisted. "Very well," said Joshua, "but let us first try to look at one of his envoys." The emperor consented. Now the Rabbi led him out into the open air at noon, and bade him look at the sun in its noonday glow. I cannot, said Trajan, the light blinds me. "Thou art not able," replied Joshua, "to bear the light of one of his creatures; how canst thou expect to behold the radiant glory of the Creator? Would not such a light destroy thee?" -

Luther's greatness according to the testimony of a reformer.

When one speaks of Luther's greatness, one should not only consider the great qualities he possessed, but also the faults he could so easily have had, and from which he remained free. Some of those who worked toward a reformation of the church before him were tempted by their impatience to go beyond the circumstances and to anticipate things that were not yet ripe. And how easily could not Luther, with his fiery temper, have fallen into such hastiness? But we see that only when Providence has already formed the circumstances for him and, as it were, built the house, does he enter into the circumstances in order to fill them with his activity and take possession of the house. It is especially admirable that, in view of the extraordinary height to which he has ascended, in view of the tremendous movement that has been caused by him, his heart has remained free from vanity and arrogance, which under such circumstances could easily have crept upon human weakness. It is connected with these qualities, then, that a milder fate has been bestowed on him than is usually accorded to those who are

He is a man who is used by God to accomplish great thingsHere, of course, the papists will confidently cry out: "Behold,I though under the ridicule of the apostates, but cheerfully in His Church; that in his apostolic profession he hasyou yourself confess and complain that many riots andand confidently their offices and estates. But no sooner is tasted the sufferings and joys of a small-town Germanupeavals are arising; but who has given other cause forthis done than the emperor gathers the apostates around family man, and that before the outbreak of the tumult ofthis than you (Luther) with your teaching, from which suchhim, tells them that all this has been but a measure to test war which he awakened, he has concluded his life by a trouble has come? - This is now their art, that they maytheir fidelity, and now gives them notice, "Wretched men, quiet death.

overthrow Luther's doctrine, as they think they do. But ithow shall ye be faithful to me, who are unfaithful to your Theremin. reminds me of their art, as if someone, following it, wantedGod and Saviour? Get thee hence, and come never again to be clever and say: where God had not created goodunder my eyes." But the faithful are hurriedly summoned angels, then no devil would have come into being, becauseback to the court, and from now on they are accorded the from the good angels the devils came 2c. So it was with thehighest trust by the emperor.

How a Jesuit student tries to help himself.

As the reader knows, in Year 4, No. 25 of our journal,Biblia under the pope, which was publicly called a heretical we had published seven golden Jesuit rules, which alonebook, and blamed, that the heretics help themselves out of would be sufficient to bring the Jesuit Order to light in althe Biblia; as they still do and cry, Church! Church! against its depravity. Mr. Oertel, who went to school with theand over the Biblia. And Emser, the wise man, did not wantprovinces of Saxony and Pomerania petitioned the Ministry Jesuits for a long time, and therefore has a childlike to know whether it was advisable to translate the Biblia,of Culture for dissolution of the Union, whereupon they reverence for them, has not failed to notice this. How doesperhaps not even whether it was to be written in Ezraic,were informed that there was no longer any obstacle to the the little Jesuit pupil now try to help himself? First, heGreek, or Latin, because they and the church are so muchLutheran Church organizing itself freely and independently. writes: "If even - to assume the worst case - propositionsat odds. Because the Biblia, which is the Holy Spirit's ownAccording to an appeal in the "Evang. Kztg.", a meeting of were ever put forward by individual Jesuits which could notSpecial book, scripture, and word, must suffer from them,Lutheran clergymen was to take place in Wittenberg on be approved either in form or content, it would first have toand be defiled by them as the mother and protector of allJune 28. be proved that the Church itself teaches such things."heresy, why should we not rather suffer them to blame us Secondly, Mr. Oertel contrasts those seven little rules withfor all heresy and sedition? A spider sucketh poison out of seven paradox (strange) sounding sayings of Luther. As the dear roses, wherein a bee findeth vain honey; what can for the doubt that Mr. Oertel expresses about theShe do that her sweet honey of spiders should become authenticity of the Jesuit sayings, we do not hold it againstpoison?" (Luth. Werke. Hall. A. XIV, 480. ff.) him at all, since he has also proven in other ways that he The dear reader sees that our Jesuit disciple only is not exactly faithful to Roman doctrine and that he onceknows how to get out of the fix by attributing to himself what accepted some of it against his knowledge. But that Mr.Luther speaks in holy mockery from the heart of the enemy; Oertel says that "it must be proved that the Church itselfas if someone wanted to draw the conclusion from that teaches such things" is obviously rotten fish, with which hemockery of Elijah (1 Kings 18:27.) that this prophet believed wants to distract the reader from the matter and slip away,that there was a god Baal who sometimes went over the for it is not the "Church" that is being spoken of here, butfield and slept, so that one had to make him wake up by the Jesuits (of whom, by the way, it is known that none ofshouting loudly.

them may edit a book without the permission of his superiors, that is, of the Order). Finally, as to the

paradoxes which Mr. Oertel opposes from Luther to the When the Emperor Constantine the Great became a Jesuit doctrines which we have given to the best, let theChristian and publicly confessed this, there were many reader see by an example that the "holy fathers" did notamong the imperial officials who now also left paganism work in vain on the dear son. In order to show what awith him and embraced Christianity, not out of conviction, godless heretic Luther was, Mr. Omel cites the followingbut out of fear of losing the Emperor's favor and thus their answer to the question, "What is the Holy Scripture?" fromlucrative positions of honor. The emperor, however, who Luther's Table Talks: "Take away the ten commandmentswas serious about his Christianity, was not unaware of this; of God," once said Dr. M. Luther over the table, "and allhe therefore decided to put his counsellors and servants to heresies will cease; for the ten commandments are athe test. And what did he do? One day he summoned all his fountain from which all heresy springs and flows, and thecourtiers before him and declared that he had unfortunately Holy Scripture is a book of all heretics. Mr. Oertel does itcome to the conclusion that Christianity was not the right here again, as he did several years ago, when he alsoreligion, and that he was therefore determined to return to presented Luther's description of a preacher, as he mustpaganism and to reintroduce the public worship of the old be according to the judgment of the world, as Luther's ownRoman gods; he did not wish to force anyone to follow his opinion. In the words quoted, Luther speaks ironically, thatexample, but it went without saying that those of his is, he presents himself as if he were in earnest, in order toservants who wished to remain Christians were hereby mock the enemies of God's word, that nothing but heresydismissed from their service. Immediately an altar with an comes from reading the Bible. He wants to say: "It is true,idol was erected, and those who would sacrifice to it were dear papists, that if there were no more word of God, therepromised the emperor's special grace and promotion to the would certainly be no more heresies, no more falsificationshighest places of honor. What happened? Not a few of the of the word of God! It is true, then, that if God's word andcourtiers were afraid to deny Christ, whom they had loudly commandments were to be abolished, as you papistsconfessed a short time before, when another court wind would like, the evil of heresies, of which you complain so,was blowing, and sacrificed to the idol; only some remained would at once be remedied forever." To add to this just onesteadfast, and declared to the emperor that they would proof from Luther's writings, he writes, among other things,rather be poor and despised with Christ than rich and as follows honored without Christ, and left,

The Union.

A considerable number of clergymen from the provinces of Saxony and Pomerania petitioned the Ministry of Culture for dissolution of the Union, whereupon they were informed that there was no longer any obstacle to the Lutheran Church organizing itself freely and independently. According to an appeal in the "Evang. Kztg.", a meeting of Lutheran clergymen was to take place in Wittenberg on June 28.

(The German Church Friend.)

Received

for the construction of a church for the "First German Lutheran St. Paul Parish" in Chicago, Ill.
By Mr. D Hoffman of the Lutheran St. Peter Parish of Schaumburg, Ill. P9.00 " D. Johannes, of the "t. Johanniö-
Gemrinbr to Sulphur Spring, Mo. 3.00 further received:
From Mr. Winkler in Detroit 1.00
By Mr. D. Streckfuß of the Ev..Lutherischen
Zion Parish, Van Wert Co, O. \$2.00
By Mr. D Streckfuß of Mr. Bienz... 1.00
----- 3.00
By Mr. F. W. Barthel, in St. LouiS: by Mr. G. H. Brockschmidt\$2.00
" Conr. veal 1.00
" George Better 0.75
" K. E. Schuricht..... 0.95
" Father Schuricht 0.25
" F. W. Schuricht 5.00
" Siegm. Koch 1.00
" Romans 1.00
from an unnamed person 1.00
from an unnamed personi..... 2.00
by Mr. Conrad Eckart 2.00
from an unnamed person 2.00
by Mr. Sauer 1.00
from an unnamed person 1.05
from Mr N. in Altenburg 0.25 from Mr L. in
Altenburg 0.25 by Mr D.
Müller in Central
Townsh., St. Louis Co. collected 1.70
-----P23.20
God's rich blessing to the dear givers.
A. Selle, Pastor.

Received

for the Lutheran mission on the river Lass iu
Michigan:
P2.25 from the parish of Mr. D. Schieferdecker near Waterloo, Ill.
\$2.40 from his parish in Columbia, Mvnroe Co. H3.00 from Mr. Traug.
Bolz. L1.V0 from the Lutheran congregation at GaUion, Crawsord
Co., Lhi". 50 Cts. by Mr. D. Lochner.
for the Synodal MissionS Fund:
\$2.50 from Grmeindeglirder in Altenburg. 50Cis.from "unnamed".
-Paid
The 4th year Dir HH. D. Best (5 Er.), Drenkhahn, Joh. Friedrich,
Friedr. Klepper.
The 2nd half of the 4th year Mr. Hofstädter.
The 1st half of the 5th year. The HH. Drenkhahn, Hof- städter,
Louis Hemme.
The fifth year. TheHH. Ameis, Baum, D Best, Brock- fchmidt Leu.,
1". Becker, Duhardt, Hermann, Hinkelmanu, H Lehmann, Markworth,
Nonnig, Poppiy, D Nichmann, k. Röbbelen (11 Er.), Peter Rückert,
Joh. Schmidt, Gottlob Schmidt, Joh. Schmidt, Steindruck, d*. Strafen,
k. Streckfuß, Hnr. Thöle, Wolff, Schuppan, Gf. Schmidt.
The sixth year. Mr. Baum.

Printed by Arthur Olshausen,
Editor of the ""rriger of the West.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. 14th Nov. 1848, No. 6.

(Sent in by Prof. ? Wolter.)

Lying to the Catholic Church newspaper in Baltimore.

The Catholic Church Newspaper has recently endeavored, in a series of essays written in the form of a dialogue between two Lutherans, to show that Dr. Luther taught in complete agreement with the Roman Church, and that therefore an honest Lutheran, if he did not want to belong to the large group of those who had fallen away from Luther's teachings, could do nothing better than to convert to the Roman Catholic Church as quickly as possible. We had already begun to counter that dialogue with a reply; But since it was always continued one after the other, we would have been compelled to give our reply a proportionate length, and thus to take up the "Lutheran" for a longer period of time for an article that could have been of only little interest and use to Lutheran Christians, since there are so innumerable errors, intentional distortions, and contradictions in that conversation that the proof of them would necessarily have been tedious and unedifying. We therefore content ourselves now with the following brief summary: Either the Catholic Church Newspaper is really of the opinion that Dr. Luther has taught in complete agreement with the Roman Church, in which case it bears witness itself that it was the greatest scoundrel of the Popes and their party to expel Luther and the adherents of his teaching from the Roman Church and to persecute them with fire and sword; or the Catholic Church Newspaper is not really of the opinion that Luther has taught in agreement with the Roman Church; then it has been guilty of the greatest hypocrisy and villainy in seeming to take proof from Luther's writings that Luther agreed in doctrine with the Roman Church, while yet the writer of the above-mentioned dialogue is clearly aware that

that this was by no means so, and that he therefore sought to make a lie into truth by means of sham proofs. He may therefore now turn as he pleases, he has once quite obviously caught himself in his own snare, as must happen sooner or later to all who, out of malice of heart, set up webs of lies for the truth. Incidentally, we see from the above-mentioned conversation that the author of it not only cordially agrees with the clean Jesuits, but has also already learned many a nice bit from their practices and tricks.

We have to consider this Jesuit friend also because of an article in No. 23 of the Catholic Church Newspaper recently. For in it he first of all puts up the proprietary assumption that the "Lutheran" in St. Louis, Mo., has a superstitious fear of the Jesuits. - Against this it serves as a reply that one can at first have a superstitious fear only of something that either does not exist at all or does not exist in the way one imagines. But neither of these is the case with the Jesuits; for that there are Jesuits is not denied even by the Catholic church newspaper, and that there are more of them than most people suppose is very probable, since those venerable gentlemen do not always think it advisable to confess their name, but prefer to apply to themselves the words of our Saviour, John 3:20. 3:20: "He that doeth evil hateth the light, and cometh not to the light, lest his deeds should be punished," that they may play the more undisturbed under the cover. But that the Jesuit order is not, according to its principles, a monster of abomination merely in the imagination of the Protestants, of this there are innumerable documents, and history has proved it more than too much. Of course, the Catholic church-newspaper does not want to admit this, but one looks for a counter-evidence from it in vain, precisely because it cannot lead it. For no sensible man will consider it as a counter-evidence, if on literal and detailed passages of Jesuitical

Theologians are answered with indescribable impudence and shamelessness: "the books from which those passages are taken do not exist at all"; or when it is asserted: "the citation of such passages is worn out and has long since found its solution. One can see from this sufficiently how much the Catholic church newspaper feels its inability to cleanse the Jesuits of the accusations made against them, which is why it imitates the example of the street boys and throws invectives around so as not to let it be noticed that it lacks better weapons. - Accordingly, there can be no question at all of superstitious fear of the Jesuits, just as the "Lutheran," through God's mercy, is the farther removed from every superstition, the more firmly he is founded in the absolutely correct faith, which conforms to the holy Scriptures, in a faith that knows nothing at all of fear of man, and especially ridicules and scorns all secret and open hostilities of God's adversaries, however diabolical they may be, insofar as they threaten ruin to the body and temporal goods. But every sincere Christian can and may have a holy fear of the soul-murdering poison of hypocrisy and false doctrine, which Satan seeks to spread through his various helpers, among whom the Jesuits have not always occupied the last rank. And even if every rightly and truly believing Christian is as sure of this as of his own life, that even the most wicked, persistent, and cunning adversary cannot overcome the church of God, but that it must remain forever and finally triumph over all enemies, he nevertheless learns partly from the word of God that many will be deceived into apostasy from the truth, will worship the image of the beast, and will receive the mark of the beast (Revelation 13:16). (Revelation 13:16), and in part he learns this from the corruption and timidity of the flesh, and therefore he is filled with holy fear and concern for all souls,

who at present recognize and confess the truth, whether they will also persevere in it to the end, and for this reason he not only prays for them all, but also does what he can to inform his beloved fellow believers of every enemy who lies in wait for their souls, and to warn them at times. If, therefore, the "Lutheran" now and then seeks to acquaint his readers with the intentions and principles of the Jesuits, this has its reason in nothing else than in faithful love and concern for their souls, for the less one knows of an enemy, the greater is the danger of being overprotected by him. As time and opportunity permit, therefore, some information will continue to be given about the Jesuits and their ways, so that the readers of the "Lutheran" will not be left in ignorance of them. We will come to the thanks which the Catholic Church Newspaper promises for this later. First we must consider another point.

The Catholic Church Newspaper, in fact, demands that, if individual Jesuits put forth such propositions that are not to be approved in form and content, it should be shown that the Roman Church itself teaches such things and impresses them upon its own. This demand, when made of those who ascribe the principles of the Jesuits to the whole Roman Church, is just; but this demand has already been met on various occasions, for, to give but one example, in the "Lutheran," Vol. 4, 20 and 21. The teachings and principles of the Jesuits are taken from books which not only have the episcopal confirmation, but are also introduced into the schools as textbooks; and, moreover, the Jesuit Order, together with its principles, is confirmed by the Pope, and thus, according to the Roman Catholic concept, has the most complete ecclesiastical recognition which it can ever desire. Therefore, all the theological writings of the Jesuits are the burden of the Roman Church, as long as it does not expressly reject them. - The Catholic Church Newspaper now endeavors to present the matter as if in the Roman Church the faith of the Church were the eternally unchangeable guideline according to which every writing and every sentence, even of the most learned Catholic, must be judged, while the Lutheran Church lacks such an unchangeable guideline and therefore depends on the opinions and views of individual outstanding men from time to time. But the case is just the reverse. For in the Roman Church the final and unconditional decision in matters of faith does not rest with the common church faith, but with the pope, who is considered infallible; he stands not only above the church faith, but also above the holy Scriptures, for only as the pope interprets the church confessions and the holy Scriptures, so may and must both be interpreted and understood; consequently, in the case of the Lutheran Church, the pope is not the only authority.

it is actually the pope who makes the Catholic faith, and on whose personal views it depends what shall be church doctrine in the Roman church or not, and at least as often as a new pope ascends the episcopal chair in Rome, the Roman church faith runs the risk of suffering some change, as one could, on request, produce sufficient evidence that the popes have contradicted each other, and that even in matters of faith later popes have repealed what earlier ones had established, or have decreed and asserted what earlier ones had denied and rejected. *) If, of course, every pope, by his accession to the throne, were really infallible and inerrant in matters of faith, as the papists assert, it would be reasonable to listen to him, but that assertion will never be proved, either by the Catholic church newspaper, or "by all the heretics in the whole world, including the devil himself; and as long as this does not happen, it remains the case that the Roman church doctrine depends more or less on the personal views of the man who happens to occupy the papal chair in Rome, let that man be as wise or as stupid, as pious or as godless, as he may ever be.

In our Lutheran church, however, things are quite different, to the praise of God; for there is really one unchanging guide of faith and life, and it is acknowledged as such, that is the written word of God, and everything that deviates from this guide of faith and life is rejected from the outset by the Lutheran church; but what agrees with it, it joyfully acknowledges as a testimony to the truth, whether it be given by Dr. Luther or by the least and most unlearned Christian. Now, because Dr. Luther was graced by God with a very special fullness of faith and knowledge, his writings, when compared with the word of God, prove to be in agreement with it, and for the sake of this agreement are held in high esteem by all who love the word of God. But that a doctrine or an assertion, because Dr. Luther was the author of it, should be regarded as true without further ado, it would not occur to any sensible Lutheran to assert. But if Luther's teachings and views, to whose ministrations, after all, next to God, the church owes its redemption from the fetters of papist darkness and tyranny, have value and validity only insofar as they agree with the word of God, this naturally applies also to every other person who knows himself called or casts himself out as a teacher in the church. When, therefore, men appear who use the Lutheran name as a cover, they are not to blame.

*) Of course, we will publish testimonies and proofs for this assertion in the "Lutheran" only in the case that the Catholic Church Newspaper is willing to include them without mutilation, since it can be of little use to the readers of the "Lutheran" to get to know such things in more detail.

If they make a cloak, in order to bring the thoughts of their own head and heart to the people, as unfortunately has happened and still happens on this side and on the other side of the sea with the most insolent impudence, then all such, together with those whom they seduce, have their verdict from the outset that they have fallen away from the Lutheran Church and use the name Lutheran falsely and arrogantly! way. The Lutheran Church does not recognize them as her brethren in faith, does not go with them to the table of the Lord, and does not make any communion of faith with them at all, but punishes and condemns their false doctrines, however large the group of apostates may be. But of course she cannot snatch the name from them by force, but must tolerate that the wolves wear this sheep's clothing until a stronger man comes upon them and tears it off. - All this the Catholic church-newspaper perhaps also knows, or at least ought to know, but its miserable, merely external conception of the church has blinded its eyes. For since, according to Gregorian doctrine, the Catholic Church is so much as the sum of all the people who call themselves Catholic and participate in the outward forms of the Catholic Church, it applies this miserable concept of the Church also to the Lutheran Church, and understands by it the sum of all the people who call themselves Lutherans. But there is much lacking for this to be really the Lutheran church; for this is rather essentially nothing else than the one, holy, Christian church, which only exists at all, i. e. it is the assembly of all true believers and is recognizable by the pure preaching of the gospel and scriptural administration of the holy sacraments. It also has its members among communities of false believers, that is, all those who have not allowed the error of the community to which they belong in name to enter their hearts, and who have not yet left their false-believing community only through lack of clear knowledge. In some places, however, it presently bears the name "Lutheran Church," because its publicly expressed confession, and the confession publicly presented in its confessional writings, agrees with that of Luther. Whose faith, therefore, is in conscious contradiction with the confession of the Lutheran Church, belongs neither to the Lutheran, nor to the one, holy, Christian Church at all, he may call himself a Lutheran or not; but whose faith agrees with those public confessions, he belongs to the one, holy, Christian Church, and therefore also to the Lutheran, he may have the name "Lutheran" or not. If, therefore, a thousand or more men refuse to assent to that confession; if, indeed, a thousand or more men have cast it off, and now hate it, though they formerly agreed with it, the church of earth may well thereby be made temporal, and the church of the world may be made to exist.

"The church, however, remains eternally one and the same in its essence and confession; it has tears of sorrow for all who have fallen away from it, and holy, fervent prayer for all who do not recognize the truth, but it admits no one to membership in its body who rejects or even disputes its confession. Therefore, if even Dr. Luther had ever made such statements, which run counter to the truth of the Gospel, they would have been rejected from the beginning by the Lutheran Church, even if an angel from heaven had come and approved them. -

The Catholic church newspaper now promises to publish such speeches of Luther's, as it believes, which contradict the Gospel, as a thank-you for any exposure of the Jesuits in the "Lutheran", and has already made a start on this in No. 23 of this year. J. he has already made the beginning. Each one may judge for himself whether this is a suitable procedure for responding to accusations made, or whether it does not rather betray the complete inability to take proper and thorough responsibility. - We, by the way, would be gladly satisfied with this kind of thanks, and may hope that the readers of the Catholic Church Newspaper would only profit by it, if really sentences pronounced by Dr. Luther's sentences were communicated unmutated and without additions, but we see from the first sample that this is not to be expected, and that the Catholic church newspaper has either deleted the eighth commandment: "Thou shalt not bear false witness" (much less have it printed) "against thy neighbor" from the number of God's ten commandments, or reversed it to genuinely Jesuitical, which will be obvious to everyone if he wants to follow us for a few more minutes. The first sentence taken from Luther's Table Talks in the Catholic church newspaper reads as follows:

"We have no free will but to milk the cow."

"I confess and say also, said Dr. Martmus, that thou hast a free will to milk the cow, to build a house 2c. But no further." (Tischr. Leipz. Ausg. Förstemann II, 54.)

Instead, the sentence accurately transcribed thus reads:

"I also confess and say, said Dr. Luther, that thou hast a free will to milk the cows, to build a house, etc., but no further than so long as thou sittest in safety and liberty, art without danger, and in no distress; then thou mayest well think thyself to have a free will that is able to do something, but when there is distress, that there is neither food nor drink, neither store nor money left, where is thy free will here? It loses itself and cannot stand when it comes to the meeting. But faith alone standeth and seeketh Christ."

The Catholic Church Newspaper has therefore not only added a quite incorrect headline, without indicating that it does not originate from Dr. Luther, but has also not taken care of it.

The Catholic Church Newspaper is not afraid to break off in the middle of a sentence, to put a full stop after the words: "but no further", to omit the appendant epilogue, and thus to force the reader to relate the words mentioned, which obviously belong to what follows, to what precedes, whereby a completely different sense must result than lies in Dr. Luther's intention and expression. Such is the honesty and love of truth of the Catholic Church Newspaper. Verily! one is strongly tempted to think here again of the infamous Jesuit doctrine: the end justifies the means; for unintentionally such a gross manifest falsification cannot be made by a man who has sound senses.

As, according to our exact statement, Luther's words are, every sincere Christian will recognize them as right, especially if he wants to take the trouble to read Luther's Table Talks himself; for there he will find that Luther, in the immediately preceding, speaks of the complete lack of freedom of the human will in spiritual things, and in contrast to this, in the above-mentioned words, concedes to the free will that it has some freedom in external, worldly things, as, e. g., milking cows, building houses, and so on, he has some freedom, though this too is still very limited. For Luther continues, after the words quoted, as follows: "Therefore free will is much another thing than faith; yea, free will is nothing, and faith is everything. Dear, try it, if you are bold, and lead it out with your free will, when pestilence, war, evil times occur. In pestilence' time thou canst not begin anything for fear, then think: O Lord God, if I were there or thereabouts... If thou couldst wish thyself a hundred leagues away, there would be no lack of will. In thy dear time thou thinkest... Where shall I get food? These are the great deeds which our free will performs, that it does not comfort the heart, but makes it despondent the longer the more, that it fears even a rustling leaf. (Luth. Tischred. Stuttgart and Leipzig 1836. Thl. I. p. 349.)

Anyone who is only somewhat familiar with the Augsburg Confession will immediately remember the 19th article of the same, which literally reads as follows:

"Of free will it is taught, that man hath a free will to some extent outwardly to live honorably, and to choose among the things which reason comprehendeth; but without grace, help, and operation of the Holy Ghost, man cannot become pleasing to God, or heartily fear God, or cast out of his heart the inborn evil desire; but this is done by the Holy Ghost, which is given by the word of God. For Paul saith 1 Cor. 2:14: The natural man heareth nothing of the Spirit of God."

"And that it may be known that no novelty is taught in this, these are the clear words of Augustine on free will, as now and here written from the third book of the Hypognoicon: "'We confess that in all men there is a free will, for they have all natural, innate understanding and ver-

But they are not able to do anything with God, except to love and fear God with all their hearts: To love and fear God with all their heart, but only in the outward works of this life they have liberty to choose good or evil. Good I mean, which nature is able to do, as to work in the field or not, to eat, to drink, to go to a friend or not, to put on or take off a dress, to build, to take a wife, to do a trade, and the like, something useful and good. All this is not without God, nor does it exist, but is of him and through him. On the other hand, man can also do evil of his own choice, as kneeling down for an idol, doing a death-strike, etc.'""

The agreement of this article with the above-mentioned words of Luther and with the Holy Scriptures is so clear that it needs no further proof.

We could let this one proof of the Catholic church newspaper's falsehood suffice, since everyone can now sufficiently recognize how much faith one may place in its words, and how great its honesty is, since it deliberately gives "false testimony. But to make matters worse, we also want to give a good example.

As the third sentence from Luther's Table Talks, the Catholic Church Newspaper (No. 23 of this year) cites the following words under the ungodly caption it made: "God sins in us": "God also works evil works in us, for not as we will, but as he wills, so we speak, do, and suffer all things." Jena ed. Unfortunately, we do not have the Jena edition of the Tischreden at hand, and have searched two other editions in vain for these words, and are therefore unable to state whether they are correctly written out. But this does not matter here, for even if the words are thus pronounced by Luther, the superscription is a thoroughly mischievous one, and obviously set with the intention of misleading the reader from the outset into a false understanding of the words below. In itself the sentence says nothing wrong, for God does indeed work evil works in us, but he does not sin, nor does he work sin. In other words: Because it is God in whom we live, weave, and are, Apost. Hist. 17:28, and no murderer can lift up his hand to murder, no thief to steal, etc., without God's ability to do so, God works in all the works of men, however evil they may be, but what he works in them is not sin. Even more, God, by his omnipotence and providence, works and provides that the wickedness of men may come to pass just as God wills, but the wickedness itself is not worked by God, but by the devil and the wrong will of man. (Augsburg Conf. Art. 19.) An example of this in the Bible is Shimei, of whom it is said in 2 Samuel 16:10, when he threw stones at King David and cursed him in the most shameful manner: "The LORD hath made it him.

"Curse David. Who then can say, Why doest thou thus?" - Then the holy Scripture clearly testifies that Simei pronounced his ungodly curse at God's command and impulse against David; but never does it admit that God can in any way be the author of evil. The ungodliness was in the heart of Simei by the effect of Satan even before he cursed David, but God directed it so that the ungodliness of Simei had to be vented in just this way and against this man David. The pious king David, conscious of his sinfulness, humbly acknowledges this as a wholesome chastisement of God, and like David, all true believers acknowledge the affliction which is prepared for them by the wickedness of men as a wholesome doom of God upon them, by which they are to be corrected and exercised in faith, without it even remotely entering their minds to accuse God of being the author of sin. - That Luther's opinion in the above-mentioned words, if they were really spoken by him in this way, is no different from the one we have indicated, is clear, for example, from another of his table speeches. Thus it is said there:

"Origen, the teacher, had much to do with the question: whether God is a cause of evil? But we say straightway. No, God is not a cause of evil, but a creator of all creatures 2c. But when one speaks thus, let him consider the end, the judge, and the cause. For truly God is not a cause of evil, neither creates nor does that which is evil, though he gives the ungodly in perverse mind; as it is written in the Psalter: But my people will not hearken unto my voice, and Israel will not hearken unto mine; so have I left them in the folly of their heart, to walk after their counsel, Psalm 81:12, 13." *)

*) We cannot refrain from sharing some of Luther's illuminating sayings on this important matter from his famous book: "That Free Will Is Nothing. There he writes, among other things: "First of all, reason and diatribe (of Erasmus) also admit that God works everything in everything, and that without him nothing happens, nor is effective. For he is omnipotent, and this belongs precisely to his omnipotence, as Paul writes to the Ephesians. Now Satan and man, both of whom are fallen and forsaken of God, can desire nothing good, that is, what is pleasing to God and what God wills, but they are turned from their desires, that they can seek nothing but their own. But this "s" will and nature of them turned away from God is not nothing. For Satan and ungodly men are not nothing, and have not no nature or will, though they have a corrupt nature turned away from God. But this, which, as has been said, is left of nature in an ungodly man and in Satan, is, as a creature and work of God, no less an object of the divine omnipotence and effect than all other creatures and works of God. Therefore, if God moves and impels everything in everything, he necessarily moves and impels Satan and the wicked as well. But God's activity takes place in them as they are and as he finds them, that is, because they are turned away from God and are evil, and because they do not depend on the moving power of divine omnipotence.

We conclude here with the heartfelt wish that the last-mentioned words, because they are so entirely applicable to the Roman Church, may strike like a thunderbolt into the heart of all Catholics, but especially of those who knowingly lead the people away from God, the living source, and guide them according to their counsel, or better, may be struck like a thunderbolt into the heart, so that they may be startled out of their arrogant, hypocritical security and cry out for mercy to him with whom alone is grace and much forgiveness for all who turn from their evil works to him from the heart; For if they turn not from the heart, and will not be saved without merit, by mere pure grace, through the blood of JESUS CHRIST our only Saviour and Redeemer; the Almighty God is also a zealous God, and a God of vengeance, whose fires of wrath burn unto the lowest hell. From this, dear heavenly Father, protect us all for the sake of your only begotten Son, and give us your Holy Spirit. Amen!

Minutes of the St. Louis District Preachers' Conference of the German Lutheran Synod of Missouri, Ohio and other states,
Held at New Melle, St. Charles Co. mo. on Oct. 13.
1848 and the followinn days.

- The pastors were present:
1. R. Lange of St. Charles, Mo.
 2. I. M. John of Jefferson Co, Mo.
 3. I. G. Birkmann of Madison Co., Ills.

When a rider drives a three-footed or a two-footed horse, he drives it as the horse is straight; the horse goes badly. But what is the rider to do? He drives such a horse just like the healthy ones, while the latter goes badly and the latter goes well; he cannot do otherwise until that horse becomes healthy. Here you see, if God works in evil and through evil, that although evil happens, yet God can do nothing evil, although he does evil through evil, because he, who is good himself, can do nothing evil, but makes use of evil instruments, which cannot divest themselves of the driving and moving of his power. The fault, then, is in the instruments (which God cannot leave socio8n) without his motion), that evil happens although God moves them, not unlike a carpenter splitting evil with a sharp axe.... No one, therefore, thinks that God, when he is said to harden or work evil in us (for to harden is to do evil), acts as if he first created evil in us; as if he were like a godless host, who, as a wicked man, pours poison into a barrel that is not evil, to which the barrel does nothing but permit and suffer the wickedness of the poisoner. For such an idea seems to be formed of man, as if he were intrinsically good and not evil, when they hear from us that God works good and evil in us, and that we, subject to God's action, are compelled to suffer the same. They do not sufficiently consider how God, with his activity in all creatures, cannot rest, and cannot permit any creature to rest. But he that would understand this rightly must think thus: that God works evil in us, that is, through us, not from God's fault, but from our fault, because (since we are evil by nature, but God is good) God, in driving us and carrying us away with him according to the nature of his omnipotence, cannot do otherwise than that he, the good, does evil with the evil instrument, although according to his wisdom he makes good use of this evil for his glory and our blessedness.

D. R.

4. c. i. a. penalties of Horse Prairie, Randolph Co., Ills.
5. I. P. Kalb of Jefferson City, Cole Co, Mo. 6. C. J. H. Fick of New Melle, Mo.
7. F. Lochner of Collinsville, Madison Co, Ills. 8. I. F. Bünger of St. Louis, Mo.

Unfortunately, several members of the Conference were prevented by illness and business from attending. As much as this was deplored, the wish was expressed that the members of the Conference should not fail, if at all possible, to attend the meetings of the Conference.

First meeting on the morning of October 13.

Pastor Bünger was elected president of the conference, Fick secretary.

First of all, the discussion was linked to some resolutions of the last conference. As far as the circulation of sermons was concerned, only Father Lochner had brought his to the Synod and delivered it. In general, it seemed inexpedient that the sermons should be delivered at the Synod, because it is too easy to omit them there due to lack of time. Accordingly, it was decided that each member of the conference should have a sermon circulated in his district by St. John's Day of the next year, in such a way that he sends it to his nearest neighbor, who then sends it on, noting its receipt and dispatch. Each must then bring his judgment on the respective sermons to the next conference, or if he does not appear in person, he may also send it in writing. The last person to receive a sermon sends it to the secretary.

The relationship of the Christian to the world was also discussed in detail. Certainly it is the duty of every Christian not only to die completely to the world and its lust in his heart, but also to exercise the greatest possible caution in the use of evangelical freedom, so that he does not encourage the world in sin, give the weak no trouble, and endanger his own spiritual life. Hence the necessity of not making oneself equal to the world in any respect.

In this context, the discussion turned to how a preacher should behave in his dealings with others. It is impossible to lay down definite rules in advance for all cases. A preacher, however, will be in the best position to always follow the right procedure if he 1) seeks to be constantly gathered in God, and thus keeps the necessary prudence; 2) diligently asks for wisdom; 3) is filled with holy love for the souls entrusted to him; 4) is mindful that not only the eyes of the congregation, but also of the world are directed toward him.

In relation to pastoral care it was emphasized that a preacher must seriously guard against gossip. If something disreputable is brought to his attention about other members of the congregation, he must earnestly rebuke the accusers.

They are to admonish the accused according to the order of Christ. Only when this has been done, and has been of no avail, is the preacher entitled to take the accused to court with reference to the witnesses.

Second session in the afternoon.

It has been mentioned that the Lutheran hymnals of northern Germany contain, in addition to the hymns, the Sunday epistles and gospels, the story of the passion of Christ and the destruction of Jerusalem. It is also the custom there for the congregation to read the Epistles and Gospels in the hymnal while they are being read at the service. Some congregations here wish to retain this custom and have therefore expressed the desire that the pieces mentioned be included in the hymnal.

In view of this, the conference decided to ask the Lutheran congregation of St. Louis to have the above-mentioned pieces printed as an appendix to the hymnal they had published, for the benefit of the congregations consisting of North Germans.

They discussed how indispensable it was for a preacher to further his own education. Since it is not possible for the rural preachers to purchase the expensive theological journals due to the lack of the necessary funds, it was decided to establish a reading society. Father Büniger was elected director of this society. The journals that were desired to be purchased are: 1) those of Hengstenberg, 2) Guericke, 3) Harleß, 4) Schaff, 5) Reynolds. - All members of the Conference are requested to send their contribution, consisting of one dollar, to Father Büniger by Christmas of this year.

The last volume of the German journals (i.e. those published in Germany) is to be ordered, the American journals are to be prescribed from now on. The Director will see to an appropriate circulation of the same.

Our dear missionary matter was also made the subject of discussion. Great joy was aroused by a fraternal letter received by the Mission Commission from the Administrative Committee of the Protestant Central Mission Association for Bavaria, which holds out the prospect of close cooperation in the future on the basis of our confession, and earmarks the sum of 1800 guilders for the North American heathen mission. Thus, a total of about 1000 dollars would be available for our mission. We gave ourselves up to the hope that the execution of our mission to Oregon was no longer far away.

Since Pastors Ernst and Büniger were prevented from undertaking the missionary journeys which the Synod had assigned to them, the Conference requested Mr. Lochner to make that journey this fall, if possible, and to visit the cities of Quincy, Burlington, Blooming, and the surrounding area.

ton and, if possible, also Galena and Dubuque, and to inquire there about the condition of the abandoned Lutherans. From Quincy someone had raised the reproach against us that we had not yet taken care of the Lutherans there. Father Lochner also declared himself ready to do so, if he would receive the consent of his congregation. The conference decided to send a letter to the congregations of Father Lochner in this matter and to ask the Praeses to provide him with the necessary funds for his journey from the synodal treasury.

In general, the necessity of such missionary journeys was recognized. - Why have you not yet visited us? This reproach, which was made to us from Quincy, is certainly still made by many abandoned Lutherans. Therefore it is our duty, as much as we can, to visit them, to get to know their needs, in order to help them to preachers, teachers and Christian writings. The sad consequence of neglecting this duty is that our church orphans fall prey to unbelief or Methodism.

Third meeting on 14 October.

Already at the Synod it was agreed to pray for our oppressed fellow believers in Germany also in our churches. As a suitable form of such intercession, the words were adopted which are contained in a communication by Father Brohm, "Lutheraner", Jahrgangs, Nro. 2, page 13: "Have mercy also, O Lord, on our brethren in faith in the old fatherland. Behold their great distress and affliction, Shorten the days of their afflictions. Equip them with constancy and patience, and deliver them at last according to Thy fatherly pleasure." These words are best inserted in the Löhle Agende, page 25, after the passage of the Church Prayer, which begins with the words, "All that are in tribulation, etc.," and then continues with the words, "All that are in tribulation, etc.," and then continues with the words, "All that are in tribulation, etc.," and so on.

Unfortunately, the difficulty of training servants for the church is becoming more and more apparent. to train ministers of the church. Only a few boys and young men are willing to dedicate themselves to the holy ministry of preaching and to take on poverty and persecution with it, most of them prefer the secure wages that come from other work in this country. The conference decided to include a passage about this in the church prayer, which is to be inserted in the church prayer of Löhe's Agende after the words: Bless us also, and it could read something like this: "Bless also in grace all orthodox planting schools for preachers in this country, that faithful workers of Your word may come forth from them; You know, Lord, how few such faithful workers there are here in this country; therefore we also ask You to raise up from the youth quite a few who will sacrifice themselves to the service of Your church.

The form of this request is of course irrelevant to others; if only the Lord is asked for relief from this distress.

The preachers, standing alone and lonely, complained of their misery, that they were so often challenged by melancholy, a challenge which comes from the sorrowful spirit of grief, Satan. It is to be fought against above all with diligent prayer and mutual intercession, with devout reading of the Holy Scriptures, faithful work, constant occupation, correspondence with friends, and so on.

In terms of literature, the conference expressed several wishes. Thus, we still lack a scripture that is suitable for a gift for life to confirmands. A mere confirmation certificate, which some give, is too insufficient. In this gift, the commemorative saying and the name of the confirmand, the name of the preacher, the congregation, etc. would be written appropriately. Woltersdorfs fliegender Brief, Hunnius' Dogmatik, suitable passages from Scheitberger were suggested for this purpose. It would be most expedient if a small document were prepared for this purpose, which would serve as a guide for Lutheran Christians through the American sectarian confusion. It would have to prove briefly and clearly from the agreement of our doctrine with the Holy Scriptures that the Lutheran Church is the true one; it would have to encourage the youth in a hearty way to love our Church, and it would have to contain a collection of strong words of comfort and core sayings for the various encounters of life. It was also recognized as very useful if an explanation of the Christian questions were worked out, which would give a short but thorough instruction to those who want to go to the sacrament, and could be distributed as a tract.

(To be continued.)

(Sent in by D. Brohm.)

The General Synod and the *Lutheran Standard*. *)

We were not a little astonished and could hardly believe our eyes when we read in No. 225 of the *Lutheran Standard* its exposition (discussion) of its union thoughts. He reports, namely, that the General Synod intends to invite all Lutheran synods still separated from it to a grand union with it, and welcomes this project with unconditional applause, explaining with ten reasons why this union is not only permissible, but even desirable.

The Standard is not unaware, and he himself admits, that Lutheran orthodoxy

*As we were about to write the critique of the reasons presented by the *Lutheran Standard* for a union of all Lutheran Synods of this country with the so-called General Synod, as announced in the previous issue, we received the above illumination. With pleasure we communicate the same instead of the one we promised, convinced that the readers can only gain by it. The Editors.

within the General Synod is sought in vain, and that a sanctioning and sanctioning," in the sense of the and curse them as an abomination. And in 2 Cor. 6 he says, connection with it does not give the least guarantee Laodiceans, as a "dissenting" in certain doctrines, which, "Do not take part in the strange wars with unbelievers, for (guarantee) for preservation and propagation of the however, are not essential doctrines (according to the what fellowship has light with darkness? It is hard to Lutheran doctrine, so that he even believes under No. 1 of popular principle of the General Synod: Unity in essential separate from so many countries and people, and to lead his reasons to have to prevent the fear of endangering it. doctrines, liberty in non-essential doctrines, among which a special doctrine. But here is the command of God, that Nevertheless, he appears as an advocate of this latter it includes the doctrine of the true presence of the every man take heed, and not be of one mind with them connection.

body and blood of Christ in the Lord's Supper), then we are that teach unrighteous doctrine 2c." (See Appendix, New Does the *Standard* really and seriously believe that heartily sorry to see the *Lutheran Standard on the* side of York Edition of Concord, p. 324.) Further, in the Concordia according to God's Word it is permissible and therefore this vulgar union; for between a union of Lutherans and Formula itself, it is said of mediæval things that they are not pleasing to God to enter into a synodal, that is, an Reformed and that of Lutherans and Pseudo-Lutherans to be accepted, "when such ceremonies are meant, ecclesiastical, and consequently also a communion of faith (sham or after-Lutherans) we know no essential difference required, or received, as if by them, and thereby, both with those who cause division and trouble, apart from the to make. abominable religions were compared, and became one

teaching received from the apostles, from which Christians Finally, if the *Standard* says that a Synod may enter into corpus." (C. B. p. 629.) Finally, in the same confession it is are to depart according to God's Word, Rom. 16:17? Can a union with the General Synod, and yet retain its present said: "I count them all in one cake, that is, for the *standard* deny that the general synod has really Constitution, this may be true of many Synodal sacramentarians and enthusiasts, as they also are, who do wrought this division and vexation? Is not the first condition Constitutions; but what comfort can the *Standard give us*, not want to believe that the bread of the Lord in the Lord's of a synodal union, which is to be a reflection of apostolic who are called Old Lutherans, as to how we shall get away Supper is his true natural body, which the ungodly and unity in spirit, unity in faith, doctrine and confession, as St. with our Constitution? Will not the General Synod impose Judas receive just as orally as St. Peter and all the saints: Paul teaches us Eph. 4:3-6? And what is the purpose of a upon us the obligation of altering some paragraphs which whoever does not want to believe this (I say), let him leave union, if its highest and noblest purpose, the preservation are objectionable to it? or, if this were not done, how would me alone, and only hope for no communion with me, and propagation of pure, wholesome doctrine, is not we be able to conceal from our own conscience the nothing else will come of it." (S. 590.)

attained, if one must be content with the miserable contradiction into which we have fallen with our assurance that no denial of Lutheran doctrine, etc., is Constitution?

required?") If, further, the *Standard*, under No. 2 of his Indeed, we would have expected a very different reasons, that a union with the General Synod does not response from the *Standard* to the General Synod's necessarily imply an approval or sanction of some peculiar proposals for unification. Instead of wanting to prove the doctrine or rule of measure which is defended by individual unconditional permissibility of such a union with ten members of the same, he is evidently under the influence reasons, he should have developed the indispensable of a double illusion (self-deception), in that he finds the conditions of a truly apostolic unity in the spirit according to doctrine of the General Synod better than that of individual Ephesians 4. 4, and then left it to the General Synod to members of the same, than that of individual members of decide whether it wanted to offer him its hand. Thus, it, since it is notorious (well known and corroborated by methinks, it should befit a paper which has assumed the facts) that the General Synod as a body has left the calling of being a *Lutheran Standard*.

foundation of the Lutheran Confession in several important Editor's Postscript. Since the Synod of Ohio, of which articles, and on the contrary, it could well be said with more the Standard is the organ, has only recently made a new reason of truth that the teaching of individual members is public commitment to all the symbolic books of our church, better than that of the whole; and how this second reason we ask: How does this rhyme with a union with General The last European news, which reach up to October 14, could satisfy the conscience of a faithful Lutheran is Synod? What is to be thought of such a union according to are again and again of a very exciting nature and give room impossible for us to see. For if "do not approve and do not our confessional writings is shown by the following for even worse fears. In Berlin the feared uprising did not sanction," euphemistically (according to a mitigating statements. First, the Augsburg Confession says: "It is also take place, in that the King yielded and did the will of the expression) in the sense of the Lutheran confessional taught that there must always be and remain a holy Reichstag; on the other hand, a great revolution broke out writings, should mean so much as: "reject and condemn Christian church, which is the assembly of all believers, in Vienna on October 6, in which the popular or democratic the false doctrine," and if any one should make use of this where the gospel is preached purely, and the holy party won the day. The Minister of War, Latour, was liberty not to approve the false doctrines of the General sacraments are administered according to the gospel. (Art. murdered in a barbarous manner, and inhuman vengeance Synod in this sense, it would soon become evident that a 7.) Further, in the Apology it is said, "But false teachers are was taken on his corpse. In consequence of this the *concordia discors* (a discordant agreement) had been not to be received or heard, for the same are no more in emperor has fled with the whole court, and has left a concluded, and the rift would only become the worse. But Christ's stead, but are antichrists." (Art. 8.) Further, in the manifesto in which he says he will soon return to come to if the *Lutheran Standard* understands the "not

*Just so said His Majesty the King of Prussia to the Lutherans when they did not want to be united, but what is the use of assurances of the founders of a union that one does not demand a denial of the Lutheran faith when the same is done with it?

Small Catechism, "But he that teacheth and liveth otherwise the aid of his people, who are subjugated by a small but than the word of God teacheth, profanes among us the bold party. The proximate cause of this uprising is the name of God; so keep us safe, Heavenly Father." (3. manifestation of the reactionary sentiments of the Court; for Hauptstück, 1. Bitte.) Further, in the Schmalkaldic Articles, the Emperor, after large masses of troops had already been concentrated in the vicinity of Vienna, had issued a proclamation dissolving the Hungarian Diet and appointing the detested Croat prince Jellachich, who had advanced with his victorious hordes as far as the vicinity of Pest, governor-general of Hungary. October even German grenadier regiments were to be sent out to fight against the Unites.

The Emperor's request to fight in Hungary or, according to other reports, to be transferred to Moravia, was resisted by the same and the alarm became general. After the Emperor's flight, the Imperial Diet, assembled in Vienna, declared itself permanent and transferred the exercising of power to a committee consisting entirely of determined democrats from among its members. What will be next? Unconfirmed news sounds very ominous.

In Italy a national congress is preparing to assemble in Rome for the purpose of forming a union of all the Italian peoples. Nothing more is heard from the pope, neither evil nor good.

In Baden, however, a republican movement arose again in September, but was soon suppressed. The Reichsverweser has now raised a corps of 60,000 men and distributed them at the five most dangerous points to maintain the existing order. The Danish quarrels are still at the old point, but there are said to be peaceful prospects. It deserves to be mentioned as characteristic of the attitude of the even still monarchical party that in the new draft constitution of Prussia the words: by the grace of God, are to be deleted, because those words would have lost their meaning at the present time and their retention would be useless, if not dangerous. Thus one wants to publicly renounce the biblical doctrine that the authorities are God's order. The cholera has finally broken out in London and some other cities, also in Edinburgh and the surrounding area. Its appearance on our shores may not be very far off.

"The words that I speak, they are spirit, and they are life." Joh. 6, 63.

These words are worth much gold. God has ordained his Holy Spirit to come through the word in a proper way as Christ himself says in this place. Therefore, if anything comes to you that seems so beautiful and holy that you even think it is an angelic being, take it before you and hold it up to God's word, see if it is based on the Scriptures and whether God has commanded, ordained, and commanded it or not. If it is a mere thought, a peculiar devotion, and a good opinion without God's word, feed on it. Forasmuch then as God hath confirmed the ministry, beware of such devotions and thoughts as the devil is able to work out, though they be so sweet as to mean great vats of tears. Thou must know which devotions are evil, and which are good, natural or spiritual, for they are all almost alike; the books of the monks have been full of spiritual devotions, and many a one has been deceived by such devotions, for they have not been able to discern or conclude which devotions are right or which are wrong, because they have not had the word of God, and have said that they must not resist the Holy Spirit. But I say: I will resist them, if they have not the word of God. For St. John, in his first epistle (4:1 ff.), commands, "that they should

Test all spirits" and judge, and see who preaches and what he teaches. If I am to test the spirit, I must have the word of God, which is the rule, the touchstone, the *lydius lapis*, the light by which I may know what is black or what is white, what is good or what is evil, just as the sun illuminates all things. And where the light does not shine, say: I will gladly let it be beautiful in the sight of the world, and also a beautiful thing; but that it should help me to God, and deliver me from the death, I will neither hear it nor see it, if it does not agree with the divine word, however much it may shine. If such devotion concerns the salvation and happiness of my soul, I will spit on it, trample it underfoot, and neither hear nor see it, for it is not the word of God.

Whereupon the preaching of Christ is set, where he teacheth that his words and his sayings are life and spirit, that when the preachers of lies come, and boast of the spirit, saying that they are moved to preach by love and the spirit, that we then may watch, and not be deceived. Matt. 24:24; Halle, now, if I am not quite mistaken, in Breslau) spoke out for verily now also they say, "I mean well, and with all faithfulness; God knoweth from heaven, I would set my Harleß to the assembly made such a powerful impression blessedness for your blessedness." But say thou, Preach that it had to be read out repeatedly. Although it has not yet thou to the geese, thou art a devil, let me be unsworn with come so far as to negotiate with the Separates, the thy spirit; Christ will not have me to hear, saying, "The Spirit congregation has had Professor Kahnis declare to the quickeneth;" where are I and thou? "My words," saith he, Oberkirchenkollegium in Breslau that the negotiations have "are spirit;" if thou shalt take hold of them, thou shalt have not yet progressed so far as to be able to determine the him.

You may wish to ask, Where doth the Spirit make alive? or, By what? where shall I find him? Here is your answer: Have done and suffered for the good cause. - Here in Hold fast my sayings and my words: if thou grasp them, thou shalt have the Spirit. So the words are spirit in him that we already have a draft of an electoral law prepared by a teacheth and preacheth, and also in him that heareth and we believeth: as much as he cleaveth to the word, so much is he a Christian; but as much as he hath flesh, and believeth not, so much is he flesh. Dr. M. Luther.

Correspondence from the Hanoverian from the September 4.

... The conditions are such that when one sees our people, so highly pardoned by God, lying there beaten in their blood in the hands of the murderers, when one sees how they follow their destroyers and do not want to see the God who made their cities glorious, one would like to exclaim with the Jeremiah: Oh that my eyes were fountains of tears! By the way, if one knew the past, it has not become worse, but the terrible damage that was raging in the bowels has now only broken out, so that in this revelation of the damage there is, to a certain extent, a redemption, at least comparatively and in part. Our people as such, as an organized nation, has now avowedly fallen away from Christ; we no longer have a Christian-German people, and the unity of the state and the church is in fact over. I agree with you that this is a liberation; for we had only the shell still, but the essence had long since fled. But that cannot prevent us from looking forward with fear to the further development of our life. However, the Lutheran Church can now, by God's grace, win victories; for even if it now loses all outward supports - and did it really have them among us? - it can now present itself in its proper freedom and glory, without relying on flesh, though under the most decidedly servile cover. It will now become apparent, and it seems to me,

It is already apparent how the Lutheran Church in particular is given the only firm foundation in its certain confession, which survives the terrible disintegration and wavering of all circumstances; whereas the troublesome Union, which, however, as a child of the police church system, had its end to whom all faithful members of the church who were within the Union must flee, and there they will reap the reward of their faithfulness. Recently there was a numerous conference in Gnadenberg near Bunzlau in Silesia, which in this respect is a clear sign of the times. *) A decided aversion to the Union and inclination toward the Lutheran confession was strongly expressed there; the preservation of Lutheranism was actually the object and purpose of the discussions. The young Professor Kahnis (formerly in particularly strongly, as did Professor Oehler. A letter from the assembly made such a powerful impression that it had to be read out repeatedly. Although it has not yet to negotiate with the Separates, the Professor Kahnis declare to the Oberkirchenkollegium in Breslau that the negotiations have not yet progressed so far as to be able to determine the relationship to the Old Lutherans, but that one knows oneself bound in love, esteem and gratitude for what they have done and suffered for the good cause. - Here in Hanover, the situation is such that the church has not yet been drawn into the revolutionary movement; to be sure, we already have a draft of an electoral law prepared by a commission for an advisory synod that will soon convene and discuss the reorganization of the church's constitution under the presbyterial or synodal form; but this is the entirely legal and necessary way. God grant us grace that His good spirit will prevail in this Synod; if not, and if, on the contrary, anti-Christian measures should be confirmed by our church superiors, the battle would soon break out and we would be forced to make a decision. Petri has been publishing an ecclesiastical journal since the beginning of June. - Think of it, the proposal has already been made, namely by Professor Dörner in a small paper, to found a German national church after analogy (model) of the political organization; in essence, as it seems to me, the whole thing amounts to an implementation on a large scale of what was intended at the ill-fated Prussian General Synod of 1846. We will not, of course, go along with it under any circumstances.

(Submitted.)

The Lutheran Church emerging from the Union in Prussia.

So a friend writes to us these days:
Here's what I find in Voices from and to the Church Militant, June issue:

Of the movements in the Lutheran Church of the old provinces (in Prussia) the Dorfkirchenzeitung writes the following:

*) A similar conference, so reports the D. Kirchenfreund, also took place under the presidency of Dr. Heubner in Wittenberg.

"In Gnadau a very numerous assembly of believing preachers from near and far has taken place. A part of them, the decidedly Lutheran-minded, have addressed the minister with the declaration that they would henceforth restore the old Lutheran church with their Lutheran congregations and with the Lutheran Consistorio in Magdeburg. Their number is significant. The Consistory is said to be in agreement with them. Thus, a church reform will probably be announced in the province of Saxony even before primary elections (for the proposed regional synod) can be held again. The Lutherans in Pomerania have taken an even stronger and more decisive stand. There, a large number of preachers met in Stargard and, on the basis of the Lutheran confession, agreed to set up a provisional committee for the preservation of the Lutheran Church; this gave the Minister notice that henceforth the Lutheran Church would again rightfully exist in Pomerania. According to the now existing right of free association, the Minister did not put anything in their way, but only ordered them not to interfere with other religious societies. Thereupon, the provisional committee sent their address to the minister and the minister's answer to the royal consistory in Stettin with the inquiry and request whether it would not openly profess the Lutheran Church along with them.

And it is said that in fact also the Stettin Consistory has expressed its willingness and has entered into negotiations with the Minister. One can see that everywhere one has finally moved from deliberation to action. Efforts are being made to restore the old status of the church in the country, as it was before the Union.

It will not be lacking that also a united church will remain, yes rather will only now be formed, because up to now only its name existed without reality. Incidentally, in Pomerania, with respect to the symbols and agendas of the

The Pomeranian Church Order thus comes into full force again. All symbolic books of the Lutheran Church will again be in full force, and ordination will again take place as before on the small Lutheran catechism and the unchanged Augsburg Confession. Likewise, it is left to each pastor to continue to use the new Prussian Agenda for the time being, only with the exclusive use of the old forms of Lutheran agenda for the sacraments.

An agreement with the Lutherans who had left could not yet occur. It is much easier to leave that to a later time. An evil always remains. Two different churches and yet only one confession! Have the older brethren not achieved their mission to the entire Lutheran Church? Should they not now resign again? Will they be able to continue to exist without deel scrapings, if the old Lutheran Church asserts itself again everywhere? Or should there be several Lutheran church parties, as in America?

A similar assembly of Lutheran-minded preachers had recently met in Neustadt-Eberswalde to take similar steps for the Mark of Brandenburg. But it only came to the formation of a temporary committee, which was given the task of inquiring in the province whether there was a similar sense for the restoration of the Lutheran Church? and then to make arrangements in the shortest possible time for a complete assembly of all like-minded people.

It is reported that the Lutheran pastors in Silesia have also decided to do the same, and will meet in June in Gnadenberg for the same purpose.

So it seems that in Prussia the old Lutheran Church is working its way out of the Union and is forming itself anew. There will be no lack of pastors, but whether there will still be an acquaintance with Lutheran doctrine and worship in the congregations will soon become apparent. Schreiber wanted to introduce in his congregation, which is Lutheran in name, the Collectiren or singing of the clergy at the celebration of the Lord's Supper, because he did it in his former Lutheran congregation, and because it is the custom and usage in all (?) Lutheran countries. But one does not know that here, and expressed the concern: I wanted to make them Catholic. *) But I don't want to use Berlin as a model and example (can't have been a Lutheran congregation, because the Lutheran congregation has entirely the old Lutheran service). We Silesians are considered bad Berliners here and it may be true. Confessional churchmanship is poorly represented here."

"At that time Jesus answered and said: I praise Thee, Father and Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matth. 11, 25.

(See: Luther's Works. Hall. VII. 1188.)

Here are the two things in which Christ rejoices. The first is that God has hidden this secret from the wise and prudent. The other: That he has revealed it to the little ones, the foolish, and the underage; only this gives real joy. As if Christ were saying, "The wise and prudent do not want it, but the foolish and underage, who speak nothing against the word of God, who do not grumble against God's will, but as he works and does with them, so it pleases them. These are all those who are not wise and sensible in themselves to fall into the works and words of God with reason. They are not babblers and washers, as the babblers are, who drive themselves to preach, without a profession and without being called upon, and then say that the Spirit drives them. This is surely a sign that the devil calls them preachers; and when you find one, if you want to teach him and show him the right way, they open their mouths and speak a hundred words before you speak one.

But a true preacher is not so loquacious, does not burst in as if he were full of art, pretends that he can do nothing. Just as he certainly thinks he knows and can do the least. The Lord here calls them minors. For these hear much

*) It is a pity that Mr. Weyl with his excellent kir- If the "chenboten" is not there, he could further enlighten the people on this point and bravely help them with his stupidity and indestructible impudence. How would it be if one collected and sent the man out to fight against these new Old Lutherans, and to protect the poor souls against the "Jesuit priests" of Old Lutheranism, who want to lead them back "into the gruesome night of Pabstism"? He should already put a flea in their ear with his wisdom, because he understands it, and has learned it in his so peculiarly fun-filled fight with the local Old Lutherans. I think the old Lutheran clergy and their kindred spirits, the Jesuits, would gladly give their last penny to this collection in order to get rid of this terrible enemy.

D. E.

They prefer to be disciples themselves, rather than to preach to others; they do not want to be wise, like washers, who only turn their hearts and minds to teach other people, but no one wants to hear them; and although they sometimes show themselves lowly before people, they still have an adamantine head and a defiant spirit, which will not yield to anyone; in short, their opinion is the best, and no other. But those who are righteously lowly are glad to yield, and to be instructed in the right understanding; indeed, they are glad and thankful that they have come to the right understanding. So Augustine was brought in by force, and would much rather have remained a minor and a disciple than to teach others; but he had to come forward and preach to the church. That is why he was the best doctor in his time, and did more with his teaching and preaching than any of you.

But these are not the little ones, who outwardly are lowly and poor in life and walk, or who are ignorant of the Scriptures. For if they were to remain rude, unlearned, and pretend to be unlearned for the little ones, the lowly, and the underage, even despising those who are knowledgeable in the Scriptures, it would be a vain thing to say. These are the same proud, arrogant men of valor, who think themselves great inwardly, and think much of themselves, but despise others, and think that they alone know. That is why God hides it from them and will not reveal the secret to such arrogant fools. For it may well be that a beggar in a gray felt and long beard can have a more arrogant spirit than, say, ten princes in golden robes.

God looks at the right, inward, humble heart, which considers itself condemnable, and desires God's help by grace alone; to such God also opens his will. But those who want to be wise before God, and do not want to let their thing be condemned, he rejects them.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.

Redigirt von C. F. W. Walther.

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(Submitted.)

Conversation of two boys about the holy preaching office.

Two boys were walking along the seashore. A fresh wind was blowing; several ships were sailing full toward a neighboring port city.

It's a pleasure to watch the ships dance through the waves," August exclaimed. Now look at that splendid three-master, Wilhelm, and see what it's loaded with. I know now what I want to be: I will become a merchant; if I am successful, I can become enormously rich by a speculation. But then I'll give you something; and here, Wilhelm, here on this hill I'll build myself a nice house and buy myself wagons and horses. That'll be the life! You'll come and see me, won't you?

W. Of course. We'll ride out together.

A. Do you already know what you want to be, Wilhelm?

W. With God's help I will become a preacher.

A. Well, I'll be! Tell me, how do you come up with that?

W. You remember, the pastor said the other day in religion class that God had established the holy office of preaching and that there always had to be preachers. For if God's Word were not preached, people could not come to faith and be saved.

A. Right. But he also said that Cedar was not sent to the holy office of preaching. For he that would become a preacher must not only be in the faith, but must also have the necessary gifts and inner calling for it.

W. Now the pastor asked me if I would like to become a preacher. I said I would love to, but I just didn't think I was suited for it, because I couldn't learn everything that was necessary. He answered me, however, that I had the necessary gifts for it; learning would not be difficult for me.

A. But what do your parents say?

W. O they are glad of it. Father said he had always wanted me to be a preacher and gave me his blessing. I'm going to see the preacher now with two other boys... into the Latin classroom.

A. Dear Wilhelm, do not judge a preacher. It is the most miserable, toilsome life, I assure you, and pays little. If you became a Methodist preacher, you could always ride about and be well paid.

W. By no means. The Methodists do depart from God's word in the sacraments and other points. And then their camp meetings, love feasts, and all the other disgusting word in the sacraments and other points. And then their I am successful, I can become enormously rich by a speculation. But then I'll give you something; and here, Wilhelm, here on this hill I'll build myself a nice house and buy myself wagons and horses. That'll be the life! You'll come and see me, won't you?

W. Shame on you, August, you want to be a Lutheran and make such ungodly suggestions to me. You know that

the union between Lutherans and Reformed is an abomination to God. We should all people, even Love the false believers, and pray for them, that they may come to the knowledge of the truth; but from their errors we are to beware.

A. Forgive me, I meant no offense. Enough, I'm not going to be a preacher. I'll go into a store and make me a lot of money. That way I can stay my own man and play the gentleman. Tann I'll start my own business, travel and enjoy my life.

W. You'll soon get bored of that too.

A. You, on the other hand, trust the beautiful youthful years behind the books. Then maybe a small church in the bush will call you. During the week you teach the children, on Sundays you preach, so you have little free time. You live in a miserable log cabin, where it rains, blows, and snows in all directions; you have to carry water and chop wood yourself; you have nothing to eat and nothing to break; you never see any money.

W. Is it really that bad?

A. And at last, when thou hast served thy congregation faithfully for a few years, thou shalt be chased away as a reward for it. Poor Wilhelm, if you want to take good advice, don't become a Lutheran preacher.

W. You exaggerate terribly! Not all preachers are like that. And suppose it were so with me, what of it? Christ had rewarded for it. Poor Wilhelm, if you want to take good advice, don't become a Lutheran preacher.

A. Why don't you choose a more lucrative profession?

W. I could; for I am free, but I will not. I ask nothing of the unjust mammon, the wretched money, this impotent idol, to which, alas, so many serve to the eternal ruin of their souls. Oh, the glory of the preaching ministry is so great that everything earthly seems so trivial and worthless to me.

A. You only renounce many innocent pleasures with it! A preacher is very bound by his office.

W. Perhaps; I gladly renounce them. But they are but brief, and it is impossible for a man's heart to find satisfaction in them. It is all vain, all vain, said the most glorious king of Israel, after he had enjoyed all the pleasures of life. And in the end, if you had enjoyed all the world and all its honors, pleasures, and goods, you would have been lamenting in the same way.

A. But that is to look at life a little too black.

W. Not so. The world perishes with its pleasure; it is vain because it is sinful, and the wicked enjoy it more than the pious. The rich man lived all his days gloriously and joyfully. The saints, on the other hand, had to suffer much. Isaiah was sawn in two, Stephen was stoned, James was beheaded, and Christ was beheaded,

who is the eternal justice, love and worthiness! himself was crucified by his own people. But for this they need the deepest possible knowledge. thereby spreading the glory of God, filling heaven with the

A. The shameful, ungrateful world. They must be able to read the Scriptures in the original blessed, and destroying the kingdom of the devil. All the language, if possible; they must know the Christian saints in heaven and on earth are gained through the doctrine in its context and know how to defend it against all ministry of the holy preaching office, which God Himself attacks. Oh, I would like to wander through the whole realm has administered.

W. Therefore it would be shameful for a Christian to court it any longer. He must rather say with Paul, Through of human knowledge in order to be able to bear witness to A. Christ our Lord Himself preached; how highly is that Jesus Christ the world is crucified to me, and I to the world. the truth in every way. ministry honored!

Gal. 6:14: That noble hero who conquered Jerusalem refused to wear a royal crown where Christ our Lord wore A. Studying will be trouble enough for you. W. And why does God still sustain this earth? Why does a crown of thorns. And why should not a preacher gladly W. An effort which I gladly undertake, in order to the sea still roar and the sun still shine? For the sake of suffer and renounce for the sake of Christ, since God will penetrate more and more deeply into the mystery of God's church, that children may yet be born to the Lord through reward him with eternal, unspeakable glory? love, into which even the angels long to look. "God so loved the ministry of holy preaching. When the world becomes

A. I meant that all devout Christians are promised the the world, that he gave his only begotten Son, that so godless that it no longer wants to suffer the ministry, same? whosoever believeth in him should not perish, but have then its last hour will have come. Therefore we can expect

W. Certainly. But God has also given a special promise everlasting life." John 3:16. This saying is the heart of the the last day at any moment, because God's word and the in his word to faithful preachers: But the teachers shall Bible, an eternal source of peace and joy. Whoever takes holy preaching ministry are shamefully despised by shine as the brightness of heaven, and they that lead many it to heart in a childlike and simple way will see the faithful countless people, although they are the greatest blessings to righteousness as the stars for ever and ever. Dau. 12, 3, face of our God transfigured by all the splendor of His that God shows to the human race through them.

A. Is it nice to become a preacher just for the sake of infinite kindness and brightness; he will be filled with A. How blessed you will be, William, when you become that reward? kindness and faithfulness, and his heart will be warmed, for a faithful preacher and one day appear before the throne

W. Of course the grateful love of Christ is the first the love of God is poured out in it. Consider this love in its of God with the souls who have come to God through your reason which must impel us to make all sacrifices for his breadth, length, depth, and height: God the Father gives us ministry, when you hear from the mouth of your God the sake. But because the Christian who, according to God's his Son, his enemy; Christ, God and man, died for us on blessed word: "O devout and faithful servant, you have will, assumes the sacred office of preaching, at the same the cross, bore our sins, pains, and sicknesses, and bought been faithful over a few things; I will set you over many time assumes many sufferings which he would have us with his own blood. Now is sin blotted out, death, devil, things; enter into the joy of your Lord. Matth 25, 21.

escaped if he had chosen another profession, because and hell conquered, now is heaven on earth, now are we W. Ah, August, the holy office of preaching is so hard therefore so few have any desire for it, and yet it is so the children of God. We should all say rightly with Paul, "I that even the holy apostle Paul exclaims, And who is fit for necessary, God wants to entice and provoke Christians to count it all loss against the abundant knowledge of Christ it? 2 Cor. 2:16. For from a preacher is required purity in it with the most delightful promises of an eternal reward of JESUS my LORD, for which cause I have counted it all doctrine, faithfulness in work, holiness in walk. Will I be able to do all these things? Oh, I am not fit for it!

A. It is also the very heaviest profession. Just think of A. If I could only grasp this blessed message so rightly, A. Be of good cheer! God gives grace to the humble, the burden a faithful preacher has to bear, the care for I think my heart should burst with joy. But alas, I am so and God makes it possible for the upright. And I will strive souls, the contempt of the world, the temptations of Satan, cold, dead and dull for the divine. to become a faithful and efficient member of the church.

and the account he will one day have to give. W. That is what we all are by nature, dead and deadly W. Now in God's name.

W. But also the most beautiful. For with what does a in sins, thoroughly poisoned by them, in our flesh dwells no A. For this help thou hast of Almighty God, which preacher daily deal? with the most blessed good that we good thing. But the gospel is the power of God that saves quickeneth the dead, and calleth that which is not, that it have on earth, with the heavenly sweet words of our dear everyone who believes in it. Rom. 1,16. It is so may be. Rom. 4, 17. H. Fick.

God. King Alexander of Macedonia knew Homer's Song of Heroes almost entirely by heart; a copy of it lay constantly unspeakably rich that it not only brings us the blessed news of the great deeds of God for our salvation, but also communicates the Holy Spirit, who awakens our dead souls to faith.

A. Wherefore it is said, How beautiful are the feet of them that preach peace, that preach good. Rom. 10, 15. I must confess to you that this conversation makes my heart so full of joy that it makes me want to become such a sweet messenger.

W. The sweetness of the holy office of preaching W. The sweetness of the holy office of preaching **Minutes of the St. Louis District Preachers' Conference** consists in the glory of the word. It is the ministry that gives **of the German Lutheran Synod of** the Spirit, 2 Cor. 3:8; therefore it has an exuberant **Missouri, Ohio, et al. states,** clearness, against which the shining splendor of the world Held at New Melle, St. Charles Co. mo. on Oct. 13, 1848, and the following days.

A. But all Christians have that joy in the word of God? (Conclusion.)
Fourth Session.

W. Preachers also only want to be helpers of their joy. In order to awaken the love for the preaching ministry among our youth, it was decided that Father Fick should prepare a discussion between two boys about the clerical profession.

For this purpose they preach God's word, In the friendly discussions that took place among the members of the Conference during their leisure hours, many examples of the wonderful workings of God were shared. So that such a treasure would not be lost, but would also be preserved for our descendants, the Conference decided that each member should contribute to it from the realm of his experience.

wherein are recorded examples of miraculous leadings of God, answers to prayer, divine judgments 2c. These contributions "are collected into one book, under the name: The Miraculous Workings of God in Our Time. The respective secretary is to keep the same.	have in mind only the benefit of the poor country people, taken. On the one hand it means the activity of choosing, who, however, seem to me, at least here in the West, to form the core of the Lutheran Church. For this there is too much of a good thing. If it were only half as large as it used to be, it would be better read. Many, if not most, people are very slow in reading; they do not want to leave the other books, especially the Bible, lying around; they cannot work their way through the mass of what is given. The experiences have come to my hand in many ways. Our "Lutheran" would gain a thousand times greater circulation if it were half as large, half as cheap, and entirely popular. Next to it, then, a learned paper could be published. The poor, uneducated, ignorant country folk demand consideration. It is impossible to raise them so soon to such a level of education that such a magazine, written on the whole in a higher style, exceedingly rich and presupposing thorough knowledge as well as skill of judgment, could grant them just this pleasure and the same enjoyment that ours has from it. You will not misunderstand me, dear Walther, as if I somehow wanted to deny the value of our organ, which is run by such a practiced hand. That is far from my mind; I only lament the poor, ignorant and neglected people; also do not deny that a considerable part of the content is entirely popular; but they do not know how to find it out of the masses. Therefore it seems to me much more advisable to separate the popular paper from the learned paper."	called me from my mother's womb. Then also the way of life to which men are called, that is, the occupation which is given to a man by God, 1 Cor. 7:20: Let every man continue in the occupation wherein he is called. According to this, the church service may also be called a special profession or station, in which the ministers of the church are placed by God. But there is no doubt that the Holy Spirit has his special purpose in this, and that is why he calls that work of divine grace, by which the church is provided with ministers, vocation. 001 For the divine calling is so effectual, that by it things begin to be, which were not before. Rom. 4:17: God quickeneth the dead, and calleth that which is not, to be. Thus the ministers of the church are, by divine appointment, endowed with the gifts which are necessary to them, in order that they may properly discharge the duties of the office entrusted to them. Whom God sends, he makes skillful. 2 When a thing is made manifest, which was not known or perceived before, the scriptures call it a calling. Matt. 5:9: Blessed are the peacemakers, for they shall be called the children of God: that is, they shall be revealed and known as the children of God by their love of peace: even so, by the lawful calling of the ministers of the church, is revealed the eternal counsel of God concerning their election to the service of the church. (3) As that work of grace, by which God calls amen to his kingdom by means of the preaching of the gospel, is an altogether unmerited benefit, 1 Pet. 2:9, God hath called you from darkness unto his marvellous light, 10, Ye that were not a nation, but are now the people of God; and that were not in grace, but are now in grace; so also the calling to the ministry of preaching is a work of pure and unmerited grace. Gal. 1,15: But since it pleased God, who separated me from my mother's womb and called me by his grace.... This calling to the office of preaching is absolutely necessary for those who, according to the will of God, want to be in this office with a good conscience and for the blessing of their hearers. The Augsburg Confession says about this, Article 14: "It is decreed by the church government that no one shall teach or preach publicly in the church or administer the sacraments without a proper calling.
With regard to the baptism of children, it was said that children over the age of four should be taught before they are baptized, since at that age the spirit of contradiction already begins to stir. They are to be taught the main content of Christian doctrine, of sin, of the grace of God in Christ, of eternal blessedness, and so on.		
As to the acceptance of children for Confirmation instruction, some follow the rule that they do not admit them before the age of twelve.		
It is to be punished if a Lutheran lets himself be married by a squire with contempt of the ecclesiastical copulation.		
It has been mentioned that the name "Atheist" is now often attached to Lutherans by the world and sects. This is especially the case with the Evangelicals and Methodists. As far as the disgrace is concerned, we would gladly be so called for the sake of Jesus, of whom people also said that he was one of the old prophets. Since, however, our conscience bears witness to us in the Holy Spirit that we faithfully adhere to the doctrine of the Evangelical Lutheran Church, we protest against this name and must unfortunately declare the opponents mentioned to be either ignorant or malicious taunters. We protest against it, because we do not want to form and do not want to form a new sect; rather, we profess the one, holy, Christian Church, and are convinced that we belong to it, since our Church bears the marks by which the true Church is recognizable in all times and lands, namely, the same pure and unadulterated Word and Sacrament. Therefore we declare all who fall away from the confession of the Lutheran Church to be apostates. Finally, we protest against this, because we agree with the true Lutheran Church of all countries, and consider it a shameful trick of our opponents, when they want to cheat us of the blessed good of fellowship with our fellow believers in all parts of the world through mocking names, false accusations, and lying representations.		
On Sunday Messrs Lange and Lochner preached; Fr Strasen gave the confessional address.		
Fifth meeting on 16 October.		
To the joy of the Conference, a fraternal letter was received from Father Schieferdecker, in which he not only excused his non-appearance with valid reasons, but also communicated his intemperate view of the "Lutheran". He writes about it the following heartfelt	Thereupon Fr. Lochner submitted the question to the conference: 2. whether the ordination is a confirmation of the call to the spiritual office in general or whether the ordination must be repeated as often as someone is called to another congregation. On the subject of vocation, the following beautiful passage was read in Gerhard's <i>loc. theol.</i> : "The term vocation is used in a twofold sense	According to 1 Cor. 4,1. Gerhard counts the steadfastness, perseverance (<i>constantia</i>) in the ordinary profession to the faithfulness to the office commanded by God, so that the servant of the church does not exchange his office for another out of frivolous recklessness, but remains in his profession, to which he has to keep himself determined by God. Therefore there are only extremely few and rare cases in which a preacher with a good conscience may voluntarily resign his office. Thus at times

In the case of persistent hatred of the listeners against his is called to another church, or to another level of ministry of the Holy Spirit, they went from house to house to person, combined with contempt for his teaching, so that at the same church.

he is worn down by constant sorrow and grief, as with Lot, Ordination happens only once, because the Church however, abandoned by its preacher, who, after not finding whom God Himself led out of Sodom, since his listeners recognizes from the first calling of a Christian to the the number of thalers he was looking for on the contribution tormented his righteous soul from day to day with their ministry of preaching that he has been chosen by God list opened for him, had left when "his year was up"). unrighteous works, 2 Pet. 2, 8. So also at times in the case Himself for the service of the Church, and it is sufficient that However, although the Lutherans were deserted, they of persecution from external enemies. But with the greatest she publicly and solemnly testifies to this on this occasion. would not have allowed Methodist preachers to preach in conscientiousness all frivolity and haste must be avoided. It would be superfluous for such a testimony to be their midst had they presented themselves as such. The

The Conference now pronounced the following as its repeated. clever Methodists knew this well, so they did not do this, but view:

(1) He who is duly called by a congregation is thereby service of the church for his entire life by virtue of his calling "Lutheran". And, lo and behold, they found acceptance called by the whole church for his whole life to the service does not in any way imply the concept of an exclusively so- among some, and it was not until a certain Mr. Peter had of the church, for by such a duly called minister it becomes called spiritual state. For first, every Christian who already found followers that the deceived congregation clear that he is called by God himself to the service of the possesses the necessary gifts, knowledge, and qualities realized that in the person of this man they had received a church. can be called to the service of the church; then God's Word Methodist in their midst. But the followers were not yet

(2) Therefore, if a preacher be unlawfully driven out, or also commands that the preacher who has made himself "converted." Their conversion was therefore to proceed. his congregation be dissolved, or for any other cause his unworthy of his profession be removed from his office. What does Mr. Peter do? He "first leads the women local calling cease, his general calling shall by no means The conference made it the duty of each of its members captives" (2 Tim. cease. 1 Cor. 7, 20. Therefore, as soon as a regular to inquire further into this subject, and resolved, with the 3:6); waits for the time when the man is not at home, and profession comes to him, he is obligated to accept it. 1 Cor. help of the Lord, to resume the discussion of it at its next then prays with the women until they, irritated by his fearful 9,16.17. Matth. 28, 29. sessions.

(3) Therefore, although such a preacher may in a Hermann Fick, secretary. this, he did not stop until they had fully "penetrated" it. Since certain sense consider himself a minister of the church, he For the hospitable reception in the parish house every soul among the Methodists feels called upon to has no right to perform ministerial acts without a prior at Neu-Melle we were able to express our small thanks to convert those who are still "outside" to Methodism, the the dear inhabitants of the same at our farewell; but for the women also tried their hand at the men, and unfortunately

Sixth session. active participation of the dear congregation, since they with success. In this way a small Methodist congregation saw us as their guests and contributed so kindly to our gradually came into being, which now still exists, and solemn confirmation or testimony of vocation, by which the physical refreshment, I am herewith to express our sincere numbers six families. Mr. Peter was their pastor (?). This, ministry of preaching is entrusted to a competent man thanks on behalf of the brethren, with the heartfelt wish that at the head of the congregation, which proudly boasted of called by the Church, to which end he is ordained under may the Lord continue to give her his pure and saving having renounced the "devil's church," sought them in their prayer and imposition of hands, assured of his rightful word. to strengthen the unfortunate delusion and to place it on a

calling, and publicly reminded of his duty solemnly and F. Bünger. rather high level. It also soon thinned earnestly by the whole Church, for which reason we also preserve inviolate the use of ordination in our Church. (Submitted.)

In this, however, our Church denies the absolute **Cause to be terrified of Methodist doctrine and the pastoral care of their preachers.** necessity of ordination. She rejects the papist error that ordination is a sacrament which imprints an indelible sign on the recipient and imparts the necessary gifts of office *ex opere operato*. She rejects all superstitious overestimation of it. Ordination is nothing but an ecclesiastical ceremony, though venerable by its age, edifying by the prayers connected with it. But by ordination itself, by the mere laying on of hands, no grace is imparted. It is the prayers of the congregation and the church servants that find the promised answer; for their sake the Lord gives and increases the necessary gifts of office.

According to Gerhard, ordination happens only once. honored readers of The Lutheran, some of which I preachers believed what had happened to be the work of He says: "In this the investiture differs from the ordination, witnessed with my own eyes and ears. May God grant the Holy Spirit? Against his better knowledge and that the ordination happens only once, but the investiture is grace that through it those who limp on both sides may be conscience, a man who used to be universally respected repeated as often as someone who was already ordained strengthened in the faith, and those who have a desire for sinned. Methodist holiness may be deterred from it, and humbly We now come to our real story. learn to seek their peace in justification by grace through faith alone. But let us, to whom the glory of heaven shines, be exhorted to thank the Lord anew for the light he has given us, and to hold it in high esteem.

I take the liberty of adding a few words to this story. I would like to preface this with a few words about the founding of the Methodist congregation here. In Clay Township, Auglaize Co, O., where I stand, as a called servant of Christ, the Methodist Episcopalians crept in about three years ago. Ostensibly driven

If someone in the *class meetings* knew how to tell a lotHe was in the midst of a rebellion, and began, as before, hisHe began to howl so loudly that it was impossible for me to about his experiences, the one mentioned knew evensad wanderings; this time unhindered by his own people speak to him any longer. I prayed with those present to the more. Sin seemed to be foreign to him; indeed, he noThey, along with the entire congregation, believed that the Lord for the unfortunate man, and then left the dangerously longer considered himself capable of acting against theunfortunate man was in the hands of Satan; and for thisill man with a heavy heart. After a few days I had to hear Lord. He most fondly recounted in the *class meetins* thereason, Mr. Peter probably considered it unprofitable to again that he had run away into the woods with the course of his conversion, and in the following manner: "Icomfort his troubled conscience with the Gospel. Thisintention of not letting anyone from his house see him alive. was," he began, "alone in my house one day, lying on mysacred duty of his, it seems, he did not want to recognize. And unfortunately he kept his word. It might have been knees in prayer, and thinking not to cease till the HolyHe therefore had no decency, as a coward who knows hispossible to prevent it, but he could have wandered about Ghost moved in upon me, for still I felt that I was a sinner;inability to face the enemy, to clear the field at the time when in the bush for days without being sought by his own when suddenly my parlor was filled with a wonderful light;the wolf, according to his own testimony, already had a people, or his "pastor," Mr. Peter, showing any desire to so I struggled and struggled that any one who had seensheep in its jaws. But, dear God, wherewith would he have return the lost son to his father. But, of course, the me would have thought me mad, but the Holy Ghostfreed this one also? Wherewith to raise up the bruisedunfortunate man's family consisted entirely of "converted moved in upon me then; and now I feel no sin, neither dospirit? He could not refer the poor man to feeling, as he was Christians" (for they belonged to the Methodist Church) I sin any more." Thus ended the wretch. But, "Be notaccustomed to do; that was the very thing that condemned and were therefore pure; the father, on the other hand, saw deceived, God is not mocked," says Paul Gal. 6:7. Soon ithim; and Mr. Peter had not preached believing without nothing but sin in them. For the sake of their supposed was heard that the man's straw fire had gone out, and thatfeeling before, so it did not occur to him to do it now. So he holiness, the children and the wife broke the ties which he had ceased to think himself pure and holy, but ratherleft the desolate man completely in the lurch. bound them so closely to the unfortunate man, and which had begun to think himself the noblest of sinners, and that, After he had wandered about in the forest for two days ties are sacred even to a heathen. Aware that his nearest alas, in the sense of a Cain. About the same time thewithout eating or drinking, he came to one of my friends had become his enemies, Verlome used to be Methodist congregation had "great church," to which, parishioners and asked for food and shelter in front of his frightened when he was told that he must go home. besides Mr. Riemenschneider, the chief preacher, Mr.house, where he was granted both. But here, too, after After he had been wandering around for about six Diemer and Brakany were present; the congregationthree days, he wanted to leave again, in order to escape weeks, inactively and fugitively, as a warning and celebrated Holy Communion. Herbst (that is the name offrom the tormentors, in whose power he felt himself to be threatening example to the Methodists, he was finally the unfortunate man), who was severely afflicted by hiswhich, of course, would have been impossible for him, found dead in a bush, leaning against a tree. Everybody sins, was to be invited; but when he heard of this, hebecause he carried them in his own breast. In the anguish was more frightened by this than those who had once wanted to escape, because he considered himselfof his heart he asked for me. As soon as I received word of confessed to him at first. They heard the news of the death unworthy to partake of the Lord's Supper, and he knewthis, I went to him to tell him of Him who is sent to "bind up of their husband and father quite coldly. The body, which well that without faith he would do it to himself forthe brokenhearted, and to preach deliverance to the was brought to the house that had once belonged to them, judgment. captives" (Isa. 61:1). When he saw me, he showered me was to be buried the next morning; it was also said that Mr.

But this objection, raised by the poor man, was notwith questions, such as whether I could help him, whether I Peter, who was then in Sydney (a small town, 18 miles from heeded. When the preachers saw that he was not willinghad the Holy Spirit, whether he could still be saved, and so here), was to arrive and preach a sermon. The procession to come, they dragged him to the Lord's table, pretendingon. After I had answered these and similar questions, I tried to the churchyard took place at the appointed time on the that the Holy Spirit would return through the Lord's Supper.to find out more about the state of his heart with regard to following day. Eager to hear what Mr. Peter had to say at Brother Diemer excelled in this pulling and forcing. And thethe latter. There he told me, in the presence of thethe grave of a wretch whom he himself had brought to poor man also let himself be forced. But after he had takeninhabitants of the house, with weeping, that only now his misfortune, I joined the procession. Here I could see the a bite, things changed for him. More tormented andsins and the consequences of them, as they had been whole Methodist congregation, but I could not read any tortured by an inner restlessness than ever before, hedecided to him by the Methodist preachers, were quite sadness about the present distressing case on their faces; asked the preacher, who was speaking to theclear before his eyes, and that for this reason he saw curses so that I found the lamenting words of the Lord confirmed congregation after the celebration of Holy Communion, toand condemnation on all sides, but no mercy anywhere. Atalso here: "But they would not hearken, and turned their stop and pray for him and his family. When the latter wouldthis he wrung his hands in despair. I now tried to dissuade backs unto me, and hardened their ears, that they heard not listen, the former ran out of the congregation withhim from the opinion of the Methodist preachers, including not." Zech. 7, 11. My desire to hear a sermon from Mr. disfigured gestures, and like a madman towards the bush.that of his own heart, and to lead him to the Word. Whereby Peter was not satisfied; soon I had to hear that he had not The preachers, including Mr. Peter, left the congregationI contrasted the greatness of his "double sins," as he called arrived. Before we arrived at the place of the funeral, I was the next day, without much concern for the lost sheep, whothem, and which he would not name, with the greatness oftherefore requested by all the Methodists, since their had not yet returned, and through their fault had strayedGod's grace in JEsu. But incredulously he turned his facepreacher had not appeared, to preach a sermon; which I into the wilderness. When the unfortunate man had notfrom me. And though he was aware of most of the examplespromised to do. I spoke to the congregation, whose returned home even on the third day, he was sought by hisof divine grace and of the consolations which I adduced, yetmembers formerly belonged to the Lutheran Church, on own, and found. But only for a short time did he remain inhe would not apply a word of life to himself. His words, Ps. 119:105: "Thy word is the lamp of my feet" 2c. the house to which he had been led back. At midnight,which he kept repeating, were, "I am lost." And when I had On this occasion I proved to the seduced that they had after a few days, he left his home again. added, "Through his own fault, if he will not take hold of departed from this word, what the Lord has given him for a

and for the sake of the sad consequences which were so clearly revealed to us by the present case, I begged and implored them, for their own salvation, to give God the glory and to return to his louder word. But at my "Return," which I called out to them in the name of God, some of my hearers shook their heads in displeasure, and it seemed as if they wanted to say: we want to persist in error, even if we should all "perish like this one. (Luc. 13:5.). Although we hope that this or that one might be won over to the truth if it were preached to him, it also seems as if the judgment of hardening has fallen upon some of the German Methodists who have forsaken the truth and chosen the lie. God grant that they may not bring this down upon themselves more and more, and that especially those who are to shepherd the flock may take heed to the voice of their conscience, which can never be silent in such pastoral care as is exercised by Mr. Peter, among others.

The more Methodists follow their heart thoughts, the more simple let us fix our eyes on the lamp of the Word. Then we shall never dream of perfection in this life, but daily crawl to the cross of Christ; but then, too, we shall not despair when the law and our own hearts accuse us, but take comfort in the word of grace, and say, "By grace! this I hear sin and devil, I wave my banner of faith, And go confidently, in spite of all doubt, Through the Red Sea to Canaan. I believe what JEsu's word promises, I feel it or feel it not. "

P. Heid.

The actress Pelagia.
(From the Sunday paper.)

Once the archbishop of Antioch summoned all the bishops of his see to meet with them for consultation and edification. One day, during their stay in that city, they were sitting together in front of the church of the martyr Julianus, listening with rapt attention to a moving lecture by the bishop Nonnus. Then Pelagia, the first actress of the city, passed by with great pomp. She rode on a mule, and was covered all over with gold, precious stones, and pearls; even her bare feet shone with gold and pearls. Before her and behind her went many splendidly adorned youths and young women; and the sweetest odours filled the streets through which the procession passed. The bishops sighed and turned away their eyes; for shamelessly, with bared head and neck, and with insolent brow, she came along. St. Nonnus gazed long into her beautiful triumphant face; he gazed after her until the procession disappeared into another street. Then he turned to his brethren and said: "Have you not rejoiced in this beauty? But they understood the intention of his

sooner question, and held their peace. Then he laid his face on his knees, wetted his lap with tears, sighed deeply, and asked again, "Did you not rejoice in her beauty? But they were still silent, and were almost unwilling at his strange, yea, in their opinion, unseemly question. Then he said: In truth, I have greatly delighted in the. great beauty which God has bestowed upon her, and have admired the great care which she takes in preserving and emphasizing her loveliness. Dear fathers and brothers, the Lord will confront us with this woman one day in the day of judgment, when we will have to appear before His terrible throne. How many hours must she have spent today in her bedchamber, washing and adorning herself! How much diligence, how much thought, how much attention must she have paid to each part of her adornment in order to achieve her purpose, namely: to please everyone and to secure the favour of her admirers, who are alive today and will be no more tomorrow! And we, who have the Almighty God for a friend, He who promises His faithful heavenly riches and eternal reward, what do we do to please Him, who in grace and mercy has betrothed Himself to us for all eternity? how little diligence, how little thought and attention do we devote to it! How hard it becomes for us to make a sacrifice and to do without something dear to us in order to live entirely according to His will! We, to whom the promise is made that we shall behold the radiant face of Him before whom the seraphim worship with the deepest humility, we do not purify our hearts, but carelessly leave the filth of sins upon us!

When he had said this, he went home to his cell, and there prostrated himself upon the messenger, and smote upon his breast, and prayed with many tears, saying, O JESUS CHRIST, forgive me, poor unworthy sinner, that that vain woman hath adorned her body more gloriously than I my soul. How shall I look up to Thee, how shall I justify myself before Thy face? For I cannot hide my heart from Thee; Even my inmost secrets are revealed unto Thee. Woe to me, wretched one, who stand before Thy holy altar, and yet offer Thee no soul so pure and beautiful as Thou dost require! That woman hath purposed to please men, and hath performed it; I have promised to please Thee; but my slothfulness testifieth against me that I have not kept my word. I am without all hope, when I look upon my works; and only the thought of Thy mercy and grace comforts me. Thus said he, and wept bitterly.

On the following Sunday, when the nightly prayers* were completed, the bi

*It is well known that in monasteries certain hours of the night are devoted to prayer and the chanting of psalms. This order of nature

Then Bishop Nonnus said to his deacon Jacob: "Listen, my dear deacon, I saw a dream face last night which troubles me greatly, because I am unable to interpret it. For behold, there stood upon the horn of the altar a black dove, covered with much filth, which flew about me continually; and its disgusting odor became unbearable to me. But it remained around me until the catechumens were dismissed; but when the deacon called out to them, "Go home now," it suddenly disappeared. But after the Holy Communion was finished, when the whole assembly was dismissed, I went out to the church; and behold, that filthy dove fluttered around me again; but I stretched out my hand, seized it, and threw it into the font, which is in the court of the church. Then she lost in the water all her filthiness, and came up white as the snow, and was lost high in the lusts out of my sight."

After the pious man of God had told this, he took the deacon Jacobus by the arm and went with him to the main church, where they met the other bishops and greeted the archbishop. The latter delivered an edifying discourse to the assembled people; then when the Gospel was read, he handed the book to Bishop Nonnus, and bade him preach to the assembly. Nonnus immediately began, and, out of the wisdom of God that dwelt in him, spoke moving and elevating words; filled with the Holy Spirit, he struck the consciences and stirred the hearts of the people, speaking in childlike simplicity of the future damnation of unbelievers, and of the eternal goods reserved in heaven for the righteous. The whole assembly murmured, deeply shaken, and many Christians wept. And, behold, God's mercy had arranged that at the same hour the actress Pelagia should enter the church, and all at once be seized with the fear of God, and be filled with sorrow never felt before for her sins. For when Nonnus exhorted the people to repentance, all hope of ever being saved vanished from her; one tear beat another, she could do nothing but mourn, weep, and sigh. At the close of the sermon she said to her two attendants: Stay here until the bishop goes home; then follow him, and inquire where he lives, so that you may tell me." This reluctant custom had a very natural origin in the oldest church; for as long as one exposed oneself to persecution by professing Christianity, it was almost an urgent necessity for the Christians to unite at times, even at night, in common prayer.

Catechumens were all those Christians who did not yet have such a knowledge of the gospel that they could have been admitted to partake of Holy Communion, whether they were children or adults. These were not even allowed to be spectators at the celebration of the Lord's Supper. Therefore, before it began, the deacon called out: *missa est ecclesia*, i.e. the congregation is dismissed. From this word *Lis-u* came the name Mass, which was originally intended to signify nothing other than Holy Communion.

can. They did as they were commanded, and having clasped the bishop's feet, and said, "I pray Dick, my Lord! nissin Donna, however, became her spiritual mother from learned that Nonnus had his lodging in the church of the do as thy Master JEsus Christ, show me mercy, and eat methat time on, took her to her cell, and with faithful love holy martyr Julianus, they returned to the actress. Sheto become a Christian. Behold, I am a sea*) of sins, and anprovided for her further instruction and teaching. And in wrote the following letter to him on the spot: abyss of iniquity, and would fain be baptized." After Nonnus the evening the bishop Nonnus said to his deacon

"To the devout disciple of Christ, Nonnus, a sinner and had with much difficulty brought her to rise, he said, "The Jacobus: "I tell you, my dear deacon, today there is joy in disciple of Satan. I have heard from Thy God that He left laws of the church decree that no harlot shall be baptized, heaven. *) Therefore let us also rejoice, and this time add heaven, and came down to earth to make sinners but she shall provide sureties who are good for it, that she to our usual supper some oil and wine. blessed,**) yea, that He, to whom not even the cherubim plunge no more into her former life of sin." When she heard dare to look up, so humbled Himself that He drew near to this saying of the bishop, she threw herself again on the publicans, and kept company with sinners. Therefore, my ground, embraced his feet, wetted them with her tears, lord. who have already advanced so far in sanctification, dried them with her hair, and said: "Thou shalt give account and, although Thou hast not yet beheld with bodily eyes to God for my soul; and the guilt of my deeds shall be JEsu Christ, who so graciously took care of the imputed to thee, if thou refuse to baptize me a sinner. Thou believed it; for they are children of God, and consequently Samaritan woman at the well †), yet art His true devotee shalt have no part in God with the saints, unless thou heirs of God and joint heirs with Christ. Heaven and earth, and disciple, as I have heard many Christians affirm, withdraw me from the service of sin. You shall become a everything belongs to Christ, and because Christians are fellow heirs of Christ and fellow members of his glory and blessedness, they are unspeakably rich. All things are ours, Thou certainly dost not spurn me, who desire through denier of God and an idolater if you do not let me become says Paul. But because people do not see and believe this, Thee to know the Saviour, and through Thee to be made a bride of Christ this very day and give me to Him as your they are always heard to sigh, "Oh, if I were only rich! if I had only money! Paul said, "I consider money and all things as dung, since I have had a glimpse of the gracious knowledge of Jesus Christ. Boos. . able once to behold His holy face." own."

Then Bishop Nonnus wrote back: "Whoever you are, When the assembled bishops saw that this sinner was God knows you; your whole conduct and attitude are completely filled with the desire for a godly life, they were manifest before Him. However, I say to you, do not lead amazed and confessed that they had never seen such faith me, who am weak, into temptation, for I am a sinful man. and such eagerness for salvation. Immediately the deacon If thy desire for the true faith and for godly righteousness Jacobus was sent to the archbishop with the order to tell is of a genuine kind, and if thou desirest to speak to me on him the whole story and to ask him to send a deaconess**) that account, it may be at a time and place when the rest with him. With high joy he heard this news, and exclaimed, of the bishops are present, but alone I cannot speak to "I thought so, venerable Nonnus! when I had you speak for me, that a glorious success must crown your effort." He then gave the deacon Donna, a deaconess from Rome. This metpursue the truth, he suffers for the sake of his self-will. thee." ††) Rieger.

No sooner had she read this letter than she set out, full the sinner still at the feet of Nonnus, who at last, but with of joy, and hastened to the church of the martyr Julianus, much difficulty, made her rise again and take courage. Then and sent word of her arrival to Nonnus. After he had asked he said to her, "Confess thy sins." She answered, "When I all the bishops to come to him, he let the maiden enter. search my whole heart, I find nothing good in me. I know She appeared with her eyes lowered to the ground and that my sins are heavy and innumerable, like the sand of the sea: but I trust in God that he will forgive me the prostrated herself on the floor, immeasurable guilt of my transgressions, and look upon me graciously again." Hereupon the bishop asked, "What is thy name?" She answered, "My proper name, which my parents gave me, is Pelagia; but the inhabitants of Antioch Sissy. He resolved to save his fame as a brave, and went called me Margaretha (i.e. Pearl); but I was nothing but a into the prairie with two other Indians. They scalped two well-decorated and refined wobbling of Satan." men and a child.

*Julianus, a Christian bishop, was executed in the third century for the sake of the Gospel. The Christians of that time liked to build their churches in a place where the remains of the blood witnesses (martyrs) were buried. The Indians on the St. Peters River in Wisconsin had suffered many wrongs at the hands of the whites Their chiefs assembled and decided to take blood vengeance. Red Bird was ordered to fetch meat, as the Indians put it. A friend of the whites, he made a long detour and said he could find no meat. For this he was ridiculed and scolded Sissy. He resolved to save his fame as a brave, and went into the prairie with two other Indians. They scalped two men and a child.

**) Here she probably referred to biblical passages that Nonnus himself had brought up in his sermon, e.g. Matth. 18, 11.-1 Tim- 1, 15. - Matth. 1, 21. 9, 13. - Joh. 12, 47. - Is. 6, 3. - Matth. 11, 5. - Luc. 7, 22. - Luc. 15. As soon as this murder became known, General Atkinson, of St. Louis, and Major Whistler, of Fort Howard, moved out to punish the guilty tribe. They camped on the shore

†) The example of this sinner who was treated with such kindness by Jesus (Joh. 4, 18.) was especially comforting for Pelagia, since she had stained herself with similar sins. In Scripture, the anguish of weak consciences is well taken care of by the variety of examples of those who turned to Jesus in their distress and found forgiveness and help from Him. *) An allusion to her name Pelagia, i.e. sea. **)The deaconesses had primarily the duty to care for poor and sick women; however, it was very natural that they, the most proven Christian women, were sometimes also entrusted with the pastoralcare of individual persons of their gender. *) According to the saying of Jesus, Luc. 15,7. - Dear reader, do you think that such a day of joy has already been celebrated in heaven because of you? If thou hast reason to doubt it, let to-day be such a feast-day. Who knows whether it will not be too late tomorrow!

††) Nonnus did not trust the actress who perhaps wanted to mock his faith and zeal. He did not want to cause any trouble, and therefore also wanted to avoid evil appearances. We want to learn from him to be cautious in dealing with persons of the opposite sex, even if they do not merely pretend to be pious, but are really pious. Not everything that is permitted is pious. **The oil pressed from the olives is used in the East as butter and lard are used in our country; God makes the wine to grow, that it may gladden the heart of man. Psalm 104:15; which, therefore, even those Christians of the first time, with all the other severity of their manner of life, acknowledged; and the important difference which existed between them and the world consisted primarily in the fact that they rejoiced in what God and his holy angels also rejoice in, the salvation of their fellow men, and that they rejoiced to such an extent that afterwards they had no cause to weep over their joys with tears of repentance.

The Christian Wealth.

Christians would all be very rich if they only knew or believed it; for they are children of God, and consequently heirs of God and joint heirs with Christ. Heaven and earth, everything belongs to Christ, and because Christians are fellow heirs of Christ and fellow members of his glory and blessedness, they are unspeakably rich. All things are ours, says Paul. But because people do not see and believe this, they are always heard to sigh, "Oh, if I were only rich! if I had only money! Paul said, "I consider money and all things as dung, since I have had a glimpse of the gracious knowledge of Jesus Christ. Boos. .

"A little leaven leaveneth the whole lump." Gal. 5, 9.

It has its points at every time, in which the world wants one to yield to it, for which it then wants to leave the rest unchallenged. But he who does not enter into this dishonest mixture must not only suffer persecution, but must also bear the reproach that he himself is guilty; they do not pursue the truth, he suffers for the sake of his self-will. Rieger.

(Submitted.)

Red Bird.

The Indians on the St. Peters River in Wisconsin had suffered many wrongs at the hands of the whites Their chiefs assembled and decided to take blood vengeance. Red Bird was ordered to fetch meat, as the Indians put it. A friend of the whites, he made a long detour and said he could find no meat. For this he was ridiculed and scolded Sissy. He resolved to save his fame as a brave, and went into the prairie with two other Indians. They scalped two men and a child.

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of the Fox River. There they were notified not to move on, as the murderers would voluntarily surrender.

The next day a procession of Indians approached with several flags, unarmed, partly on horseback, partly on foot. One heard singing. It was Red Bird, who was singing his death song.

Chief Cariminie, who was leading the procession, stepped forward and said, "Here they are; they have come as Braves; treat them as Braves; do not put them in bonds."

Red Bird approached Major Whistler and spoke, "I am done. I wish not to be put in fetters. Let me be free of it. My life I have given; it is gone " Then he bent down, took some dust between his fingers, and blew it away, "My life is gone, like that." He looked after the dust as it flew away and disappeared before his eyes, and added, "I would not have it again; it is gone." When he had said this, he put his hands behind him, in token that he had given up all. -

From McKenney's memoir.

A Christian's heart must break when he sees the misery of paganism. Without the knowledge of his sins, without the consolation of their forgiveness, without faith in the merciful God, the poor man goes toward certain death with the cold courage of despair. And yet in his words the sighing of the creature is most clearly expressed: "I would not have my life again." There the poor heathen is right. Without Christ nothing more shameful and miserable than life; without Christ better never born. Oh, that God had mercy on this people!

Help, O Christians! Help with faithful, heartfelt intercession for those Gentiles who are our brothers in Adam. And let him that hath faith, and gifts, and profession, go ye out unto them in God's name, and preach the gospel unto them, that the sun of righteousness may rise unto them, and salvation under the same wings.

H. Fick.

How many cubits of cloth would Gatt need for one dress.

Once upon a time, when a very poor farmer had the reputation of being exceptionally well-read in the Holy Scriptures and of being able to answer even the most difficult questions quickly and correctly, his sovereign, who had also heard that the farmer was such a Bible-loving man, summoned him before him one day and, in order to put him to the test, put the question to him: How many cubits of cloth does God require for a garment, since it is written in the prophet that God fills heaven and earth? After a moment's reflection, the farmer answered: He could hardly need more than four or at the most five cubits. Astonished at this answer, the prince asked further: "How does he intend to prove this with the Bible? The farmer replies: This is clear from the fact that Christ expressly says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." - The prince, delighted with this genuinely biblical answer, then dismissed the peasant, who was well armed with God's word, and at the same time decreed that from now on he should be given a garment from his chamber every year.

Church News.

After the candidate Claus Stürken from Hanover received a regular call from the Lutheran congregation at Logansport, Cass Co., Ind. (on the Wabash Canal) and passed the prescribed examination before the two professors of the theological seminary at Fort Wayne, he was ordained in the midst of his congregation by the Vice President of our Synod on the 18th Sunday after Trinity, October 22 of this year. May Jesus Christ, the only good shepherd, also give his grace and blessing here for the gathering, feeding and preservation of his flock for eternal life.

On the 21st Sunday after Trinity, Candidate J. Lorenz Flessa, until then teacher at the first boys' school of the Lutheran congregation at St. Louis, Mo. in the midst of the Lutheran congregation at Union, Mo. which had given him a regular appointment to their pastorate and school office, was also ordained by order of the President of our Synod by l>. Fick of Neu-Melle ordained. - May the Lord, who has now also made His dwelling in this dear congregation with His pure Word and unadulterated Sacrament, richly bless the action of these His several means of grace upon all the members for the revival and promotion of a new life in Him. The address of the newly admitted is, Rsv. <1. 1^. 1?l688Ä, Union?. o., l'ranlcin Oo., tVlv.

Finally, Pastor August Crämer of Frankenmuth in Michigan has just reported to us that, in accordance with the order of the Synod, he publicly and solemnly introduced Sievers to his congregation at Frankenlust with the assistance of Pastor Gräbner of Frankentrost on October 31, this year's Reformation feast. This inauguration had to be postponed until then, since our dear brother Sievers had been hard laid up for seven weeks with a nervous fever and its consequences. God be praised that he has graciously helped his servant back to health; may he also give him the grace to now do his work all the more cheerfully for His glory and the salvation and happiness of many redeemed.

(Submitted.)

Church News from Germany.

A private letter from Saxony communicates the following news: On August 29 and 30 there was a Lutheran conference in Leipzig, at which between 2-300 members of the church from almost all parts of Germany gathered, who desire the maintenance of the Lutheran church on the basis of its existing confession. The following men were appointed to lead the new association to be founded: Harleß as Saxon, Huschke as Prussian, Thomasius as Bavarian, Petri as Hanoverian, Kliefoth as Mecklenburger, Elvers as Hessian. There was great unanimity and enthusiasm, and mau expects much from this measure for a future organization of the church.

Indication.

The Second Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio and other States of 1848, the Er. at 10 Cts. is available from F. W. Barthel.

Received

for the local seminary in contributions and in kind ".October 1847-October 1848.

1) From the community at Fort Wayne:	
From Mr. Joh. Heinr. Trier\$4.....	78
" Conrad Trier	3.27
" Wilh. Kleinmüller	1.34
" Ferd. Meyer	3.28
" Ad. Bridge	3.96
" Georg Bührlé	0.91
" Joh. W. Lindlag	3.73
" Friedr. Früchtenicht 1	.00
" Heinr. Meyer	1.00
" KarlPöhler	0.91
" Louis Gerke	2.35
" Louis Griebel!	1.50
" Joh. Wesel	2.33
" Friedr. Heine	0.45
" Franz Lankenau 0.....	50
" Franz Oehlschläger	1.00
" Christian Piepenbrink	1.00
" Jak. Föllinger	3.00
" Conr. Westenfeld	2.00
" Fried. Stellohorn	2.80
" Fried. Weller	1.70
----- \$42.81	
2) from the congregation of the Lord?. Jäbker.	
From Mr Könemann\$075	
" Stoppenhagen	7.98
" Hoffmann	3.88
" Friedr. Buuck	1.60
" Heinr. v. Behrendt	0.50
3) from the congregation of the Lord?. Husband.	
From Mr Friedr Schröder\$4	.80
" Christianer	1.32
" Filling	1.65
" Wilh. Griebel!.....	3.00
----- 10.77	
4) from the parish of Mr. D. Claus.	
Of several limbs	00.86
5) from the municipality of Mr. D. Scholz in Illinois	01.50
6) from the congregation of Mr k Crämer in Frankenmuth, Mich	13.22
7) from Mr. 1' Wynecken in Baltimore	40.00
8) " Hill.....	00.40
9) " Meyer	02.50
10) " Blum	00.60
11) " ?	Röbbelen
12) " 04.W Teacher Pinkepank in Frankenmuth04	.00
13) " Abraham Joachim from Pomeroy-.	00.94
Total sum\$136 31	
Fort Wayne, d. November 7, 1848.	
W. Sihler, Director.	

Received

for the construction of a church for the "First German Ev. Lutheran St. Paul's Parish" in Chicago, Ill.
By Dr. Sihler of his congregation at Fort Wayne, Ind. \$20.00.
May this example of the dear givers lead many more brothers in the faith to take our state of need to heart. A- Selle, Pastor.

Received

for the Lass River Lutheran Mission in Michigan:
\$23.62 by Mr. P. Röbbelen, Liverpool, from his congregations.
\$3.00 by Mr. Seidel, Neudettelsau. \$4.00 by Mr.? Selle, Chicago, by his congregation A. Crämer.
for the Synodal Missionary Fund:
\$1.00 by Mr. B. H. Succop. \$2.50 from some members of the St. Louis community.

Paid.

The 4th year HH. Daniel Fritsch, D Hattstädt (4 Er.), D. Knapé.
The 5th year of the HH. Friedr. Christianer, Dum- ser, l. H. Efers, Heinr. Fülling, Joh. Göhring, k. Gräbner, Wilh. Griewel, k- Hattstädt, D- Husmann, D. Knapé, Heinr. Kirchhof, Fr. Knapp, Georg Lepper, l. F. Mayer, Valent. Meyer, 4*. Stürken, Schwegmann, Dr. Sihler (27 ex.), l' Sievers, l. P. Schulze, Andr. Wagner, Sam. Weymar.

Printed by Arthur OISHausen, publisher of the Anzeiger des Westens.

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo., Dec. 12, 1848, No. 8.

(Submitted.)

Extract from the Minutes of the Pre-ger Conference of the District of Fort Wayne held at Fort Wayne, October

Present were the pastors: Sihler, Husmann, Jäbker, Schuster, Wolter, Heid and Claus, as standing members of the conference; the candidates Stürken and Bernreuther, who had recently arrived from Germany, were present as advisory members; the students of the Fort Wayne Seminary took part.

Partly because of the importance of the matter, partly because of the presence of the brothers from Germany, it was agreed that for this time they would deal mainly with practical matters in the field of church government and pastoral care.

After this agreement, the first question was this:

(1) How is the Lutheran pastor to conduct himself when he takes over the congregation, if reformed and unreformed persons who live in the vicinity of his congregation and attend his preaching request Holy Communion from him?

Answer: So that he sins neither against the truth of the divine word and the confession of his church nor against Christian love. However, this could not be done in any other way than that he first thoroughly and carefully instructed those requesting the sole obedience to the Scriptures of the Lutheran Church in the doctrine of the holy sacraments and especially of Holy Communion, and then of the Scriptural illegality of the Reformed counter-doctrine, and also informed himself as much as possible of the state of knowledge of his listeners by asking appropriate questions.

Then, however, it is incumbent upon him not only to demand the approval of the Lutheran doctrine as being only in accordance with Scripture, but also the disapproval of the Reformed doctrine as being contrary to Scripture; for otherwise it could easily happen that the Reformed and the Unreformed would be strengthened in the traditional, careless delusion that the Reformed doctrine is also not contrary to Scripture.

Finally, the Lutheran preacher must also make the declaration that the Reformed and Unrighteous, after this pronounced approval and disapproval, by the subsequent partaking of the Lord's Supper from his hands and with his congregation, would in fact leave their previous church fellowship and join the Lutheran Church.

For first, this is fact and truth before God and man; second, only through such a procedure can he be sure whether that recognition of the Lutheran doctrine and that rejection of the Reformed doctrine flowed from a sincere and thorough conviction of conscience and from love of the divine truth of the holy Scriptures or from an unfaithful desire, even if it were at this price, to attain the enjoyment of Holy Communion; Finally, however, he thereby at the same time fends off the careless self-deception and the violation of conscience of those who desire, as if they could acknowledge the pure doctrine of the Lutheran Church and reject the impure Reformed one, and yet still belong to the latter with a good conscience. And by this way of acting, the servant of the Lutheran Church at the same time raises the right objection against the false union of our day, which, as is well known, pretends that the doctrine of the holy sacraments is a secondary doctrine and whose difference does not substantially hinder the ecclesiastical unification of Lutherans and Reformed.

(2) To this first main question was now added a second of subordinate importance, namely the following: Is it sufficient, under all circumstances, for the Reformed and Unrighteous to finally partake of the Lord's Supper as a silent confession of faith in the Lutheran Church and as an actual entry into it?

Answer: Circumstances may arise, however, where it is wise to make profession of the Lutheran Church before partaking of Holy Communion, if not before the entire Lutheran congregation, then at least before the leaders. But let this be more than the expression

As a rule, the way in which the Lutheran congregation recognizes and otherwise knows that its pastor acts against Reformed and unbelievers who desire Holy Communion will suffice.

(3) Which ceremonies are to be observed in any case as actual confessional ceremonies, which are to be avoided in any case as unconfessional ceremonies, and which are to be done or left undone, according to circumstances, as intermediate things subject to Christian liberty?

Answer: To the former (confession ceremonies) belong primarily:

a) the use of orthodox forms in the conduct of public worship and special ecclesiastical acts, *) since the use of orthodox agendas is a practical denial of the ecclesiastical confession;

b) the presentation of the sacrament in the mouth, because the Reformed especially oppose the doctrine of Christian liberty in this matter and maintain that something can only be taken with the hand, contrary to John 19:30;

c) the use of communion wafers or sliced bread, because the Reformed erroneously make the manner of breaking the bread the main matter, while they treat the words of institution of Holy Communion as a secondary matter and deprive them of their essential content †)

To the other (confession-unfriendly) ceremonies we count mainly:

a) ambiguous formulas of pronouncement at Holy Communion, such as the one used by the Unrighteous: "Christ speaks," etc;

b) the breaking of bread at Holy Communion, because the Reformed have a conscientious obedience

*) This is also connected with the fact that the pastor works towards the introduction of orthodox hymnals from the best time of the church song, where they are not already available, and persists in the handling of the small Lutheran catechism.

† The fact that certain circumstances may arise in which the confession ceremonies mentioned under b and c may be omitted for a time for the sake of the weak, that is, for the sake of love, is certainly not something that the dear brethren wish to deny. The editor.

Make a thing of it, and bind that which God hath set free; The pastor is not allowed to do this out of official authority, The Lord has given us the opportunity to receive the balm

c) the administration of the Most Reverend Sacrament for example, by preaching the word of God, law and gospel, of holy absolution, which heals the wounds of the soul, and in vie Hänee (see b) above); purely and loudly without being asked, but he alone is to hear the consoling words of the Lord from the mouth of

d) inviting members of other church fellowships to be entitled to publicly instruct the congregation, but the servant even today: "Be of good cheer, my son, my partake of Holy Communion, because by doing so the congregation is entitled to decide with him whether this or daughter, thy sins are forgiven thee!" - doctrine of Holy Communion of the Lutheran Church, which that ceremony is to be introduced, and just as he The young people in particular are to listen diligently to alone is true to the Scriptures, is denied, the ungodly union encroached on the rights of the congregation and sinned individual pieces from the small Lutheran catechism when of our day, which is contrary to the Scriptures, is promoted, against 1 Corinthians 14:40 if he introduced those customs registering for confession, and at the same time for young and the conscience of such an inviter is violated, since he in official presumption, so the congregation would violate and old to use Luther's question pieces for those who want can here, through his guilt, distribute Holy Communion to his rights if it did not even allow him to instruct the to go to the sacrament, as well as the house table, in order unworthy persons for judgment. congregation on this matter. 14, 40. if he introduced those to tie further questions to it, according to the need of the

e) the ecclesiastical funeral ceremonies: of unbaptized customs in official presumption - so the church would violate individual children of unbaptized parents; of unbaptized despisers of his rights if it would not permit him even to instruct on this matter. - 5. What kind of people are not to be admitted to Holy Communion? holy baptism; of baptized despisers of the same sacrament matter. - a) Non-baptized; and of divine service in general; of sinners who died in Incidentally, when introducing these and similar ceremonies here in Germany, great consideration should (b) manifest stupidity and imbecility; manifest impenitence. For neither pagans nor apostate Christians can the church plant in God's graveyard as be given to the previous custom in Germany, in which the (c) those who lack even the most basic knowledge for seeds of a happy and blessed resurrection; and especially greater part of the congregation had grown up. self-examination. (As the lowest measure of knowledge, in this country it has to bear witness against the contempt 4. what are the reasons that must determine us to ask the following is to be demanded: knowledge of the text of of holy baptism by refusing the ecclesiastical burial of the for confession? the first three main sections of the Catechism and the most above unbaptized. a) Because this is the proper place for the exercise of necessary understanding of it, as well as of the fourth and fifth main sections;) b) public and unrepentant sinners, such as cursers, driving procedure of the Rotten- and Schwarmgeister. c) Because this institution attracts the penitent and the blasphemers, sorcerers, perjurers, mockers, drunkards, faithful just as salutary as it keeps back a good part of the fornicators, adulterers, covetous, usurers, liars, altar, the use of the crucifix and images, kneeling at prayer hypocrites. slanderers, wanton and obstinate neglecters of the house the turning of the preacher towards the altar 2c. c) Because in this way the pastor has the opportunity, and of children, and so forth; (e) those who, in spite of repeated admonition, as a father in Christ, to become more closely acquainted with the spiritual needs of his church children and, carelessly and persistently fail to attend divine service; of each individual Lutheran congregation to introduce or according to their particularity, to remedy them and to come f) Unforgiving; not, to drop or retain, according to circumstances and convenience. into an ever more intimate relationship with them. g) Self-righteous people who persist in their self- convenience. (d) Because in this way he would not so easily run the risk of absolving the obviously impenitent and unbelieving, of the law; righteousness despite thorough interpretation and reproof h) those who, despite careful instruction and admonition, persist in asserting and spreading heresies; For if, for example if the papists of one Lutheran (d) Because in this way he would not so easily run the risk of absolving the obviously impenitent and unbelieving, of the law; through his fault, handing them Holy Communion for admonition, persist in asserting and spreading heresies; i) Those who, in spite of similar instruction and warning, congregation wanted to make it an article of faith, thus also risk of absolving the obviously impenitent and unbelieving, of the law; through his fault, handing them Holy Communion for admonition, persist in asserting and spreading heresies; judgment. k) Those who have not been confirmed, with the congregation did not want to introduce or do away with judgment. Some of the members of the conference shared some persistence in the use of superstitious means (called "using" or with both, then this and that would have to do just the of the experiences they had made in office with regard to "talking") contrary to Scripture for the healing of diseases, doctrine of justification and Christian freedom through false confession, from which it is clear how immensely beneficial etc; willingness; and in that both congregations, according to this institution is, and how, after taking up the office, one must win over even those who are reluctant by special and exception of special cases, e.g. serious illness, if there is these external circumstances, do just the opposite, they are must win over even those who are reluctant by special and exception of special cases, e.g. serious illness, if there is true Lutherans and act according to evangelical truth and occasional instruction and friendly admonition, and work a sincere change of heart brought about by the Word of wisdom; Indeed, the same congregation, if it were first toward confession. In this instruction, it is especially God and a special desire for Holy Communion. As a rule, presented with that proposal by the Romans, and then with necessary and useful to emphasize the reprehensible however, Confirmation, after a shorter or longer period of the opposite one by the Reformers, could not first introduce torment of conscience of the papal auricular confession and instruction, is to precede the partaking of Holy or reject that ceremony, and then introduce or reject it the sweetness and consolation of private absolution, Communion. For although Confirmation is not a divine ordinance and institution, but only a human institution, it is without therefore being in contradiction with itself; rather especially for challenged consciences, the latter of which, of course, cannot be achieved without the individual's nevertheless so important and salutary that it would only only in this way would it in both cases assert by deed the of course, cannot be achieved without the individual's nevertheless so important and salutary that it would only making confession. And as natural and proper it is for a sick be temporarily abandoned if it were imposed by reverend articles of justification and Christian liberty. person to make known to the physician his particular ailment, whether in the head or any limb or internal part, in Liberty as a binding matter of conscience. 6. May the children of other faiths, e.g. of Catholic and With regard to the introduction of such ceremonies person to make known to the physician his particular ailment, whether in the head or any limb or internal part, in Liberty as a binding matter of conscience. however, which belong to the above third class, where ailment, whether in the head or any limb or internal part, in Liberty as a binding matter of conscience. proper it is also for the poor sinner to communicate his Reformed parents, also be baptized by the Lutheran pastor particular spiritual pressure, pain, sorrow, and anguish to upon request? his pastor and confessor, in order that from him and according to God's word the appropriate spiritual remedy and above all the remedy, thoroughly and all the deepest seas, may be found.

Answer: Yes, provided the parents, having received the necessary instruction in the pure doctrine of Holy Baptism, do not object to it, and if it is to be feared that in case of refusal on the part of the Lutheran pastor the children would not be baptized at all.

7. can children from irreligious communities or from unchurched parents be accepted to school?

Answer: Yes, provided the parents do not desire that their children be exempted from the teaching of biblical history and catechism.

(8) What is to be done if a congregation, after at first not renting and temporarily accepting its pastor, later on proceeds to a temporary change of him, or if the congregation no longer wants to suffer the administration of his office according to God's order in some or even only in one part?

Answer: The congregation must be told exactly why a preacher and pastor cannot and must not allow himself to be temporarily appointed, and that such a course of action on the part of the congregation is an encroachment of the secular rule of the people upon the divine right of the holy office of preaching; for although the calling of the servant of the church to be pastor of a certain congregation is only an indirect one and is exercised by men, it is nevertheless a divine one; for according to Matthew 9:38. the Father, as the Lord of the harvest, always sends laborers into it according to Ephes. 4, 11. the Son also always "sets the shepherds and teachers"; according to Acts. 20, 28, the Holy Spirit also places those who are directly called into their office. From this divinity also of the indirect calling, of course, its lifelong validity is evident, for what God has joined together, no man should separate, much less declare it dissolved in advance after a certain period of time. And only then would this bond be dissolved, if he either fell into false doctrine or an annoying life or both and remained in it despite the gradual admonition according to Matth. 18, 15-17, or if the congregation no longer wanted the administration of his office according to divine order in this or that part, or if his congregation voluntarily left him to another, which desired him and where he could serve the church even more effectively.

If the congregation does not accept any teaching or does not give anything to it and insists on its carnal arbitrariness to want to force its preacher for a certain time, then it is not a Christian congregation, but a loose and godless crowd and the pastor must then leave it.

(9) If a congregation wishes to affiliate with a synod that is engaged in an unconfessional practice, should the preacher leave it?

Answer: Yes! if the municipality is to be

The action of that synod was to persist in its resolution.

(10) But how if the congregation, while not wishing to join any ecclesiastical synod, but to remain altogether unconnected with any synod, also demanded the resignation of its pastor on its behalf from any orthodox synod?

Answer: If the congregation, after thorough and friendly instruction, should insist on their demand, the pastor should rather give up the congregation than resign from the synod, for in the other case he would not only make himself a servant of men and let himself be robbed of his liberty in a false way, but at the same time indirectly deny the confession.

(11) When the greater part of the congregation, evidently out of indifference to the

If a congregation wants to join an unchurched synod, may the pastor then form a new congregation from the smaller part of the congregation that is faithful to the confession?

Answer: Yes, if all attempts to teach them better are fruitless and they are firm and resolute enough to desire his staying for themselves.

12. Is regular home visitation part of fidelity in office?

When the preacher takes office, however, he is to visit each family and see how things are going with the marital peace, the discipline of the children, the domestic service, the housekeeping, the use of edifying books, and so on. After this, however, the regular visit to the house can be omitted, especially if the registration for confession has been introduced and the congregation is very large. It is sufficient when houses and families are visited more often, when there are sick persons, and when such circumstances exist that make special pastoral care necessary, for which perhaps the time available at the time of confession was not entirely sufficient. An idle, so-called friendly visit, as a standing habit, is to be avoided by the pastor in any case, for which he has neither office nor time.

In all visits to the home, however, the pastor must make every effort to present himself not as a disciplinarian, but as a father in Christ, so that, God willing, his sincere children may gain as much heartfelt trust in his person as they retain reverence for the office he bears. Accordingly, he must be careful, both here and in other social situations, such as weddings, children's dinners, and so on, He must be careful not to forget the sacredness of his office and the importance of his example, and perhaps even fall into worldliness, nor to assert a false prestige of office in an imperious manner, but to always make his speech sweet and seasoned with salt, and, as a householder who has been taught the kingdom of heaven, to bring forth from his treasure old and new things for the common good.

The members of the synod should conclude that each member of the conference should keep a kind of official diary, in order to note important and difficult cases that occur to him in pastoral care and church discipline, together with the decision and settlement that they have found, either directly by the pastor in question, or indirectly by the president or the conference or the synod itself. In this way, valuable materials would be collected for an American pastoral, especially if the other conference districts followed the same procedure and a member of the synod, who was qualified to do so, was commissioned to sift through and arrange the growing material every year.

William and Jenny. (A story by Stöber.)

Whoever reads how much money is spent in England on the conversion of the poor heathen is amazed at the 5000 centner of gold and the 10,000 centner of silver that the princes of David gave for the building of the temple, and asks where they get so much money in Great Britain.

The narrator can tell him, and if the kind reader will but go a few lines further with him, he will also learn that there one can make silver and ore out of sand and thistles, without the philosopher's stone or Solomon's key.

In an alley in London, where Babylon the Great gradually ends and the fields begin again, a lad sat counting the twenty-sixpence he had loosed for his fegs and bowed head and drooping ears. Another boy was leaning against her, gnawing with his good teeth on a rock-hard rusk which he had received from a sailor or from some other kind hand.

Not far from there was a large house with high windows, into which more people entered than into other houses, where one only creates or enjoys what belongs to the body's food and need. Nor was there a man sitting in front of or behind the door who would have charged anything to enter.

Therefore the little ass-driver thought, after he had put his baarschaft back into his pocket, "If it costs nothing, I may as well go into the big house with the high windows, and see what there is in it." And said to his comrade with the rusk, as if he were his little servant, "Thou Tom, stay with my beast, and let nothing happen to him till I come and again."

Tom also let himself down on the pavement in front of the beast of burden and sat there as long as he had to do with his hard bread. But when he was done with it, he didn't last much longer. out, but rose again, and said to the ass, "Jenny, the William said you would be

until he comes out of the great house there again." Then Sheep to the wolf said, Be thou our god. You can imagine, he threw her the morning food into the manger: "From now he went his way with a clear conscience, as a messenger Jenny, how he would tract them. And this is just what the on, Jenny, we must go to town twice a day, one time for goes back from whence he came, when he has handed devil does to his subjects, the heathen. He leaves them no our mother and the other time for the poor heathens. And over his wallet to another messenger and has be good hour, and skins them over the head. He has even that's why you mustn't go very slowly any more, like old certified by him.

faithful confederates in many Christians, who sell them Lady Dungal to church, but must make sure you get out of The long-eared woman, now that she had become brandy, so that they perish in droves, like flies on peppery the way. I don't want to stay anywhere any longer than is completely masterless, lowered her sorrowful head a little milk."

lower, but did not move a step from the spot, no matter how At these words William was so enraged in his heart that William also kept his word. Otherwise he stopped at many hardships she had to endure on the narrow he forgot himself and struck his donkey on the back with the every street corner, and did not go till he had seen, or read pavement where she was standing. The blows which the flat of his hand. The beast of burden took the blow as a sign where possible, what was written on the new notices; walkers, unwilling to avoid her, dealt her as she passed, that it should go on, and willingly continued on its way, otherwise, when he had quickly set down his sand, he she accepted calmly, and said only to herself, "William although there were not only a few leaves left on the thistle, often accompanied the little Savoyards and their doesn't knock my grey skirt out enough all the year round." but also the crown, for which reason it cast a wistful glance murmurings from alley to alley; otherwise he was first and But a maid from the neighbourhood, who wanted to push back at it even as it walked away.

last at every proclamation; but from now on he passed her down over the cobblestones, jammed her against the The boy, however, continued on the spiritual path on before all that, like a candidate who has his first sermon in house, so that she screamed and was glad when she was which the man in the big house had preceded him, and said: his head. And when his second load of sand would no allowed to come out again between the wall and the back "But the devil - and this, good Jenny, even you will not want longer find a proper outlet, he cried all the louder, "Buy of the beast of burden. And with the two little chimney-to deny - must not be allowed to do what he wants with the sand for the poor heathen!" so buyers were always found, snakes, which took her by the ears and wanted to drag her poor heathen. One must fight against him and tear the and between them one and another who gave a penny away, she was done more quickly than her adversaries wretched out of his teeth. I would like to go against him more than he demanded, usually too dear to the boy, who, thought. She shook her head a little, and the two boys fell myself, but I cannot leave my mother."

where it was demanded, told in his own way of the off to her right and left, as an apple-tree drops its apples With these and similar addresses to his Jenny, the boy heathenism what he had communicated to his Jenny when it is moved by the great wind.

came home. There his first business was to supply the tired immediately after his presence in the great house. At last, after an hour or more, William came back out of beast of burden with litter and fodder. Then he went to his He did so for a fortnight, and in his zeal for the heathen the big house with the high windows, and said to his ass, mother in the parlor, and laid the copper coins, which he did not notice how his donkey hung her head lower and as he went out of the town with her, stopping in between: had loosened from the sold sand, in order on the table, so lower. But on the following Sunday, as he was grazing her "Gelt, Jenny, I have stayed out too long for you? But it that they could easily be overpaid.

in the ditch, his eyes suddenly opened and he said, could not have been otherwise. A man in the great house, While he was doing this, he said one thing after another: startled, "Oh, Jenny, how badly you look! All your ribs can who came from far across the sea, told of the heathen. He "Mother, we should do something for the poor heathens! - be counted, and your backbone sticks out like the keel on has seen with his own eyes how the wicked mothers bury Mother, can't we do anything for the poor heathen? Mother, a ship, and your eyes are as deep as the cellar windows their children in the earth, or burn them in the fire, or drown how about doing something for the poor heathen?" behind the iron grating. But I already know where it comes

them in the water, or throw them to the crocodiles, who bite The sand-woman, who had long shaken her head, from. To town twice a day, and yet no more to eat than them in two and swallow them, as our blacks at home do answered at last: "O, William, what can we do? I am a weak usual! It's too much for you. But just be quiet. From now mouse. In great places, he said, one sees whimpering woman and you are a boy. We cannot walk by ourselves, on we'll go to town twice a day, and in between I'll get you children lying everywhere, thrown out in front of the nor can we give anything. Stand you by. There's six and so much food that you'll feast like the Lord Mayor at his houses, as with us young cats that one does not want to twenty pence on the table. These twelve we need for bread, table in Guildhall."

raise. And the old people are no better off. When they these six for the rent of the sand pits, these two for the rent But though William had from that time forth only about become weak and no longer give any good, the son takes of the house, these three for clothes and shoes, these two the other day, and often only about the third day, sand for them and gives them a blow on the head, or scrapes them for coal, and this last for the sand sacks and the horseshoes the poor heathen to sell, yet in one year he put back a alive. But the mosquitoes and fleas and other vermin they for Jenny... And for the poor heathen, alas, there remains bagful of pence and shillings for them.

do not touch, lest they offend the father of them, the devil. nothing but the empty table." So one day he went to see the man who used to talk

For they know not the dear God, so they fear the wicked So saying, the woman carried out into the chamber the about the heathen in the big house, that is, he stood under above all things, and worship him." sixpence and twenty pence, which she had gradually swept the door and waited for him. And when he came, he took

Here William was interrupted in his report. His beast of with her right hand into her left. William soon followed her, off his little cap with one hand, and with the other he held burden stepped aside, and stretched himself upon a and lay down thoughtfully on his straw sack. out the little bag to him, and said, "We would also like to succulent thistle that stood by the way. But while he But what he brought out with his reflection the kind give something for the Gentiles.

plucked one leaf after another, he continued in his noisy reader will soon notice. And the kind reader knows well that he meant himself

thoughts, and said, "Yea, said the man in the great house, The next day he rose an hour earlier than usual, and said and his donkey, who was standing behind him with two empty sandbags on her back. But the man did not yet know, and therefore asked the boy who the other person was.

the

and what her name was, so that he could correctly enter Lutheran Church as a basis. For in Westphalia, mostnot only against their church, to which they have taken a the names of the charitable givers in his lists and in his congregations profess no other doctrine than that which is vow of fidelity in the holy place, and thus against Christ, the accounts. written in Luther's small and large catechism and in the head of the church, but also against their children, from

"These persons," answered the little heathen friend, unaltered Augsburg Confession according to the infallible whom they deprive the pure and righteous bread of life and "are we, my Jenny there, and I, William Brown." And then word of God. So I joined the Evangelical Association here offer them a substitute which will give their souls death told how they had both faithfully helped together till the in good faith. But soon my eyes were opened. From the rather than life.

little linen bag had become full, which would have very beginning I was suspicious that the association had New Bielefeld and der Bellefontaine Road, St. Louis Co, Mo, Nov 22, 1848. happened sooner still if he had not once paid the Doctor produced a new catechism in which the standard doctrine of the same was supposed to be contained, but at first I

The man in the black suit thanked him in the name of thought from a cursory glance at it that it contained nothing God and gave him a booklet in which there was much different from the Lutheran catechism and only had a For the sake of certain circumstances, the undersigned takes the liberty of communicating to the dear readers of the "Lutheraner" the following letter addressed to the unit-chapel, however, at the end of his talk, he held up the filled shocked and saddened to find that it shows no trace of the evangelical pastor Mr. Ries as proof of his resignation from the local church association and thus from the unit- little bag and told those gathered in William's memory purity of the doctrine of our Evangelical Lutheran Church. the evangelical church and of his return to the evangelical what the weak boy, awakened by the Lord his God, had The Evangelical Association evidently considers itself Lutheran church of the unchanged Augsburg Confession: done. called upon to introduce an entirely new system of doctrine.

But a rich merchant, who was wont to give a hundred It is out to play the precious, delicious catechism of Luther, Reverend! pounds and more every year for the poor heathen, smote which has nourished us and our fathers with the milk of pure After my last discussion with you concerning the small his breast as the congregation departed, and said within doctrine, out of the hands of our youth in America; for no Lutheran catechism, which has been introduced here as himself, "This man hath put in the treasury more than we other necessity can have brought the new catechism into the congregational catechism, and of which the all have put in, for they have put in all of the rest of theirs; being. congregation has decidedly declared that they cannot exchange it for the Lutheran catechism, which is used in but this man hath put in of his poverty all that he had." Now that God and my dear congregation had opened your Lutheran congregations, at any price, I have since

I felt compelled in my conscience to separate myself and then examined myself many times and thoroughly my congregation completely from the Lutheran church according to the doctrine of the Lutheran church in its association. I could not possibly exchange my precious confessional writings and must therefore, in accordance Lutheran catechism for the Lutheran one, for that would with the duty of my conscience, confess and hereby testify have been a shameful denial of my faith. I do not deny that that I can only accept the confession of the Lutheran church here and there the association also has a morsel of as my confession in teaching and learning; And this for the Lutheran doctrine, but everything is so leavened with the reasons that such confessions are not only drawn from the leaven of Reformed doctrine that in many doctrines one pure source of the infallible divine word, but also and does not know whether one should interpret them especially because they have proven themselves as a true Reformed or Lutheran. The new evangelical catechism is foundation through centuries under the most terrible storms supposed to decide this, but what the Lord says in Luc. and hostilities on the part of false teachers, so that one can 5:36-39 also applies to it: "No one patches a rag from a well agree with the saying: God's word and Luther's new garment on an old garment; if otherwise, the new one teaching now and never perish. So you see, Pastor, that I tears, and the rag from the new one does not rhyme with would be acting against my conscience if I did not want to the old one," and so on. But for me and for other remain on the basis of the pure Lutheran confession. For Evangelical Lutheran Christians, the 39th verse especially such reasons, to the best of my knowledge and conscience, belongs: "And there is none that drinketh of the old (must), I also cannot see my way to swapping the Lutheran and desireth soon of the new; for he saith, The old is catechism for the Lutheran catechism when teaching. milder"; that is, no one who has anything old better will Since I can certainly no longer be regarded as belonging to the Protestant community with the congregation here under desire the new lesser instead of the better, much less that such a confession, according to your declaration, I do not which is mixed with the poison of false doctrine instead of want to regard this as an injustice. For the rest, I am and the pure and louder. May the merciful God, who desires remain with all due respect your devoted Carl Schliepsiek. that all men be helped and that they come to the knowledge of the truth, grant that quite a few may also be warned by my example not to turn from their

(Submitted.)

A word in particular to my fellow Westphalians in North America.

Dear brethren! Christians everywhere are in danger of straying from the right path and from the eternal source of truth, the infallible Word of God, but this danger is greater than anywhere else here in this new fatherland of ours. Here, unfortunately, false teachers of all kinds appear in such a deceptive form that even those can easily be deceived who in our old fatherland walked as the most faithful Christians and stood in the best knowledge. I, the undersigned, have myself become an example of how easily even those who want to remain faithful to their dear mother church can become unfaithful to it, without even suspecting it. Out of love for my brethren and as a warning to them, I therefore wish to share something of my experiences. For years I have been preparing for the American preaching ministry, and my teachers have based this on the confessions of the Evangelical Lutheran Church. - My decision, therefore, when I came here six months ago, was to serve this church and only this church. It is true that I was recommended to the so-called "Evangelical Church Association of the West" here by honourable men in the old fatherland; however, this was certainly not done in order to make me unfaithful to my church here, but in the opinion that the aforementioned association had not accepted the teachings of the Evangelical Lutheran Church.

Some rules for Bible reading.
(From the "Pilgrim from Saxony." Year 1846.)

Read the scriptures diligently.
A Christian should not pass a day without learning something from the Word of God.

that he may gather for himself a treasure of divine truth, and thereby become competent to think divine thoughts and to practice divine works. If you have no desire to do so, you judge yourself; but if you say, as so many do, that you lack time, I ask you: do you not feed and water your body daily? Do you not take time for it morning, noon, afternoon, and evening? Would not thy body grow weak and sick, yea, would it not die, if thou wouldst not feed and water it? Many does not live on bread alone, but on every word that comes through the mouth of God. If you do not hunger for it, if you do not feed your soul with it, you show that you are more body than soul.

2) Read with a simple eye, with an eye that seeks God and his eternal salvation. If thou lackest such an eye, pray for it. A fool's eye sees, and in its blindness finds not the one thing that is needful. They read the Bible, but only to learn from it, not to live by it. The Pharisees and scribes were also masters of the Scriptures; but they lacked the repentance which John preached, and the faith which Christ requires. Simplicity and sincerity are in general the two strong wings of faith that carry our soul safely upward. (1 Cor. 4, 12)

3) Read with a praying heart. Prayer not only gives our minds the right fullness and composure to hear divine teaching, it also opens our understanding of today's Scripture. It opens the heart and the wicked. Whoever reads with pious prayer will certainly not remain unblessed. As Luther says, "I compare the holy Scriptures to a glorious orchard of fruit, into which no hungry soul goes in vain; for wherever it knocks at a tree or little bush, it can be assured that a fruit or a little berry will fall." - The trees and shrubs are the passages and sayings of the Scriptures; the knocking is the childlike humble prayer.

4) Read with constant application of what you read to your heart and life. Do not rely on reading the Bible as if the whole of Christianity consisted in it alone. No, let the word always hover before your eyes when you read the Bible: "If you know these things, blessed are you if you do them. Therefore never read too much at once. It is not a law that you should always read a whole book or chapter at a time. As often as you open the Bible, seek the answer to the most important of all questions: What must I do to be saved? If I desire from my heart to do the will of the Lord Jesus, you are still weak and inexperienced in the word of God, pray Him every day, even in the work, that He may cleanse first read the easiest and most comprehensible, the history of the life of Feng according to the four Gospels, thoroughly good pleasure." and repeatedly, then the history of the Apostles (this is also the order of the holy Scriptures), and thus gradually go on to the Epistle to the Romans and to the Hebrews. If you think you have received sufficient light on this, only then read the Revelation.

But never forget that it is a secret prophetic book closed with seven seals, and that "to love Christ is better than all knowledge.

5) Finally, if I may give you some advice, do not speak too much about the Word of God when you have learned and understood it; the heavily laden chariots do not travel so fast, and the streams that make the most noise and babble are the least deep. It is not said that thou shalt say nothing at all. When the heart is full, the mouth may overflow. But all things in due season, and moved by the Holy Ghost: for whom the Spirit of God moveth, they are the children of God. - But if, on the other hand, you are one of those who, though they love to hear and read the word of God, yet, as it seems to them, know too little of it to tell, while others can retain and speak so much of it, let the story of the poor woman and her sieve be told to you in conclusion, whether there may be any comfort for you in it.

A pious preacher was once walking along the bank of a brook, a little distance from his parsonage, when he noticed a poor woman washing wool. She had put the wool into a sieve, and dipped it repeatedly into the water until the wool was completely pure and white. The preacher went up to her, and entered into a conversation with her. To his astonishment he noticed that she met him with great reverence, and even made expressions of gratitude, so he asked her if she knew him? "Yes indeed, parson," replied the poor woman, "and I believe I shall praise God all eternity for having known you. I heard you preach at V. some years ago, and I hope your preaching has been used of the Lord as a means of procuring for me the most blessed good of my life." - Well, replied the preacher, I am heartily rejoiced; but tell me, dear lady, what did I say then in the sermon? - "Oh, Reverend," said she, "I cannot remember; I have a very poor memory." - But how is it possible, asked the parson, that you owe so much to that sermon, when you do not even remember its contents? - "Dear parson," answered the woman, "my poor heating is like this sieve,

which also cannot keep the water in it; but while the water runs through, it cleans the wool. So neither can my memory keep the words; but thanks be to the Lord, that the words of the gospel have cleansed my heart, that I love sin no more; and I hope your preaching has been used of the Lord Jesus, and Moses broke the tablets, and did not bring the law to them, pray Him every day, even in the work, that He may cleanse me from all iniquity, and teach me to do according to His

first read the easiest and most comprehensible, the history of the life of Feng according to the four Gospels, thoroughly good pleasure."

This little story may seem like

To do good service to one or another, and to show him how to experience the power of the word of God in his heart, and so to retain it in the right way. One often hears the complaint that, because of a weak memory, one cannot remember and retell the words one has heard or read. Dear reader, it is not important that the sounds of the words should remain in your memory, but that the power of the words, the blessed effect of the words, should remain in your heart, and that the word of God should make your heart pure. Even if the water passes through the sieve, it does no good if it only takes away the impurities and cleanses the heart so that it becomes white like wool. (Isaiah 1:18.) Though thou canst not edify others by retelling what thou hast heard or read, as the gifts vary, yet thou canst and shalt be an edification to others by thy conduct, that they may see thy good works, and glorify their Father which is in heaven.

But this we all ought to do: otherwise all our talk is of no avail, though we speak with the tongues of men and of angels. May God strengthen us in our weakness.

Unity.

If the waters would come to heap, there would be a river; For each takes its own course, one must dry up without the other.

(Sartorius' Lebenssspiegel.)

Of the threefold way in which men use the divine law.

"There are three kinds of disciples of the law. The first, who hear the law and despise it, lead a ruck's life, without fear; to these the law does not come; and are signified by the calf servants in the wilderness, because of whom Moses broke the tablets, and did not bring the law to them, Ex 32:6, 19.

The rest, who by their own power try to fulfil it without grace, are represented by those who could not see the face of Moses when he brought the tablets the second time, Ex 34:30. To these the law comes, but they do not bear it; therefore they make a covering over it, and lead a hypocritical life with outward works of the law, which the law makes all things sinful when the covering is taken off. For the law proveth that our ability is nothing without the grace of Christ.

The third are those who see Moses clearly without covering. These are they that understand the law, how it is impossible for any thing to require it. For sin is in power, 1 Corinthians 15:56: for death is mighty, and Goliath's spear is like a weaver's beam, and his thorns have six hundred sockets of brass, that all the children of Israel flee from him: but David only, Christ our Lord, delivereth us from all these things. For

If Christ's clearness were not next to the clearness of Moses, no one could bear such glories of the law, of sin, and of the terror of death. These fall away from all works and presumption, and learn no more by the law, but only to know sin, and to groan after Christ; which also is the very office of Moses, and of the law, Gal. 3:24."

Thus Luther writes in his preface to the Old Testament. Now ask yourself, dear reader, to which class of students of the law you belong; for you must belong to one of these three. Examine thyself. If you do not belong to the first class, if you are not obviously ungodly and vicious, you may still belong to the second class, that is, to those who hope to stand before God by keeping the law or the Ten Commandments halfway, or, as they say, as much as is in their weak power, and by living according to them. If you are still such a disciple of the law, if you rely on your mere worldly honor, if you say self-satisfiedly, "No one can say anything bad to me, therefore I hope that I am a good Christian, and yet I intend to go to heaven," then you do not yet understand the law; then a ceiling still hangs for you before Moses; when once you shall look this man squarely in the face, then you will be frightened. Woe to thee if thou wait till the hour of death for this! then thou mayest easily fall into despair. Therefore pray God to open thine eyes now, that thou mayest know thy misery from the law, and despair of thyself, and learn to groan for Christ, who alone was able to fulfil the law perfectly, and for his grace. Then you belong to the third class. Blessed art thou, and thou shalt be blessed.

He has not abandoned it according to his conviction, but the congregation, because it no longer needed his service, has dismissed him. Consequently, in the theory and practice of the Hon. Kunz a contradiction."

I owe it to myself and to the cause to counter this report with the following.

1) Already in the previous year's meeting of the Synod, I brought up the above-mentioned subject, namely the serving of mixed congregations on the part of Lutheran preachers; only the experience that I made in the process, namely how a member of the Synod got into a violent fervor about it, led me to hope that my personal appearance in this year's meeting would be of no avail, on the contrary, I feared that by doing so I would only pour oil on the fire. This experience and the great importance of the subject prompted me to issue a letter of reminder and admonition to the Synod, in which I tried to show in detail what detrimental consequences the serving of so-called Lutheran congregations would have 1. for the preacher himself, 2. for the congregation, 3. for the neighboring Lutheran congregations, and 4. for the Lutheran Church in general. Out of consideration for the Synod member concerned, I omitted to state the most important reason for my remaining behind, and only for the sake of decency did I add a request for an apology for my remaining outside. There is not a word in the committee report that my reasons against serving mixed congregations were in the least considered. This, I believe, was the duty of the Committee and Synod. It lies on that she was bound to do so even if I myself had acted contrary to my conviction.

This alone is how I

2) a groundless assertion. For my city parish, and the country parish^ which I have served up to now, belong to the Evangelical Lutheran Church. I have never regarded the congregation on the Cicero as exclusively under my pastoral care, just as I have never indicated it as my congregation in my pastoral report. If, however, this had not been the case and if I had been in closer contact with it, I would not yet have had cause to blush, for it, too, was (but still is?) a Lutheran congregation. Then that congregation

did not dismiss me (as it says in the Committee report), but when an English preacher took over to serve them regularly, they asked me to preach German to them, which I refused for good reasons. Or did the Committee perhaps have in mind the few families whom I visited several times lately? These were previously members of the Lutheran congregation at the Cicero, but for the sake of conscience have left the connection with the same,

and at present do not form a congregation in their own right.

So much for the illumination of the facts stated in the Committee Report. The unpartisan reader may judge for himself on what groundless foundation the report stands. I. G. Kunz.

Church News.

On the 23rd Sunday after Trinity, the 26th of November of this year, Mr. Carl Heinrich Gottlieb Schliepsiek of Mennighüffen (Herford County, Minden District, Kingdom of Prussia), appointed pastor of the newly constituted German Lutheran congregation of New Bielefeld, St. Louis Co, Mo., at his and his congregation's request in the midst of the latter, was ordained to his office by the President of our Synod, assisted by Pastor Müller of Central Townsbip, with solemn commitment to all the confessional writings of our church. He had previously, as can be seen from a submission for the present number, sincerely and decisively renounced the unirt-evangelical church and its erroneous principles, and had also been publicly examined by the synod president in regard to his fitness to lead the holy ministry of preaching. May the faithful God strengthen the dear brother minister together with his dear congregation in the recognized truth to faithful perseverance until the end. Amen.

The activity of the true faith.

Where faith is, it cannot stay; it proves itself, breaks out through good works, confesses and teaches the gospel before the people and dares to live it. And all that he teaches and does he does for the benefit of his neighbor, to help him, not only to come to such grace (as he has), but also with body, goods, and honor, as he sees Christ has done for him; and so follows the example of Christ. This also is the meaning of Christ, who gave no other commandment than love, by which it should be known who are his disciples and righteous believers. For where awakening and love do not break forth, faith is not right, the gospel does not yet adhere, and Christ is not yet rightly known.

Luther in s. Preface to the New Testament.

Tempting reminders.

The LORD saith unto thee, Thou shalt not despair: for I came into the world for thee, and for all sinners. I stand before thee pale and bloody, as I hung upon the high stake of the cross, between the stern judgment of my Father and thee. I am your brother, I have forgotten all that you have ever done against me, if you will only turn to me completely. Wash thyself in my blood, lift up thy head, open thine eyes, and gain good courage. Behold, I have made thee bitter. If all the earth were a bright fire, and in the midst of it lay a handful of flax, it would not be so susceptible to the flames as the abyss of my mercy to a returning sinner. Suso.

The divine distance.

For some, Christ has been born, died and risen, but has not yet ascended to heaven. They are in a devout mood all day long, weeping in their prayers, sighing in their contemplations, everything is solemn to them, and a continual hallelujah they hear in their

(Submitted.)

Rebuttal.

In the "Proceedings of the Third (this year's) Session of the German Ev. Lutheran Synod of Indianapolis" you will find the following committee report concerning my person on p. 9 and 10:

"Committee No. 2 has the honor to report that the document presented to it is a letter of apology from the Honorable Pastor Kunz of Indianapolis, in which he asks to be excused from not attending Synod. His reason is that he has now come to a different conviction about the service of mixed congregations of Lutheran preachers, and since he is recommending this very matter to Synod for deliberation, he believes that, by not departing from his conviction, his personal presence will only be a hindrance.

The Committee cannot recognize this reason as valid, for if he were serious about defending his conviction for the glory of God and the salvation of the church, his personal presence would be most necessary. That he must not be in earnest with his conviction is also evident from the fact that he does not act in accordance with it; for it is known to the Committee that he does not act in accordance with this conviction.

Hearts resound. They must be weaned from this milk, they must learn to enjoy solid food, and it is good for them that Christ should go: but when will they understand this? They complain of abandonment, of being deprived of grace. But they may only wait a while, they may wait in the city, until they are clothed with power from on high, just as the apostles, with Pentecost, ascended to a sublime level of love, where they no longer so sought after tears, but found their delight in triumphing over evil and treading Satan underfoot.

Bernard.

Church news from Germany and Switzerland.

In its November issue, the "Deutscher Kirchenfreund" reports an interesting correspondence article from Basel, Switzerland. From it we see that in Switzerland, on the part of the enemies of Christianity, it is strange that they are working against separating the church from the state. This is done chiefly for the sake of the church's goods; they want first to plunder the church purely, but to take its goods "with a semblance of right," and then - the poor maid with the begging-stick in her hand may seek her freedom as she pleases. One also wants first to eliminate by "legal" means, wherever possible, all believing preachers; when this is done, the atheistic (God-denying) State hopes the more easily to devour the emptied church. - In Germany the procedure is different. There the unbelievers have enforced the separation of the church from the state. But the Correspondent says quite truly: "The Parliament, however, has inflicted the most serious blow on the church by the complete separation of the school from the church; for once Bible and catechism have been banished from the school, and the school has been prepared in such a way that Jews and Muhammadans can come out of it just as well as Christians, the last hour of the state church has at any rate come. The Correspondent further reports that the preachers of the unchurched church, fearing that their corrupt congregations would provide poorly for them, are working to keep the church connected with the state at least to the extent that the state retains the church property and remains obligated to pay the preachers. This reliance on flesh will bear evil fruit. The State will become an unjust steward of its church and will soon have squandered its goods. The Correspondent says: "The Old Lutheran faction, which is separate from the Protestant church, has the best chance of survival, even of expansion. The Old Lutherans had made good use of the last years of freedom, and even if they, just as little as the Union Church, *) bring the church property out from the state - as the Prussian one has then converted it in vain from the king and from the National Assembly -, they nevertheless have the immense advantage, in a thoroughly politically and ecclesiastically disorganized (dissolved) society, of standing there as a well-placed body of members, and of possessing a core of laymen loyal to the faith and the confession, who are woven to provide the underpinnings of the preachers. Many will join them, no doubt whole provincial churches (e.g. Pomerania). On the other hand, it is wild for the confession-

*) Now comes the punishment; into the pit which the Uniate Church dug for the Lutheran Church, she now falls herself.

which are only supposed to 'build themselves up out of themselves,'" are becoming more and more miserable."

The Corn Usurer.

Micraelius tells in the Pomeranian Chronicle, when in the year 1379 the former hard drought came to an end by a rich, blessed harvest, there was great joy everywhere. However, a grain merchant in Damgarten, a Pomeranian town, named Pantolitz, was more sad than happy about it. He had bought an immense stock of grain at the beginning of the good time, and had not let anyone have any of it, because he hoped that the grain would open up even more; but the dear grain had suddenly become so cheap through the new harvest blessing that the miserly Pantolitz now not only gained nothing from his goods, but, if he did not want the worm to get into his grain, he also had to sell it at a considerable loss. One day this usurer was sitting on a wagon with full bundles of grain, which his servant, who was sitting on a horse, was driving into town. The servant, merry and glad at the goodness and kindness of God, who had crowned the year with his good, sang aloud a song of praise and thanksgiving. The shameful mammon servant could not join in; the pious servant's joyous praise of God sounded to his ear and heart like a dirge of his happiness and hopes. Seized by despair, he suddenly wrapped the rope with which the tree was tied to the sheaves around his neck and jumped from the wagon. The servant, who has no idea of what has happened, drives calmly into the start; but no sooner has he passed a few houses than he sees his wagon surrounded by people whose expressions reflect horror; he jumps from his horse, and what does he see? - Strangled, his master hangs down from the tree, to the ghastly spectacle of the crowd streaming in. - There was fulfilled quite literally what St. Paul writes: "They that would be rich fall into temptation and snares, and many foolish and hurtful lusts, which sink men into destruction and perdition." Therefore, dear reader, it is "great gain to him that is godly, and let it suffice him. For we have brought nothing into the world; therefore it is evident that we shall bring nothing out either. But if we have clothing and clothing, let us be content. 1 Tmr. 6, 6-9.

Why do you hesitate to carry the cross that leads you to glory? In the cross is salvation, in the cross is life, in the cross is protection from the enemy, in the cross is divine comfort, in the cross is strength of soul and joy of spirit. For Christ himself went before thee as a cross-bearer, and died for thee on the cross; so also thou shalt not take up a cross, and desire to die with him, that thou mayest live with him. Behold, in the cross and in dying all things are found. Go where thou wilt, seek what thou wilt: thou shalt find no higher way up, no surer way down, than the way of the holy cross. Carry it willingly, and it will carry you and lead you to where all suffering ends and the goal of your longing is. Thomas.

Advent Voice.

"Many times the prophets prophesied the coming of the Lord; many heralds preceded him, but they were always only rich in promises.

and the one said. One said, Wait for the LORD, be of good courage, and wait for the LORD. And another said, If he tarry, wait for him; he will surely come. Isaiah was almost displeased, and said, Oh that thou wouldst rend the heavens, and bring them down! and David had passed from the plea itself into the tone of command, when he exclaimed: Incline thy heavens, and bring down! Thus the whole chorus of the prophets, weary of waiting, had made known their wishes, sometimes asking, sometimes complaining, sometimes commanding. At last the One who was longed for came and closed their mouths. Now let the voice of the Church arise, let it cry aloud: God and man has appeared in JEsu Christo." Hildebert, sormo 2. in Lpikk. Dom.

Christmas Voice.

While thou eatest thy bread by the sweat of thy face in the land of banishment, the word soundeth, The LORD cometh. Where will you go before his spirit, where will you flee before his face? Flee not, be not dismayed! He cometh not armed: he will not punish, but he will save. And lest now thou say again, I have heard thy voice, therefore have I hid myself; behold, he cometh as a child that cannot yet speak. He has become a little boy, and his tender body is wrapped in the nooks and crannies of his virgin mother, and you are still trembling with fear. At least notice from this that he has not come to destroy, but to save. Already he contends against no two greatest enemies, sin and death. He has come to conquer both, and from both he will deliver thee. Fear not!

Bernhard, sormo 1. in clio nativ. Dom.

The faithless accountant and the Christ child.

Matth. 21, 16: "Jesus said to them: Yea, have ye never read, Out of the mouths of babes and sucklings hast thou shewed praise?"

As is well known, in German Christianity there is almost universally the custom of giving gifts to young and old on the holy evening before Christmas. When this happened in one of the respectable merchant's houses of a former imperial town on the Pegnitz, and the merchant's younger daughter, Lottchen, noticed that the unbelieving, unchristian, and entirely secular accountant was also receiving a gift of Christ, the girl turned to her mother in amazement, and asked in her childlike simplicity: "How, dear mamma, does the Christ Child not come to an accountant who does not believe in Jesus Christ?"

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The 3rd year. Mr.?. Wernle. The 4th year HH. 4*. Brandt, k Wernle. The 2nd half of the 4th, Mr. Christian Brink. The 1st half of the 5th yearHH. Chr. Brink,Hnr. Sch ikt, P. Schieferdecker. The fifth year. TheHH.? Albrecht,?. Detzer (2Er.), Heim. Germann, Conr. Hipfener, Heinr. Johanning, L. Johannes (Il> Er.), Mart. Aolbenstäcter, Joh. Leininger, Rebecca Moser, I. Mang (2 Er.), Schtadermundt, Friebr. Schum, Conr. Scbönhöfer, Geo. Sriboldt, Jakob Träger, k'- W "er, Grüber \$2.UU.
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Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

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Of the marks of the true church

or

By which a simple Christian may know what, where, and who is the holy Christian church, that is, the holy Christian people of God.

(From Luther's great, delicious, and excellent writing, "Of the Concilii and Churches, of the year 1539. See Luther's Works, Hall. Vol. XVI, pp. 2784. ff.)

The infant faith teaches us that a holy Christian people must be and remain on earth until the end of the world. For it is an article of faith, which cannot cease till it come to believe, as Christ promised, Matt. 28:20: "I am with you unto the end of the world." Whereby will or can a poor erring man perceive where such a Christian holy people are in the world? They are to be in this life and on earth, for they believe that a heavenly being and eternal life will come, but they do not yet have it; therefore they must still be in this life and in this world, and remain until the end of the world. For it says, "I believe in another life," and thus confesses that it is not yet in the same life, but believes, hopes, and loves it as its right fatherland and life; meanwhile it must remain in misery and wait, as one sings in the song of the Holy Spirit: "When we come home from this misery, Kyrieleis. This is to be spoken of.

First of all, this Christian, holy nation is to be recognized where it has the holy word of God. How unequally it is done, as St. Paul saith, 1 Cor. 3:12, 13: Some have it wholly pure, and some not wholly pure. Those who have it pure are called those who build gold, silver, and precious stones on the foundation; those who have it impure are called those who build hay, straw, and wood on the foundation, but are saved by fire. This is the chief thing, and the high chief sanctuary, whereof the Christian people are called holy. For the word of God is holy, and sanctifieth all that it moveth: yea, it is the holiness of God himself, Rom. 1:16, "It is the power of God, which causeth all to be saved that believe;" and 1 Tim. 4:5, "It is the power of God, which causeth all to be saved.

all things are sanctified by word and prayer." For the Holy Spirit himself leads, and anoints and sanctifies the church, that is, the Christian, holy people, with it, and not with the chrism *) of the pope, that he may anoint or sanctify fingers, garments, skirts, chalice, and stones. For the same pieces never learn to love God, to believe, to praise, to be pious. Let them adorn the maggot sack, and afterward rend and rot it, with Chresem and holiness, as much as it is, together with the maggot sack.

But this sanctuary is the right sanctuary, the right ointment that anoints to eternal life, even though you cannot have a papal crown or a bishop's hat, but must live and die naked, just as infants (and all of us) are baptized naked and without any adornment. But we speak of the outward word preached by men, as by you and me, orally. For Christ hath left these things behind him, as an outward sign, whereby his churches, or his holy Christian people, should be known in the world. We also speak of such an oral word, when it is believed with earnestness, and publicly confessed before the world, as he saith Matt. 10:32, 33, Ma2c. 8, 9, "Whosoever shall confess me before men, him will I confess before my Father and his angels." For many there be that know it secretly, but will not confess it. Many have it, but believe it not, nor do it. For many are they that believe it, and do it. As the parable full of seed, Matt. 13:4, saith, That three parts of the field bring forth and have fruit, but the fourth part only, the goodly goodly field, bringeth forth fruit in patience.

Where therefore thou hearest or seest such word preach, believe, confess, and do according to it, have no doubt that there must certainly be there a true *Ecclesia sancta catholica*, and Christian holy people, 1 Petr. 2:9, though there be very few of them. For God's word does not go away alone, Ies. 55, 11., but must lead to the

*) Anointing oil.

at least a quarter or a piece of the field. And if there were no other sign than this, it would be sufficient to show that there must be a holy Christian people there. For the word of God cannot be without the people of God. Again, God's people cannot be without God's word. Who else would preach it or hear it preached where there were no people of God? And what could or would God's people believe where God's Word was not there?

And this is the piece that does all miracles, makes all things right, preserves all things, sets all things in order, does all things, casts out all devils, as pilgrimage devils, devils of indulgences, devils of bulls, devils of fraternities, devils of saints, Fair-devil, Fegfeuerteusel, Klösterteufel, Pfaffenteufel, Rotten- devil, Aufruhrteufel, Ketzerteufel, all Pabstteufel, also Antinomerteufel, *) yet not without clamor and turmoil, as he shows in the poor people, Ma2c. 1, 23. 26. C. 9, 5. Nay, he must leave a shouting and tearing behind him, if he is to go forth, as is seen in Emser, Ecke, Rotzlöffel, Schmid, Wetzel, Tölpel, Knebel, Filtz, Rültz, Sau, Esel, and the like of his shouters and scribes, which are all the devil's mouth and members, through which he thus shouts and tears; but help them not, he must go forth, and cannot suffer the power of the word. For they themselves confess that it is the word of God and the holy Scriptures, but it is better to have it from the fathers and the churches. It is enough for us to know how the main body, the main sanctuary, heeds, keeps, nourishes, strengthens, and protects the church, as St. Augustine also says: *Ecclesia verbo Dei generatur, alitur, nutritur, roboratur.* **) But they who persecute and condemn it call themselves by their own fruits.

On the other hand, God's people, or the Christian, fervent people, are known by the holy sacrament of baptism, where they are rightly taught, believed in, and used according to Christ's order.

*) Antinomians were heretics who rejected the law.

**) i.e. the Church of God is born, nourished, strengthened by the Word....

For this also is a public sign, and a most precious sanctuary, whereby God's people are sanctified. For it is about punish and sanctify them also, or, if they will not, cast them out by excommunication from the sanctuary, and one must have bishops, pastors, or preachers, who wherein we bathe, and are washed by the Holy Spirit from count them heathen, Matt. 18:17. publicly and especially give, administer, and exercise the sins and death, as in the innocent, holy blood of the Lamb. Fourthly, the people of God, or holy Christians, are above-mentioned four parts or sanctuary, on account of of God. Where thou seest such signs, know that they known by the keys which they use publicly; that is, as Christ and in the name of the churches, but rather by the church, or the holy Christian people, must certainly be commanded in Matt. 18:15, 16, where a Christian sinneth, institution of Christ, as St. Paul Ephesians 4:11 says: there, whether the pope baptize thee not, or thou knowest that he should be punished; and if he amend not, he shall *Accepit dona* in the church. 4, 11. says: *Accepit dona in* nothing of his holiness and power, as young children know be bound, and cast out; and if he amend, he shall be *hominibus*: He has given some to be apostles, prophets, nothing of it, without which, when they are grown up, they are absolved. These are the keys. Now the custom of the keys evangelists, teachers, rulers 2c. For the whole multitude are sadly deceived from their baptism, as St. Peter is twofold, public and special. For some are so stupid and cannot do these things, but must command one, and be complains, 2 Peter 1:4. Peter laments, 2 Pet. 2:18; despondent in conscience, if they are not publicly commanded. Otherwise, what would be the result if each "provoking by fornication those who were rightly deceived, condemned, that they still cannot console themselves until one were to speak and each one were to give way to the and now walk in error. "2c. Yea, neither be thou deceived they receive absolution from the priest in particular. Again, other? One alone must be commanded, and he alone must as to who is the Baptist. For baptism is not of the baptizer, some are so hard that even in their hearts and before the preach, baptize, absolve, and administer the sacrament, nor given unto him, but of him that is baptized, to whom it is priest they secretly do not want to forgive or remit their sins, and the others must all be satisfied and consent to it. is instituted and given of God: even as the word of God is. For this reason, the key must be used in all kinds of ways, Wherefore when thou seest these things, be thou sure that not of the preacher, (for he himself also will hear and both publicly and specially. Wherever you see sins forgiven they are the people of God, and the Christian, holy people. believe,) but of the disciple that heareth and believeth; too punished in some persons, whether publicly or specially, But it is true, that in this piece the Holy Ghost hath him it is given. know that God's people are there. For where God's people excepted women, children, and unfit men, but hath chosen

Third, God's people, or a Christian, holy people, are are not, there are not the keys; and where the keys are not, only able men, except necessity, as it is said in the epistles known by the holy sacrament of the altar, where it is there are not God's people. For Christ left them behind, that of St. Paul, that a bishop ought to be a man of learning, properly administered, believed in, and received according there should be a public sign and sanctuary, whereby the pious, and of a wife, 1 Tim. 3:2. And 1 Cor. 14:34: "A to Christ's institution. For it is also a public sign and Holy Ghost (purchased by Christ's death) might sanctify woman ought not to teach among the people." In sum, he precious sanctuary, left behind by Christ, by which his fallen sinners again, and Christians should confess that they ought to be a skillful, elect man, whereas children, wives, people are sanctified, so that they also practice and are holy people under Christ in this world. And whosoever and other persons are not competent, though they are publicly confess that they are Christians, as they do with will not be converted and sanctified again, that they may be competent to hear God's word, to receive baptism, the word and with baptism. And you must not pay attention cast out of such a holy nation, that is, bound, and shut out sacrament, absolution, and are true holy Christians, as St. to anything here, if the pope does not say mass for you, with the key, as shall be done unto the impenitent Peter 1 Epist. 3,7. says. For such a difference also is given consecrate you, confirm or anoint you, or put on a antinomians. by nature and God's creature, that women (much less

chasuble. You may well receive it without any clothes (as if Thou shalt not turn unto the two keys of the priest, which children or fools) cannot nor ought to have any rule, as sick in a bed), without outward discipline compelling you to he hath made two lock-picks for the chests and crowns of experience gives, and Moses, Gen. 3:15, saith, "Thou shalt cover yourself modestly and honestly; you must also ask all kings. For if he will not bind or punish sin, whether public be subject unto man." But the gospel does not abrogate nothing in this, whether you have a plate or are chrismated; or particular, let it be punished and bound in thy parish. If he such natural right, but confirms it as God's order and Neither may thou inquire whether thou be male or female, will not loose it, nor forgive it, let it be loosed and forgiven in creatures.

young or old, as little as thou inquire after all these things thy parish. For his reserving or binding, his laxing or Here the pope will persuade me by his crybabies and in baptism and preaching; for it is enough that thou be permitting, does not sanctify nor sanctify thee, because he devils: St. Paul says not only of pastors and preachers, but consecrated and chrismated with the most holy chrism of cannot have the keys, but has vain lock-picks. The keys are also of apostles, evangelists, prophets, and other high God, the word of God, and baptism, and also this not of the pope (as he leuget), but of the churches, that is, spiritual estates; therefore there must be higher estates in sacrament; for thou art highly and gloriously enough of the people of Christ, the people of God, or of the holy the church, neither are pastors and preachers. Where now, anointed and priestly clothed. Christian people, as far as the whole world is, or where Domine Luther? Where shall I go? There I will go: If they

Neither be thou deceived how holy the man is, or whether Christians are. For they cannot all be at Rome, it would be themselves become apostles, evangelists, prophets, or he be two women or not, that passeth it unto thee. For the before all the world were at Rome, which is yet far from show me one, oh, what a fool I am! if they show me one sacrament is not of him that ministereth it, but of him to being done. Just as baptism, sacrament, the word of God, among them who is worthy of a pupil in the schools, or who whom it is ministered, before he himself also taketh it. Then are not of the pope, but of the people of Christ, and are knows as much about Christian doctrine and holy scripture he is one that receiveth it, and thereby it is given to him called *claves Ecclesiae*, not *claves Papae*. *) as a maiden of seven years, then I will give myself up

also. Where therefore thou seest such a sacrament Fifthly, one knows the church externally*) i.e. key of the church, not key captive. Now I know for certain that an apostle, evangelist, administered in the right manner, know that it is the people of the pope. and prophet can do more, or even as much, as a little girl

of God. For as it was said of the word above, Where God's word is, there must the church be; so also, where baptism and sacraments are, there must God's people be; and again. For no one has, gives, practices, needs, or of seven years (I am speaking of the Scriptures and of faith). For that they are able to do more of the doctrines of confesses such pieces of the sanctuary, but God's people alone, although some false unbelieving Christians are men, and also more of wickedness, I well believe, and more strongly than I believe in God, because they convince me by deed before my eyes. Therefore,

secretly among them.

as they are churches, so are they apostles, evangelists, and prophets; that is, they are the devil's apostles, evangelists, and prophets. For the true apostles, evangelists, and prophets preach the word of God, and not against the word of God. Because he ignorantly, unwillingly takes a virgin, afterwards finds her neither pure nor a virgin; but in short, they any thing therefrom: they do therefore as the work of an ass for the belly's sake, and no improvement, nor sanctification, nor God's will is sought therein.

Now when the apostles, evangelists, and prophets administer the sacrament, or exercise any office of the churches, if they were more holy than St. John, and their wives more holy than the Mother of God. So perfectly holy is the pope in his decrees.

apostles, evangelists, and prophets must remain, and be called whatsoever they will or can, ministering the word and work of God. For the pope with his own, who persecute God's word and yet profess it to be true, must be very bad apostles, evangelists, and prophets,' like the devil with his angels. But how come I to the pope's shameful, unrighteous people; let them go once more, and call them not to come again, or 2c.

As it was said above concerning the other four parts of the great divine sanctuary, by which the holy church is sanctified, that thou shalt not consider who they are, nor how they are, from whom they are received: so in this also thou shalt not inquire who he is, nor how he is, that giveth it thee, or that hath the ministry. For all things are given, not to him that hath them, but to him that shall have them by his ministry, that he may have them with thee whithersoever he will. Let him be what he will and how he can, because he is in office, and is tolerated by the multitude, so let it also go; his person makes God's Word and Sacrament neither worse nor better for thee. For it is not what he speaks or does, but Christ your Lord, and the Holy Spirit speaks and does all things, so long as he remains to teach and do in the right way; so that the church should not suffer, nor can suffer, public vices. But thou alone be content and let go, because thou individually canst not be the whole multitude, or the Christian holy people.

But you must not turn to the pope. He decrees that no husband can be called to such an office, but that all should be chaste virgins, according to the Nestorian consequence, that is much, all clergy should be chaste, but they themselves may well be unchaste. Sieve thou, nor come in with the pope, and I would have thee no more. Well, then, fei me ill and unwell, I will receive thee in Lutheran.

The pope condemns the conjugal life of bishops or parish priests, that is now evidently enough. He has not enough of that, condemns even harder the *Digamiam* that I clarify it.

I say, he maketh four *digamos*, if not five. I will now call a *digamum* a *two-woman*, who marries twice, or takes another's wife. The first is a two-woman man who takes two virgins in succession in marriage; the second takes a widow; the third takes a bride left a virgin by her dead bridegroom; the fourth is a disgraceful man who must also be called a two-woman man.

*) That is, as Luther explained above, men xxxxx second wife married after the death of the first one.
†) Geplerr.

Christ. And this according to the first table of Moses, which we hereby fulfill, though not so abundantly as Christ did; but we always follow after, under his redemption, or forgiveness of sins, until we also once become wholly holy, and need no more forgiveness; for all is judged to that end I would have called them the seven sacraments, but because this word "sacrament" has been misused by the papists, and is used differently in Scripture, I leave them seven principal parts of Christian sanctification, or seven sanctuaries.	God's holy Christian people; and we cannot lack them, of Milk thieves, extinguish fire; some letters make safe in war that we are sure. All other things besides these may be and also otherwise, against iron, fire, water, animals 2c. lacking and certainly are lacking, as we shall hear in part. Monasticism, mass, and the like, are said to give more From such a people one should take people to the Concilio; than common blessedness. And who can tell it all? No this would be a Concilium that would be governed by the need has been so small, the devil has founded a Holy Spirit. So Lyra also writes that the church is not to be sacrament or sanctuary on it, through which one finds reckoned according to the high or spiritual classes, but counsel and help. He also had prophets, soothsayers, and according to the people who truly believe. I am surprised wise men who could reveal secret things and bring back that he is not burned for this word, that he does not want to stolen goods.
Above these seven principal things there are more outward signs by which the holy Christian church is known, namely, that the Holy Spirit also sanctifies us according to the other table of Moses, when he helps us to honor our father and mother cordially, and therefore to bring up children in a Christian manner and to live honestly. If we are subjects, and they in turn love, protect, and shield their subjects. Item, if we are not unkind to anyone, bear no anger, hatred, envy or revenge against our neighbor, but gladly forgive, gladly lend, help and advise. If we are not lewd and drunkards, proud, arrogant, splendid, but chaste, demure, sober, kind, gentle, soft, and humble; not stealing, robbing, usurious, stingy, extravagant, but mild, kind, generous, compassionate; not false, mendacious, perjurious, but truthful, and what more of such commandments are taught, as all these things St. Paul teaches abundantly from time to time. For therefore we also must have the <i>Decalogue</i> , not only that it may tell us clearly what we ought to do, but also that we may see in it how far the Holy Spirit has brought us with his Holy One, and how far we still lack; lest we should be sure and think that we have now done it all. And so always grow in sanctification, and always become more and more a new creature in Christ; it is called and <i>abundetis magis</i> (that you may become more and more complete) 1 Thess. 4, 1.5.	let popes, cardinals, bishops, and prelates be the church, O he is far above God, armed with sacraments, from which follow horrible heresies, offensive to the holy prophets, apostles, evangelists, and his chapels far greater than God's church; has also far a greater people Roman churches and much too close. Elsewhere. When therefore the devil saw that God builded such a in his holiness than God. He is also more easily and rather holy church, he celebrated not, and built his own chapel with believed in his promise, in his sacraments, in his prophets, it, which is greater than God's church, and did so unto him: neither Christ. He is the great God in the world, as Christ he saw that God took outward things, as baptism, word, calls him John 12:14, "Prince of the world," and Paul 2 sacrament, keys, 2c, By which he sanctified his church; (as Cor. 4:4, "God of this world." With such monkeyshines he he is always God's ape, and will do all things after God, and draws men away from the faith of Christ, and makes the he took also outward things before him, Word and Sacraments despised, and almost which should also sanctify; as he doeth with the weather- unrecognizable, because one can produce nearer than: makers, wizards, devils' banners, 2c. There he also has the To blot out sin, to help out of trouble, and to be saved by Lord's Prayer and the Gospel read over, so that it may be a the devil's sacrament, not by Christ's sacrament. For by great sanctuary. Thus he has had the popes and papists his Holy Spirit he wants to make people holy and devout consecrate or sanctify: Water, salt, candles, herbs, bells, in body and soul, and not leave them in unbelief and sin. images, <i>Agnus Dei</i> , <i>Pallia</i> , altar, casels, plates, fingers, This is too difficult for those who do not want to be godly hands; who will tell it all? Last of all, the monk's caps are so or to leave sin. They can easily get this work of the Holy sacred that many people have died and been buried in Spirit, after they have learned how, without the work of the them, as if they wanted to be saved by them. Now that Holy Spirit, they can be saved more easily than by holy would be fine, if God's word, blessing, or prayer were water, by <i>Agnes Dei's</i> bulls and letters, by masses and so that he would even abolish the Word and Sacrament of so that the creatures gets no new power, but is confirmed in its former power. God, and thought thus: if someone should appear who will But the devil seeketh another, and seeketh that by his attack my church, Sacrament, and bishops, as if an outward play the creature may receive new power and authority. Just thing should not make blessed, then God's Word and has water, through the word of God, becomes a hasty Sacrament shall also perish with them. For they are also baptism, a bath of life, washes away sin and makes us outward signs, and his bishops and church are also bodily blessed, which is not the nature or power of water; and men. If mine is not valid, his must be much less so. For now, in bread and wine become the body and blood of Christ; and because my church, bishops, and sacrament work and help sin is forgiven by the laying on of hands, according to God's quickly in this life and in the present, one must already see appointment: so also the devil wants his conjuring and and grasp it. For I am with you, and soon I will be hessian, God. But here is the Holy Ghost, which sanctifieth the heart, monkey play to be powerful, and to do something over as you desire. But Christ's sacraments work on the future and bringeth forth such fruit out of a good and tender heart, nature. Holy water shall blot out sin, it shall cast out devils, and invisible being, in the spirit, so that one can hardly smell it shall ward off poltergeists, it shall protect the child-his churches and bishops from afar, and the Holy Spirit acts as Christ saith in the parable, Matt. 13:23: and because the worshipper, as the pope teaches us 2c. <i>Aquam sale</i> , so as if he were not there, so that they suffer all misfortune and I have summed it all up in the other table. Otherwise I could shall holy salt do; must be considered heretics for my church. However, my have divided it into seven sanctuaries or main parts, <i>Agnus Dei</i> , consecrated by the pope, should do church is not only so close that it can be grasped, but my more than God himself is able to do. As such is described works also soon follow, so that everyone thinks that it is the in verses, which I should once omit glossiret. Bells shall true church of God. I have and know such an advantage. chase away the devils in the weather; Antony's knives sting the devil; the blessed herbs drive away the poisonous worms; some blessings heal the cows, ward off the
Now we have certainty as to what, where, and who she is, the holy Christian church, that is to say, the *) The holy ten commandments.	

So also, when we began to teach by the gospel that They have invented it, or rather the ape of God has invented Above such outward signs and sanctification the church outward things could not save, because they were vile it and deceived the people with it. For he worketh nothing; hath other more outward ways, whereof and thereby she is creatures of the flesh, and that the devil often used magic, for that which is temporal, or that which is spiritual, is all not sanctified, neither in body nor in soul, neither instituted men, even great and learned men, fell to thinking that deceit. For he cannot eternally forgive and save sins with it, nor commanded of God; but, as much is said above, that it baptism, as an outward water, the word, as an outward as he denies, by holy water, masses, and monasticism; is needful or expedient by heart, well and good to be human speech, the scriptures, as an outward letter made though he can make a cow get her milk again, which here regarded, as: That for preaching or prayer some feast days of dints, the bread, and whoever, as baked by the baker, himself stole before by his prophetess and priestess, whom are kept, some hours, as mornings or afternoons; that were nothing; for they were outward creatures of the flesh, Christians call devil-whores, and where they are caught, church buildings, or house, altar, preaching stand, and the devil used them often for sorcery; The Word, as burn them with fire, as is right, not for the theft of milk, but baptismal font, candlesticks, candles, bells, priest's an outward human speech; the Scripture, as an outward for blasphemy, that she strengtheneth the devil against garments, and the like, are needed. Which pieces work letter made by dints; the Bread and Whom, as baked by Christ with his sacraments and churches.

nothing, nor do otherwise, than is their nature; even as the baker, should be nothing; for they were outward, Summa, if God would have thee take up a straw, or pluck eating and drinking do nothing more, for the children's corruptible things. So they cried out, "Spirit, spirit, the spirit up a feather, with such a command, order, and promise, that *Benedicite* or *Gratias*' sake. For the ungodly and crude must do, the letter killeth. So Muenzer called us thereby thou shouldst have forgiveness of all sin, his people, who pray no *Benedicite* or *Gratias*, that is, neither Wittenberg theologians the scribes, and himself the grace, and eternal life; shouldst thou not accept, love, and ask nor give thanks to God, become as fat and strong from spiritual scholars, and after him many more. Therein thou praise it with all joy and thankfulness, and therefore hold eating and drinking as Christians. Christians may well be seest how the devil had thus armed himself, and had cast that same straw and feather sacred, and let it be dearer unto sanctified and remain sanctified without such things, if one himself: if his outward doctrine and sacraments (which yet thee than either heaven or earth? For however small the preaches on the pavement, without a house, without a soon and visibly, mightily help) were attacked, the outward straw or feather may be, yet by it thou getest such good as pulpit, forgives sins, administers the sacrament without an sacraments and words of Christ (which come slowly with neither heaven nor earth, nor even all angels, can give thee. altar, baptizes without a baptismal font; as it happens every help, or even invisibly) must rather perish with them.

Why are we such shameful people that we do not hold the day that one preaches at home, walks, administers the That is why nundas holy baptismal water, bread, and wine, that is, Christ's body and sacrament, for other reasons. But for the children's sake, Christian people, not bad outward words, sacraments, or blood, oral word, and the laying on of a man's hands for and for the sake of the simple people, it is good, and gives offices, as God's ape, Satan, also hath, and much more; forgiveness, as highly sacred as we would hold the straw or a good order, that they may have a certain time, place, and but hath commanded, instituted, and ordained them offeather, even though in them, as we hear and know, God hours, whereunto they may be directed and meet together, God, so that he himself (not an angel) worketh thereby himself wants to work, and his water, word, hand, bread, as St. Paul saith, 1 Cor. 14:40, "Let all things be done in with the Holy Ghost. And shall not be called angel, nor and wine should be, so that he may sanctify you and make good order." And let no man despise such order (as no man, nor creature, but God's own word, baptism, you blessed in Christ, who has purchased these things for Christian does) without cause, out of pride alone, to make sacrament, or pardon, ministry; without which he will do it, us and given the Holy Spirit from the Father for this work? disorder against it; but let him keep such order too well with to us poor, weak, stupid men, for comfort and good, not by Again, if thou hadst gone to St. James with a harem, or the multitude, or let him neither err nor hinder it. For that his bare, appearing, bright majesty. For who could suffer had let thyself be murdered by the Carthusians, there would be contrary to love and kindness.

the same for a moment in such poor sinful flesh? as Moses Barefooters, and the preachers, by so severe a life, that Nevertheless they are to remain free, as: if we cannot, says in Exodus 33:20: *Non videbit me homo et vivet*. (No thou mightest be saved, and God had not sanctioned and from necessity, or other useful causes, preach at 6 or 7, at man shall live that looketh upon me.) If the Jews could not ordained such things, what good would it do thee? He 12 or 1, on Sunday or Monday, in the choir or at St. Peter's; suffer his feet's shoe on Mount Sinai 2 Mos. 20:19. that is, knoweth nothing of it, but the devil and the devised, as athen preach at other hours, days, and places, only that the in the weather and clouds, how would they have suffered special sacrament or priesthood. And if thou couldst bear multitude be not misled, but carried along in such a the sun of his divine majesty and clear face with such heaven and earth, that thou mightest be saved, yet all is devotion. For such things are altogether outward, even to stupid eyes? But he will do it by means that are poor, lost; and he that lifteth up the straw (where it is commanded) be governed by reason (as the time, place, and person clean, and sweet, and which we ourselves could not best doeth more than thou, even if thou couldst bear ten worlds. require), mightily and wholly subject; God, Christ, and the choose, but that a goodly man should speak to us, preach, Why is that? Because God would have us obey his word, Holy Ghost ask nothing of them, any more than what and lay hands on us, forgive sins, baptize us, and give us and use his sacraments, and honour his church, and make where we will eat, drink, clothe ourselves, dwell, be at bread and wine to eat and to drink. Who can be astonished it more gracious and gentle, and more merciful, and fifth, liberty, walk, or stand, without (as I have said) any cause at such bodily forms, and not rather rejoice with all his than we could desire. For it is said in Exodus 2:3, "I am thy that no man should make his own, and mislead or hinder heart?

God; thou shalt have no other gods"; it is also said, "This is the multitude. As in the case of weddings or other parties, Well, this happens too well to us stupid people, in which the one ye shall hear," Matt. 17:5, and no other. That is no one should do anything special or obstructive to the we see how God deals as with dear children and does not enough said of the churches. No more can be said of it than bride or the party, but should sit, walk, stand, carry, eat, and want (as he would be right) to act majestically with us, and this, without going further into every part of it. The other drink with the party. For one cannot order a table, kitchen, yet under it exercises his majestic, divine works, power things must have another opinion. Of this also we will say. cellar or servant for each one. ...cellar, servant. If he lacks and authority, as forgiving sin, sweeping away sin, taking anything, let him get up from the table and let the others sit away death, giving grace and eternal life. Yes, such a thing and stay in peace. So here also, all shall be peaceable and is lacking in the devil's sacraments and churches. No one can say, "God has commanded, commanded, ordained, ordained; he himself will be there and do everything himself. Instead, it must be said: God has not commanded, but forbidden.

orderly, and yet free where it is time,

Person or other causes demand to change. There but pride has always been the mother of heresy, so it was when Mrs. Margarita could no longer bear the wickedness of the aforementioned maid, she sent her out of the house and services in agreement with her husband. But the latter, enraged by this and driven by a fierce desire for revenge, went to the court of the Inquisition, and there accused Mrs. Margarita that she had not been to mass in many years, but kept a Bible in her house, with the reading of which she spent most of her time. The Inquisition did not fail to bring the matter to the attention of the secular authorities, whereupon Mrs. Margarita was called up and thrown into prison. Here the secular magistrates spoke to her amicably, and promised her that she should go free from prison, if she would only comply with them in a small matter. "I will do so," said the prisoner, "if what you ask of me is not against the glory of God, nor against the salvation of my soul." To this the judges replied, "No! but you shall be led to a sheep-pen erected beside the council-house in the great market-place, and there you shall ask forgiveness of God and the authorities. Then you shall throw your Bible into the fire without any protest and burn it to ashes." - "Tell me," replied Margarita, "gentlemen, is not my Bible right?" - "Yes, it is right!" was the unanimous answer of the judges. - "Well, sirs," continued Margarita, "if you all confess that it is right, why should I burn it in fire?" - "That you," was the answer, "may only satisfy the fathers of the Inquisition; but if you mean that what you are to burn is vain paper, you will save your lives, and may afterwards buy another Bible." In this way the judges tried to persuade the woman for more than two hours.	crowd also follows with one accord. Because (as I said) it also with him. This summer, the unfortunate man joined the Roman Church and is currently in a seminary in New York. We must now, of course, be aware that malicious men will cry out among our adversaries: Behold, a new proof that the old Lutheranism leads to Rome! But we are confident, for a child knows that the old Lutheranism did not lead Christendom into the papacy, but out of the papacy, and that just the present fiercest enemies of the old Lutheranism have no one else to thank but God, that they no longer kiss the paws of the pope, but our old Luther and the Reformation brought about by him. He who says that the old Lutheranism leads to Rome, because men who formerly held themselves to be Lutherans have already become papists, must assert that all ecclesiastical communities lead to Rome, for there is probably not one from which members have not fallen back into the papacy; indeed, if this conclusion were correct, then faith must lead to unbelief, truth to error, piety to shame and vice, Christianity to the devil, for not a few now fall away from faith to unbelief, from truth to error, from piety to shame and vice, from Christianity to the devil. Therefore, even if in the present apostasy of a man who first adhered to the Lutheran church and has now placed himself in the lap of the Babylonian whore, he who cannot refrain from it may blaspheme our church, we say with John, "He went out from us, for he was not of us"; he was indeed in the church, but not of the church, just as the uncleanness is indeed in the human body, but does not belong to the human body and is therefore cast out from it. Finally, we note that Mr. Schneider was not a disciple of Löhe in Bavaria, but the sender of an Unirtgesinnten Verein.	the peace disturbed and the happiness undermined. For when Mrs. Margarita could no longer bear the wickedness of the aforementioned maid, she sent her out of the house and services in agreement with her husband. But the latter, enraged by this and driven by a fierce desire for revenge, went to the court of the Inquisition, and there accused Mrs. Margarita that she had not been to mass in many years, but kept a Bible in her house, with the reading of which she spent most of her time. The Inquisition did not fail to bring the matter to the attention of the secular authorities, whereupon Mrs. Margarita was called up and thrown into prison. Here the secular magistrates spoke to her amicably, and promised her that she should go free from prison, if she would only comply with them in a small matter. "I will do so," said the prisoner, "if what you ask of me is not against the glory of God, nor against the salvation of my soul." To this the judges replied, "No! but you shall be led to a sheep-pen erected beside the council-house in the great market-place, and there you shall ask forgiveness of God and the authorities. Then you shall throw your Bible into the fire without any protest and burn it to ashes." - "Tell me," replied Margarita, "gentlemen, is not my Bible right?" - "Yes, it is right!" was the unanimous answer of the judges. - "Well, sirs," continued Margarita, "if you all confess that it is right, why should I burn it in fire?" - "That you," was the answer, "may only satisfy the fathers of the Inquisition; but if you mean that what you are to burn is vain paper, you will save your lives, and may afterwards buy another Bible." In this way the judges tried to persuade the woman for more than two hours.
(Submitted.) "They went out from us, but they were not of us: for if they had been of us, they would have remained with us: but that they might be made manifest that they were not all of us." 1 John 2:19.	On behalf of the Fairfield Conference A. Ernst. Marion, Ohio, in November, 1848.	But her efforts were in vain; the brave godly woman remained firm and steadfast, and persisted in her resolution, "I would rather be burned myself, than that I should burn my Bible." Thereupon she was brought into a hard and heavy custody, and miserably supplied with water and bread, whether she might thus be made to waver in her steadfastness; but all in vain. She spent a long time in this misery, kept upright by the strength and fidelity of her faith, and it was not even known where she remained; indeed, there was talk among many people that she had been secretly put aside in the dungeon. The judges did their utmost to make her compliant with them, and in the end sent the learned and eloquent Doctor Vineboine to her, so that he might avenge her other thoughts. But even this one, with all his art of speech, did not succeed, and afterwards he confessed that he found no reason in her why she should be killed. Finally, on January 22 of the year
Dear readers will remember from the 7th number of the 4th year of the "Lutheraner" (p. 53) that the Fairfield District Preachers' Conference of the German Lutheran Synod of Missouri, Ohio and other states published in its report, among other things, that it had to punish the former pastor of Marion (Ohio), Schneider, who belonged to it, because of his unscrupulous resignation from office, but that it could declare to the praise of God that the punished man had acknowledged and confessed his wrongdoing. It is with a saddened heart, however, that we must now bring it to public notice that the good hope which we held at that time for Pastor Schneider's repentance and correction, and for the sake of which we did not wish to cast him out at that time, has not been fulfilled. It has become more and more evident that the aforementioned did not want to expand his herd but rather to control it. Everything that seemed right to him he had introduced into his congregation on his own authority, without sparing his conscience in the least. In short, he had wanted to establish a small papacy in the midst of the Lutheran church. With such a mind, of course, Mr. Schneider did not find his reckoning in our community. The constitution of our synod, in which the rights given to the congregations by Christ are so seriously preserved and every priestly rule is so completely excluded, could only be an unbearable burden to such a priestly proud man as Mr. Schneider revealed himself to be. How	Margarita Marchant. In Valencin Ambrosio Marchant and his wife Margarita, née Vieronne, lived in a peaceful and harmonious marriage. But through a wicked maid, whom they get into the house, was *We are permitted to recall here a saying of St. Augustine, who, in the third treatise on the first epistle of St. John, writes: "The heretics are in the body of Christ, as are the evil moistures; when these are cast out, the body feels itself relieved: so also the Church feels herself relieved when the wicked depart from her, and she says, when her body casts them out, Those moistures are gone from me, but they were not of me; what is this: they were not of me? They are not cut off from my body, but they weighed down my breast, while they were yet in it." Redaction.	

In 1593 she was sentenced to burn her bible with her own hands on a scaffold in front of the town hall in Valentin, to strangle herself on a pole afterwards, and to throw her body unburied onto the gallows field outside the city.

When they ascended the sheep-pen, she prayed aloud the Lord's Prayer with great devotion, and when she saw her Bible burning, she cried out in a loud voice: "You people burn the holy word of God, which you before declared to be good and holy." Thereupon, when she had once more loudly and fervently said the Lord's Prayer, she was strangled, and even after her death - so the old chronicle tells us - changed as little the color of her face as the faith in her heart.

Teaching without example.

A farmer told of his conversion thus. "One day I heard my two boys scolding each other and swearing at each other terribly. I took the boys - aged 12 and 14 - aside, told them about the great sin of swearing and gave them a good lesson on the back. The boys now crawl into the hutch to cry out their pain communally. I creep quietly after them. Then I hear. The little one says to the big one: "Fritz, dat is unrecht, dat üs de Bader darum schleit, und hei fluchet sülben", (that is wrong that the father beats us for it, and he curses himself.) - I reflected. Yes, the boys were right. I was ashamed, ashamed before my children! And I converted."

(From: Grobe, Werth und Weise der christl. Kinderzucht.)

Letter of Professor Harleß to the Lutheran preachers, returning from the Union, who were assembled this year at Gnadenberg in Silesia. *)

Beloved gentlemen and brothers in Christ! It has been written to me by several ministers of your country that on July 17 many clergy will meet in Gnadenberg to discuss the affairs of the German Lutheran Church. I need not say with what emotion of heart I heard of this. For of this I am certain: if it pleases the Lord to build once more among the German people, instead of shattering it with the hammer of well-deserved judgment, then out of the rubble of the corroded state churches will rise the one German church of the confessors, the confessors who fight and struggle under the banner of their fathers and to whom God will also put a new song in the mouth for the glorification of His name. Nevertheless, I already have a concern, and this concern drives me to write, and I hope the brethren will read this

*) This is the letter already mentioned on page 47 of this volume.

...I'm sure you'll forgive my lack of words by my concern...and would have asked orally face to face. But if all my But it is based on facts. And I will only mention the one thingdoing is superfluous and the assembly has no need of this that is known, namely, the way in which people inrequest of mine, then send me home with the lesson: the Pomerania are now beginning to build a new LutheranSilesians would find what is right without me, and I will church and are acting as if those who previously left andthank God on my knees for it.

suffered for the sake of the confession were not even there. May the Lord Jesus Christ be with you and strengthen At least that is how it appears and that is the complaint. Ifyou in this terribly serious time and glorify His holy name this were so, verily, it would be an evil thing. He who wouldin you. Our God is a stronghold. To Him be the glory now build now must first of all have learned not only to forgiveand forevermore. Amen. In Him, Yours truly.

and forget, but to beat his own breast and repent. And whoever's heart swells at the thought of a free German Lutheran Church must beware of even the smallest thing that might lead to trouble, since in the end nothing is offered to the poor and seduced people whom one wants to gather but two Lutheran churches in one country. Therefore I ask you, beloved brethren, for the sake of the Lord, to take a hand that this may become different and better. -If you do not think that everything is good that you notice in theon December 5: "In Oregon the army was reinforced by members of the Lutheran Church in your country who have300 men; the Indians had retreated to the mountains. They were meanwhile willing to make peace, but the whites would not enter into any terms unless the murderers of Dr. Whitman and his family were first delivered up. The Indians refused, because a number of their tribe had already been killed, and this was a sufficient equivalent (retaliation)."

already come together, then first consider how it could and should have come about, where for years nothing was known but to persecute and trample on, and then add the second thing and reach out to those with whom you are onealready been killed, and this was a sufficient equivalent in confession and communicate with them and ask that they (retaliation)."

may consult together how a great new building may come about with united forces. If this does not happen, if no agreement can be reached in Prussia on the basis of the confession, then we will not only have a Prussian, but a German division of Lutheranism. For although the Lutherans in Bavaria, Saxony, Hanover, Holstein, etc., have not yet been able and have not been allowed to act, I will not without reason assure you that, when the hour comesmyself; and when he gave himself to me, he gave me again. Bernard.

Comparison of the two divine works, creation and redemption.

In the first work God gave me myself, in the second himself; and when he gave himself to me, he gave me again. Bernard.

Just as in the kingdom of grace there is no sin so great that it cannot be forgiven, so apart from grace there is no work so good, no life so holy, that it cannot be condemned. Luther VI. 2609.

Paul Gerhard.

In Brandenburg once ruled
The Elector far and wide;
But new doctrine divideth the unity of faith.
Laws may control forbidden talk, as the edict
calls it;
But will he succeed in forcing The free spirit
Of the singer who knows not fear?

He stood in the holy place, The church's
bright star, By teachings and prayers
proclaiming the Lord: "And never be afraid, You
must trust in Him above, Whose name is
Zebaoth!
And though heaven's barriers and all
strongholds shake, A' firm fortress is un'er
God!"

But the Elector sent, Then the pious man
came; The Prince's eye burned, And wrathfully
he began, "Who only his own crickets, Not the
law's will to follow found wise, He has - let it be
spoken! - Has forfeited honour and office, And
henceforth shuns town and country!"

The old man humbly says: "It is fitting for me, my lord, to suffer this severe law. I, the lowly servant. How else may I teach, To increase the kingdom of the Lord. Than as it is written?
"It shall be just his will, I'll keep him quiet." And thereupon he bows and goes;

And at home he fends off the misery, And lays everything aside, And takes from his chamber the Bible and the staff. The mother, pale with hardness, The youngest child in her arms, The second by the hand -
So he steps to the threshold And looks up into the brightness And happily avoids city and country.

Who goes in the distant valley
The weary pilgrim's way, In the hot sunshine along the stubby heath? - They walk gladly in faith, As if they bloomed arbours, To the foreign earth. And as the day wore on,
So beut, shut up in the wood. A hospitable roof for the heap of rest.

O see the sweet slumber Of the little one on the bench!
Into the mother's heart the sorrow, as much as it struggled, sank: "Who but will take pity on the poor in a foreign land And be their representative?
Who will soften the heart?
The hard men hand the stone to the hungry for bread.

The pious poet smiles, "You're in God's keeping!" The palm of faith fans him with joy and courage; And where such blossoms unfold in the mind, Happiness is never far away.
He goes out in haste, and after a little while brings back the golden song of comfort.

"Thou shalt direct thy ways, and what the heart drinks, To the most faithful care of Him who rules the heavens." There's a sigh in her bosom. As though all fear were gone, and all care were gone.
For, no sooner heard the song Has come upon us
The peace of God from on high.

They swear in silence and look out into forest and revenge, And over dark meadows the golden splendour of the stars; They swear, whether the waves swell to the soul, To trust for and for.
And when the oath was done, And flown to heaven. Help is at the door.

For outside in the sand the rust's foot is already scratching. The messenger from Saxony's land brings his greeting: "Hell and peace to the Long One! I am here departed By Elector Christian;
He wants to honor the tolerator.
Whom, faithful in doings and teachings, The angels of God saw walking.

He hath chosen thee. To feed a herd; And what thou hast lost there, Set threefold for thee! Farewell, the dawn is breaking, Leave your worries behind, God has turned the tide!
Borders beckon,
Ey again stars shine, circumference thee friend and fatherland."

Schmidt v. Lübeck.

Notification of world trade. *)

The early news directed our attention to the East of Europe and especially to Vienna, in which city on October 6 a bloody struggle of the people against the imperial party had broken out, resulting in a second flight of the emperor and court from Vienna to Olmütz in Moravia. An important army under the leadership of Prince Windischgrätz, the same one who had already shown himself so terribly to the coins, advanced against the rebellious imperial city, and the notorious Jellachich also arrived with his Croats. For several weeks it remained doubtful what the outcome of the inevitable struggle would be, until at last news arrived of the conquest of Vienna by the imperial troops. The people of Vienna, hoping for the assistance of the Hungarians, stubbornly refused to surrender, and even made imperious demands for a general amnesty, the establishment of a popular ministry, and the removal of all military from the vicinity of Vienna.

Thereupon, on October 25, the imperial commander began to bombard the unfortunate city until it fell into the hands of the victor on October 31, after the Hungarians, who had rushed to capture the city, had been repulsed on the 30th. The people are said to have fought back with great tenacity, what one likes to call heroism, especially the students, a part of whom are said to have been beaten to death or hanged. About 1500 Viennese are said to have fallen, several suburbs burned and a number of palaces destroyed. Since the siege by the Turks in 1683, Vienna has probably never again been so frightened. The victor of course lets Vienna feel his arm, is already exercising a strict regiment and will take bloody revenge on the leaders of the people.

The newspapers are full of complaints about the thwarted efforts for freedom, which, if they had succeeded, would probably have been the signal for the uprising for all of Germany. Christians do not lament this failure, but they lament the unfortunates who have fallen and, because they are rebels, have lost both body and soul; they think with fear and trembling of the word of their Lord: he who takes the sword shall perish by the sword. Let the emperor be with his party, whoever and however he wishes, the indignation against him nevertheless remains a damnable rebellion against God's order. Whether, as a result of these deplorable events, the wheel will return to its old course, only time will tell. What is striking here is the weakness of the German central power. Soon after the outbreak of the Viennese Revolution, the Reichsverweser sent commissioners to Austria with the task of mediating a bloodless settlement of the hostilities. While these peace envoys were received very hospitably by the Emperor in Olomouc, the imperial commander, caring little for their mission, dealt a delicious blow to the Viennese.

A so-called democrats' congress recently met in Berlin, but soon dispersed without having achieved anything. On the other hand, a dispute has arisen between Sem König and the Prussian Reichstag over the election of a reactionary minister.

*) Unfortunately, these announcements have been significantly delayed due to the unfavorable weather conditions in the country.
D. R.

rium that was feared, a worrying dichotomy arose.
What will happen in Italy, where the enemies of Austria are stirring anew, and what will happen in France, where the election of a president of the new republic is at stake, will be reported in the next newspapers.

Ecclesiastical news comes over very sparsely; one hears of meetings and conferences, but little of their results; there seems to be much talk of constitutions and organizations of the church, but little of the indispensable return to Luther's Reformation and doctrine; one is pregnant with plans for a great German national church, but on the broad basis of ecclesiastical indifferentism; They no longer want a forced union, but a voluntary one; they put forward theses about the nature of the church and its position in relation to the state, which betray so little serious awareness of the needs of the present that they rather resemble abstract calculations in letters.

The following books	
are available from the undersigned at the enclosed prices in larger or smaller lots against cash payment.	
Book of Concord\$1.....	.25
v. Luther's Home Postilion	2.00
Catechism	0.18Z
Hymnal	0.75
Reading book	0.25
Spelling book	0-18Z
A. B. C.Book	0.124
StarkS Prayer Book	1.25
DiKS ok Durttsr 2.....	.00
Schott's Augsb. Conf. 12mo	0.75
"" 18mo	0.12Z
Duttt Outkrettism	O.18S
Outvcttsirn ok Distinctiv"; Doetrinss.....	0.124
Indianapolis, Ind. December 1818.	
I. G. Kunz, Lutheran pastor.	

Received
to the building of the church (dedicated on the 20th p. Dr-init. 1848) of the Lutheran congregation in KoSciусko County, Ind.
1) From the congregation of Mr. Pastor Sihler at Fort Wayne \$9.00.
2) From the German Lutheran congregation in Pomeroy, MeigS County, O., 7.00.
To the kind givers I say on behalf of my congregation heartfelt thanks and wish them God's rich blessing. G. K. Schuster, Lutheran Pastor.

Received
for the Lutheran mission on the CasS River in Michigan:
\$1.50 by Mr. I'- Heid. \$2.00 by Mr. Petersrim. to the Synodal MissionS-Casse:
\$1.70 by various parishioners in Altenburg.

Paid.
The 4th year. Mr. Roßwag.
The 1st half of the 5th year. Mr. C. G. Trust.
The 5th year HH. Birner, Gebr. Bergt, Burk- hardt, G. Bippus, P. Bippus, Ch. Bippus, Crämer (2 Er.), Denius, Dolde, Adam Dielmann, EggerS and Joh. Popp, Dictr. HeUwege, Höhne sere. and Grebing, Heddrich, 4'- Heid, Kühnert, Klügel, Jacob Kunz, Ludwig Mayer \$2.00 to with No. 10, JohannrS Nessel \$1.00, desgl.Palisch, 1'- Saupert, Staiger, Settlage, W.Schnur, Ehr. Sauer,?. Schuster (3 Er.), Schliepsiek.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. 9th Jan. 1849, No. 10.

(Submitted.)
Another scene of mourning from the Thirty Years War, i.e. the destruction of Magdeburg, or just then a monument of divine help to a preacher.

The destruction of Magdeburg is told by a recent Historians, that is:

Gustavus Adolphus did not venture with his small crew into the interior of a country where only enemies and suspicious or weak friends awaited him. At first he sought to gain a firm foothold only in Pomerania and Mecklenburg, in order to cover his back for his further undertakings. He forced Duke Bogislaw of Pomerania to join his side, and he repulsed the imperial garrisons on all sides, or captured them in the cities. He used the winter for this purpose, had all his soldiers dressed in furs, and stormed one town after another across the frozen morasses and moats. - Gustav would gladly have relied on the German princes alone, but they did not come to meet him and hindered his every step. In bitter displeasure Gustav said to Duke Albrecht of Mecklenburg, who had come with him, and who, instigated by Saxony, was still wavering as to whether he should not rather seek the Emperor's mercy: "My journey goes to Magdeburg, to expose such a thing, not for my sake, but for the sake of the Protestants. If no one will stand by me, then I will go straight back from here, make myself secure in my own towns, offer the Emperor an agreement, and go back to Stockholm. I know the Emperor shall make an agreement as I desire... But at the last day you evangelicals will be accused of not wanting to do anything for the gospel; you will probably be repaid here."

The Electors of Brandenburg and Saxony knew how much both the Emperor and the Swedes must care to associate with them, but they vacillated with whom

They tried to set up a middle power between the two and therefore held a princely assembly in Leipzig, where they could not agree on any strong action. They attempted to establish a middle power between the two and therefore held a princely assembly in Leipzig, where they were unable to agree on any strong action. - Thus began the most difficult and awkward negotiations, and Magdeburg was lost.

Gustav's outposts drove all imperial garrisons out of Pomerania, Mecklenburg, and soon also out of a part of the Mark. The fugitives took revenge by a cruelty against the inhabitants that increased from year to year among the soldiery of this war. At that time, the imperial commander Götz, among others, had the city of Pasewalk plundered during the withdrawal, whereby not only everything was looted and destroyed, but also the inhabitants were partly killed, and partly forced to hand over their hidden money with all kinds of torture. With the women, the soldiers did everything they could, and tied the most beautiful ones to their steeds to sell them in the camp. They tortured little children to death in various ways in order to enjoy the sight of them. In the same way, the commandants who were locked up in the fortified towns took revenge on the unfortunate inhabitants, Colonel Perusi in Greifswalde and Hatzfeld in Rostock, by a thousand wickednesses. The latter was stabbed by Lieutenant Jakob Marmeyer in order to free the citizens from this monster, but had to die for it on the rack under unheard-of tortures.

In vain did Gustavus Adolphus ask the Saxon Elector most urgently to ally with him before Magdeburg fell. The Elector shared the hatred of all princes against the free cities and therefore waited only until Magdeburg fell. - Gustavus Adolphus sent to the city his colonel Falkenberg as a commandant, a very brave man who, disguised as a skipper, sneaked through the enemy. The princes of Hesse and Weimar wished to save the city, but Tilly's superior force was too strong.

frightened them back. This commander enclosed Magdeburg in the tightest possible way and, in spite of the desperate resistance, took all the outer works one after the other. In the night of May 10, 1631, the imperial party made a great noise among the citizens and demanded the surrender. Falkenberg hurried to the town hall at 4 o'clock in the morning. He, the administrator, all the brave among the citizens resisted the surrender. While all attention was thus focused on the town hall and no attack was expected at this early hour of the morning, Pappenheim, who (on his own authority, without orders from Tilly) had deliberately chosen this unusual hour for an attack, crept up quietly, as he had done earlier at Maastricht, and secretly climbed the walls at a place where the guard was asleep and the rest of the garrison was busy with a prayer meeting, and did not have the shotguns (which at that time still had to be lit with fuses) ready quickly enough. The others immediately followed the first imperial troops on ladders, and their unstoppable stream was already rolling through the alleys, while they were still bickering in the town hall. As soon as Falkenberg became aware of the danger, he threw himself against it, but a shot knocked him to the ground. The brave Bürgerhauptmann Schmidt met the same death. The administrator was captured and severely maltreated. Without a leader or a plan, the citizens nevertheless defended themselves in almost every street until the overwhelming force of the 40,000 imperial troops, all of whom had invaded, crushed them. Now began a ghastly murdering, strangling, desecrating, looting in all houses. The furious soldiery, like a band of devils let loose, threw themselves on the defenceless, sparing neither age nor sex. Some officers asked Tilly to stop the atrocities, but he ordered them to return in an hour. In the meantime the most dreadful thing happened. Almost all the men were killed, the preachers Pormann and Ritter in front of their altars- 20 women voluntarily threw themselves into the Elbe, others into wells, most into the

flames of the burning houses to escape the cattle soldiers; I went to his house with my colleague, the senior minister. When the door was locked, however, they banged on it with force, which was soon opened by the innkeeper's Catherine's Church, while they were kneeling and begging other people also came running, where we then comforted order, and so they came in to us with a great storm. The for their lives. One of them boasted of having impaled 20 each other, prayed with each other, committed our souls to first party immediately demanded of me that the priest infants, but since Pappenheim had at the very outset stuck the faithful God, whom he had bought so dearly through the should give money. Now I had with me a small box, in some Hansers in the fire and the wind blew mischievously blood and death of his dear Son, and, as poor battle sheep which there were about six or seven thalers, which I gave into it, the whole city was soon in flames and burned except awaited in great fear and anxiety how things would turn out to one of them, who gladly accepted it; but because there for 137 small houses and the fireproof cathedral, into which for us according to God's will. - How many bitter and how was no gold in it, as he diligently looked for it, he did not 4000 people saved themselves. All the remaining tears, especially from the wistful women, were often shed at want it, I should also get him gold; but when he heard my Magdeburgers perished by the sword or in the flames. that time, how many heartfelt sighs were led, that the excuse, he took it, and went away. In the meantime Many who hid in the cellars were only discovered merciful God knows best of all, who counts our flight and everything was stripped, taken from the rooms and afterwards by the soldiers digging for booty and tears without a doubt and fasts them in a sack. - In the chambers, and what could not go was pocketed and slaughtered. These scenes lasted until May 22, when Tilly meantime, a noble chief of our people, one of nobility, as carried away. Among these was a fine little fellow, himself went to the scene of the fire and restored discipline keep it, sent to me from the long neck, an inn, which was compassionate, to whom my wife said, weeping bitterly, and order. The fugitives in the cathedral church, protected very dangerously shot at the neck, desiring me to come to Oh, I pray you for God's sake, protect us; but he answered, by a guard from the beginning, received mercy and, for the him and comfort him, he would not last long; which I granted Dear young lady, we cannot do that, we must pursue our first time in three days, something to eat. Tilly probably sent for my skirt, and took leave of my wife, commending enemy. And they ran away again.

found himself flattered by the Latin salutation with which the her and all others to the faithful God, saying with a sorrowful And so the first boy's martyrdom was over. We thought cathedral preacher Bake threw himself at his feet. One saw heart: Now we shall not see each other again here in this that everything was over and done with, because I had this terrible Tilly, a gaunt figure on a large grate, in a short life, but we will see each other again with joy in eternal life never been to such a fencing school. But it wasn't long slit jacket of green atlas, on his high pointed hat a still higher And even though my wife, with the shedding of many bitte before another mob came, demanding money from us, red feather, under a furrowed brow large, glaring eyes, tears, said, "Oh, if you will leave me here alone, so be it to which we satisfied with two riksdaler and two silver spoons under his pointed nose a staring moustache, stiff, ghostly, God," I nevertheless spoke to her with satisfaction and that our maid had put in our house; they accepted them hollow-cheeked, with a certain maniacal expression, which indicated that such was my office and that I could not refuse and went away, trying nothing else hostile against us. however, with his vanity only seemed contrived. Thus he the good Lord. So I went out to the house in God's name Soon some came, among them one who looked like the stood on the ruins of Magdeburg, proudly looking down on and faithfully committed myself to God, body and soul. wretched devil, had two muskets, and in his mouth a bullet the 30,000 corpses of the gloriously fallen or shamefully And when I was come to the broad bridge, there ran onto each cheek, looking at me with a grim face and saying, murdered inhabitants, on May 24, 1631. Of this me certain devout hearts of women and virgins, saying, "Pawn, give money! for that was the motto on their side. "Magdeburg wedding," as his soldiers called it, he wrote to What shall they do? To them I answered: I have no other But when I excused myself, saying that I had nothing more Vienna full of delight: "that since the conquest of Jerusalem counsel to give them now, but that they should pray with me, and that I did not belong in this house, he would and Troy no greater Victoria has been experienced and diligently, and yield themselves unto the Lord God. - Then not be satisfied with that, but passed a musket over me, heard, and I regret not to have had these imperial women went into the house to the long neck, and in the front room and when the fuse would not quite burn, he blew on it and as spectators and to have received the knight's thanks from found the wounded man lying on the ground, very weak started to fire. In the meantime my wife got up and hit him them. The Catholics celebrated this lamentable destruction whom I comforted as best I could in my fright at that time. with the musket, so that the bullet flew over my head into of Magdeburg by festivals of victory. - But when the enemy was already in the city, and the poor the wall, and she held him by the arms so that he could not

Let us now turn away from this terrible destruction to a people were driving along the broad road before them like move. And because he demanded money, and we had no monument of divine help, which a preacher of that time herds of cattle, and shooting among them, whoever was hit more, he said, Give me some silver. Then she experienced in the unfortunate Magdeburg and thus relates lay down, whoever could run did so: So my wife came remembered that she still had silver hooks on her bodice, from his diary: running with the maid to me in the parlour, and because it which she herself cut off and gave to him, but he stood

After I, Christoph Thodanus, preacher at the Catharine was full of guns and rifles, and it was easy to see that if the before her and watched, but did not touch them with a Church in Magdeburg, had preached my regular weekly enemy saw such a thing, they would be very angry at it; Sfinger. Another man also wanted money from me, so I sermon on Tuesday, May 10, 1631, by the grace of God, she pulled me out of the room by force, since the enemies reached into my pocket and found three old Bohemian and had ended it with the prayer and usual wish for peace, were already in front of the windows and were shooting so pennies in it, which I did not know. I put them on the table and had then gone home, the message had already been that the smoke and fumes were pouring in through the for him and said that I really did not have any more, so he delivered by some people from St. James' parish that the windows, and all three of us went into the farthest room I put them in his hand and took them and went away. And enemy was already on the ramparts and in the city. We the courtyard and stood there next to each other not far from there was a woe over again. Here it is to be noted that were greatly frightened by this, and at first did not want to the door, waiting to see what would happen to us. Soon there was no one among all these who would have believe it. But when it was all too true, I left my house and were in front of the examined us to see whether we had anything more with everything in the open, and went to my house together with us, which was nevertheless a matter of great wonder. my wife and our maid.

At last four or five of them came with spears or nothing more 2c., then he could not well speak German. So we did them good as much as we could, and thanked
partisans, and when they saw me standing in my priestly Then my wife grabbed him firmly by the coat and we walked God with all our hearts that he had sent us this chief as an
habit, and heard how I came there, they desired nothing down the stairs into the courtyard, thinking that we had now angel. Soon after this our guards said: "Well, what have we
of us, but said, "We will see if you will keep your footing," fished. got out of it, we cannot get any booty, because we have to
and so went away. Since we now had nothing in the way When we came to the wide road, how many thousands guard you. We told them we were satisfied, and each of
of money, and also nothing else, and also feared that such of people we saw calling and shouting, riding and walking, them was given two sables of roses. They were quite
drudgery would always be tolerated, we went out of the As we approached our church of St. Catharine and saw the satisfied with that, and said, "If we don't have another good
chamber and large rooms we had been told about, and dead bodies lying along the way, behold, not far from there, friend, we should send for him, so we won't have any
climbed up two flights of stairs to the top floor of the same a distinguished colonel on a brown horse stopped, who trouble.
house, so that we could not climb any higher, and went soon became aware of us and said to our troublesome
into a chamber in which many made beds stood one after comforter, the iron-eater: "Guy, guy, do it right with the if we had good peace, and when we answered in the
the other. But what we had and endured there for quite people, that it is to be answered for. Madam, said he, is this affirmative, he said, be of good cheer; I will ride but a little
some time in fear, terror, and mortal dread, God knows, your house? Oh, no, my lord. He said, Now take hold of my way, and see if ordinance may be made to damp the fire
and we who had to unload so hot. In the meantime we had stirrup, take your lord by the hand, and lead me into your somewhat. But he had scarcely ridden out of the lane into
to hear a horrible beating of drums, shouting and pulling house, and you shall have lodging. But to me he said, as it the broad way, when he came again in haste, and said,
in of many horses. In the house and among us everything were, in a somewhat softer voice, waving his hand, Woman, take my horse by the bridle, and your lord by the
was violently beaten up, in such fury and rage that one's Gentlemen, gentlemen, you might well have done hand, and lead me out of the city, or we must all burn in the
hair stood on end and one's heart trembled and prayed. otherwise. But I did not know what that was all about. In the fire. For the fire got so out of hand that even the great and
Our best comfort, next to God, in such fear was this, that meantime our soldier had taken to his heels, so that we did beautiful house of Georgius Schmidt, the mayor, was
we still heard vain Germans speaking. In the meantime we not know where he had remained, and so the good fellow already ablaze, and behind our churches on the broad road
asked the good Lord that a colonel might be quartered had to leave us this time with an empty pouch, as we could a great and black smoke was seen rising, so that in our
there with whom we could deal better than with the easily do without him, but he has left me a memory, which I garden a sack was already alight from the great heat,
common soldiers, so we hoped that we would be better shall have to show as long as I live, according to God's will, which we put into the water and extinguished. -
advised. But we had to hold out in patience. Until at last
everything was hewn open on the middle ground, they So we marched toward our house; and when we came
came up to us, and we soon stood in front of the stairs, so to it, one came out, who had put my wife's three beautiful
that they could see us. Among the first group was one whose skirts over his armpit, and carried them away, having made
had a large pointed club in his hand, with which he wanted a pretty good purchase, and given little cash for them; but
to play on my head. But his comrade refused him, and we kept silence. - Our master rode up to the door, and
said, What wilt thou do, for thou seest that it is a preacher? spoke to those who were still inside: Out, out, they must all
So he let it be, and went away. At last a mad iron-biter come out. And to us he said, Now, wife, go in, bind up your
came up the stairs, and had a pointed sword in his hand; lord, till we get a field-sheaf, tell her also what she should
and as he was going up the last step, he struck me on the take for it, no more harm shall befall you, now, said he, I will
head and on the side of the forehead with it, and said at have my quarters with you, tidy up the house finely again.
the same time, "Pawn, give money! But because I was He also immediately placed two of his bodyguards with the
bleeding so much that my white priest's collar and my skirt Salva-Guardi, who had to guard us and not let any more
were full of blood, and because of that my family were soldiers into the house. In the meantime the colonel rode
doing very badly, he put the pointed sword straight on the away, promising that he would soon come to us again and
woman's body, so that I did not think otherwise that he see what we were doing, which is what happened. When in
would now pierce her. But as I watched him, his arm the meantime others came and wanted to enter the house,
became very crooked, so that he bent down and stabbed they were kept away by our guard, with the report that the
her. chief constable and captain of the Savellian regiment had
But because I was bleeding very much, the fellow his quarters there, and that they were not allowed to let
looked at me, and because we were so patient, I thought anyone in; and although some of them made themselves
he was sorry for us, so I said: Oh, let me talk to you, I don't very modest, whether it would be right, Tilly would have
belong in the house here, but have been asked to comfort said: Three days looting, robbing, killing 2c., they still had to
the wounded patient down there, as he would have seen stay out of the house, asked for a drink once, and then went
him: He should go with us into our house, and we would away again. We served our shield-guards cold roast meat
give him what we had left. Whereupon he said, Come and a fresh jug of good beer, which tasted very good to
now, priest, give me thy money, I will tell thee the word them, so that they said, "It would be a delicious drink, we
Jesus Mary is the word, if thou sayest this, do "e soldier. should serve it diligently to the Herr Oberst.

which we took all away, and commanded God. And when we were a little out of the swarming, and so out of death, and came to life again to some extent, the chief captain asked, saying, Woman, I have saved your life, and the life of your lord; what can ye give me now? We answered: We had buried what was ours in money and silver, hoping it would not be found so easily, that should be, else we would know nothing in the world. He was satisfied with that. When we now came a little further out, some officers stood by who looked upon us as poor prisoners, then one said to me: eondoleo, num 6t 6^0 addiotu8 8NN1 ^.UAN8tUNU6 0out688ioni, i.e. I have compassion on the Lord, for I am also a confessor of the Augsburg Confession; but I was not allowed to answer him for fear. And herewith we came to our colonel's tent situated before the Rothensee wood, where we were then offered a silver cup of wine. Towards the evening the dear Mr. T. Olvenstädt was also brought by our cook on a wagon, oh God so miserable and miserable that we did not know him except by his speech, had bled himself so much that he fell into a faint towards night that we did not think otherwise that he would resign to us, I comforted him as much as I could, as he then the following day, when the turn also came to me, is also said to have spoken Latin to me with comfort during my great illness, of which I can know nothing; but he recovered again. We put a skirt under him, we were also bandaged and waited for each other as best we could.

Late in the evening, I and my wife had to join the others for the meal. Everything went well, but neither food nor drink tasted good to us. The chief said, Wife, why will you not eat? She answered him and said, "Sir, if the master were to be in my place for only a quarter of an hour, he would not be able to eat. Nevertheless the lord superior did me this honor, in that he set me over his messmates, who had commanded that they should restrain me. He was a young man, and otherwise a rude *pecus*; I spoke to him in Latin, and he was to make a collection for me, but he went away, and said, *Dicam*; so that the servants said, Would I speak Latin with him? He could not speak Latin. And, of course, he might not have forgotten much of it. After the meal was ended, there was no man to pray, neither was the *sacrificalis* or priest, since it was his office.

In the morning our chief sent some of his servants and our maid into the city to bring our promised ransom money, because the maid knew where it was, but they came again and did not bring it, saying that the cellar was still full of fire, so that they could not get in; whether this was the case I cannot know. -

(From the further diary of that pastor at that time, it is reported afterwards how he was brought away with God's help through the mediation of that imperial colonel, led to Holstein and after some time in Rendsburg was again called to a new pastorate. He concludes, after recovering from a serious illness, with the words: "Praise and thanks be to God that things got better with me from day to day, and that I was able to begin the first year of my ministry here in the name of the most blessed Trinity. May the most high God grant his gracious prosperity to such my planting and watering for Christ's sake! Amen!")

Church News.

The two congregations served by Pastor Husmann, one in Allen County, the other in Adams County, Ind., have duly appointed Mr. Andreas Fritze from Würtemberg, until now a pupil at the seminary in Fort Wayne, to the position of assistant preacher established by them. In consequence of this, the same, after having passed his examination, has been ordained by the Vice-President, assisted by Pastors Husmann and Jäbker Dom. II. ^dv. 1848 before both congregations and was ordained into his office. May the Lord of the harvest now lay double blessing on the work of two ministers of the Word.

(Sent in by S.) On the 18th of October last, the church of the Lutheran congregation of St. John's in Schaumburg, Cook Co. III, formed under Pastor F. A. Hoffmann, was consecrated. The sermons in question were preached by Pastors Selle and Brauer. Likewise, on Boxing Day last, these two had the pleasure of dedicating the little church of St. Peter's Lutheran congregation at Elk Grove, Cook Co., Ill, also formed through the zealous efforts of Mr. Pastor Hoffmann, and now served by Mr. Pastor W. Klein. Both congregations are in a pleasing condition, and entitle us to the most pleasant hopes. May the Lord cause the seed of His Word preached there to spring up and bring forth a glorious fruit! - Barely three years ago there was not a trace of the dear church to be seen in that region, and already within a radius of thirty miles four servants of the church are laboring in great blessing, the number of which is likely to double in another two years. Praise be to God, who causes his light to shine forth again everywhere!

From Germany.

The news about the influence of the Revolution and the resulting transformation of conditions in the old fatherland on the Church is becoming increasingly saddening. Among others, a dear brother from the area around Hamburg wrote the following to us on October 9 of this year: "Back then, when you dear Saxon brothers moved away, we could not find ourselves in it, and you yourselves are probably suspicious.

...about your departure. Now, of course, it looks as if you had to go ahead in order to prepare an inn there for the church if it were forced out of Germany. For the latter, in our days, it may be. Whatever is said and written about freedom and separation of the church from the state, it is soon shown again that it is not meant that way; that one wants freedom of all godless sects, but wants to place the church with its confession and cultus (order of worship) under the "majority of the sovereign people"; wants to tolerate only schools as institutions of the state, none more than institutions of the church, and so on. It is well known that only when the church and its schools are abolished will the revolution and communism have free power and free play. In the present Germany anarchy and lawlessness are at their worst in those regions from which the greatest emigration of church-minded people had formerly taken place: Silesia, Erfurt, Magdeburg, Altenburg," etc., etc. Another correspondent from Mecklenburg writes: "It is impossible to say how far the alienation from God has come among us. One cannot say that the Revolution, like the first French Revolution, has been blasphemous, but under the negatively good appearance lies an unprecedented ignorance of the divine. In the pre-parliament in Frankfurt, when it was opened, one at least rose from one's seats to pay the owed homage to the God of whom Franklin (!) had said: Where the Lord does not build the house, those who work on it build in vain. When, however, in the National Assembly of the Paulskirche in Frankfort, the Bishop of Münster proposed that a divine service should be held before the proceedings began, the words of the deputy Raveaux: "Help thyself, and God will help thee," were tumultuously applauded (not by all the members, to be sure, but without a serious word of retort being spoken). The name of God has not only disappeared from the hearts of a large part of our people - it has also disappeared from their lips. What can the church expect when the fury of the spirit of the age turns against it as a reactionary power? But the Church has nothing to fear, for when she is crucified, her resurrection is not far off. While Germany is being swept by such storms, you in America are enjoying blessed peace. Your country will become more and more a Pella for the church of the pure confession spurned in Germany. O then, may the Lord, who is her Head, bless all your labors in her upbuilding. Perhaps you would be called to save her sanctities. In the One and His One Truth, your D."

Domestic Correspondence.

It is an experience often made by Christians that the enemies of the truth, by publicly inflicting terrible

The people who say these things, by this noise of theirs,our complaints had already been completely disregarded for bringing about the opposite of what they intend by it. Many ayears and the Synod then decided to disregard them for the man has been led by curiosity into the church of a faithfulanother three years, without even the slightest concern for the evangelist, of whom the enemies had trumpeted dreadfulthe plight of the complainants' consciences, but rather things, and behold! - he heard what he had not suspected,dismissing them with mockery and scorn. Nor do I know of and was won to the truth. The same thing has recentlyany case in which one of us "gave up" a field of work "in happened to our dear Mr. Weyl in Baltimore. This ever-displeasure," so long as there was still some hope of being watchful sentinel on the battlements of Lutheran Zionable to work for the glory of the Lord. However, I do not want recently discovered that our "Lutheran" was a Jesuit into dwell on such distortions any longer: after all, everyone for his plans, in order to steal the church building from the disguise, and therefore he hurriedly shouted "Murder,stands or falls by his judge; and I only want to shed a little Murder, Murder" to the world. The consequence of thismore light on the part of the submission that particularly rationalistic and uninspired followers. of the Lutheran has been that we have received a new subscriber in aconcerns me, in order to prevent, if God wills it, that honest congregation and to secure it for himself and his dear, hitherto completely unknown, Herr Amtsbruder. Asbut weak souls are not still annoyed by the rationalistic and unirt-minded followers. - Furthermore, Mr. proof, we hereby communicate the following letter: misrepresentation. Mr. R. seems to know his reporter, the Letz accuses me of having introduced ceremonies at the secretary of the newly constituted community, Mr. Jacob altar service without ever asking the congregation for them.

"Venerable sir! Letz *) very well, or rather not at all, since he describes his In the beginning there was only a provisional speaker's Through an article in the "Lutheran Church Messenger"report as "faithful and sincere" without further proof. Before platform in the church, which was far from being from Baltimore in No. 22 of October 20 of this year, wherereport as "faithful and sincere" without further proof. Before completed, and therefore no altar service could take place. the "Lutheran" from St. Louis is accused of secretI go into more detail on the communication in question, I When an altar was procured, I could not act at it without Jesuitism, it has become especially desirable for me towould only like to mention that my congregation here is not ceremonies, and as a servant of the Lutheran Church, I to make the acquaintance of this Jesuit, who probably seeks5, but only 2 years old, and at the time of the apostasy only naturally chose Lutheran ceremonies, although only the to earn the name of a Jesuit just as much as Valerius2 years old, and at the same time I would like to ask Mr. R. most common ones. Or could I have sincerely and honestly Herberger at Fraustadt in Great Poland. Please thereforeto kindly give me the names of the preachers who are made use of reformed 2c. ceremonies? When mentioning send me the ""Lutheran"" with the next year 2c. 2c. 2c. completely unknown to me, with whom I "only made private the crucifix, Mr. Letz cleverly conceals the fact that it had C. A. Schröer, theological studies here in the country", so that I can thank only been in the church for one day, and that it had been Lutheran Pastor to Verona, Oneida Co, N. Y." these gentlemen for the good deeds they have shown me! erected without my knowledge, as well as the fact that

But to the point. Mr. Letz's first accusation against me is that right at the beginning I reserved the right to occasionally recite a hymn it, which, however, did not seem advisable to them. Even from an "ancient" hymnal, since the North American (i.e.if, out of my innermost conviction, I have described in "Community") hymnal did not contain enough orthodox private conversations many things that Catholic churches hymns. This is perfectly well founded and needs no have in common with the Lutheran churches of our justification among simple-minded Lutherans, but rather forefathers in their outward decoration as solemn and that I agreed to the introduction of this hymnal at all, given uplifting, Mr. Letz is surely mistaken in thinking that I would the lack of good hymnals at that time, although with this also have used the expression "touching", since, by God's reservation. But I suppose it would not be inappropriate to grace, I have long since refrained from seeking my own remind Mr. L. to remember how even before "the glory in the artificially produced emotion of my beginning," that is, before I had yet seen Chicago, I made it congregation members, but rather strive to direct all my a condition of accepting the calling that I should be able to efforts and petitions so that souls may be built as living serve the congregation as an ancient apostolic one, or what stones upon the one cornerstone, Christ Jesus, in the true, is the same, as a pure Lutheran one, that Mr. Letz replied one faith. However, the fact that, after due instruction from to me that I should only come, that everything would be the Word of God, I admonished everyone to consider when arranged according to my wishes, and that on my arrival he voting that he, may he vote as he wishes, will have to himself spoke out most strongly in favor of founding an answer for his yes or no on Judgment Day, may well have unchurched congregation (although only one nominally alienated Mr. Letz, since he has more than once said that reformed person wanted to belong to the congregation), he doubts whether God cares about our trifles); this may interpreting the words of his letter to mean that he had only also seem too sharp to a Mr. R., but it is true. but certainly his own wishes in mind, but not mine! Only when he was not a believing Lutheran who knows that one day we will convinced that I was determined never to climb a pulpit also have to give an account of every useless word (Matth. again, rather than go along with his request and teach 12, 36.). people more!

*) In such matters I am not so great a friend of mere initial letters for persons and place-names as Mr. R. may well be.

*) Due to several circumstances, which we cannot name here, the publication of this essay, which was sent to us several months ago, has been postponed until now. Hopefully, it will not come too late to shed some light on the ways in which so-called "evangelical" preachers try to make the Lutheran Church, which they hate, hateful to the people and popular to themselves.

D. R.

If Mr. Letz and his confreres really signed the church order in partial ignorance after the previous preaching about the doctrines of distinction. If Mr. Letz and his kindred spirits really signed the pure Lutheran congregational order in partial ignorance, after having been preached on the doctrines of distinction, it would have been more honest for him to have his name removed from the congregational list, than to wait until he had secured a majority of the members for his plans, in order to steal the church building from the Lutheran congregation and secure it for himself and his rationalistic and uninspired followers. of the Lutheran congregation and to secure it for himself and his rationalistic and unirt-minded followers. - Furthermore, Mr. Letz accuses me of having introduced ceremonies at the altar service without ever asking the congregation for them. In the beginning there was only a provisional speaker's platform in the church, which was far from being completed, and therefore no altar service could take place. When an altar was procured, I could not act at it without ceremonies, and as a servant of the Lutheran Church, I naturally chose Lutheran ceremonies, although only the most common ones. Or could I have sincerely and honestly made use of reformed 2c. ceremonies? When mentioning the crucifix, Mr. Letz cleverly conceals the fact that it had only been in the church for one day, and that it had been erected without my knowledge, as well as the fact that before the service began I asked the presbyters to remove it, which, however, did not seem advisable to them. Even if, out of my innermost conviction, I have described in private conversations many things that Catholic churches have in common with the Lutheran churches of our forefathers in their outward decoration as solemn and uplifting, Mr. Letz is surely mistaken in thinking that I would also have used the expression "touching", since, by God's grace, I have long since refrained from seeking my own glory in the artificially produced emotion of my congregation members, but rather strive to direct all my efforts and petitions so that souls may be built as living stones upon the one cornerstone, Christ Jesus, in the true, one faith. However, the fact that, after due instruction from the Word of God, I admonished everyone to consider when voting that he, may he vote as he wishes, will have to answer for his yes or no on Judgment Day, may well have alienated Mr. Letz, since he has more than once said that he doubts whether God cares about our trifles); this may also seem too sharp to a Mr. R., but it is true. but certainly not a believing Lutheran who knows that one day we will also have to give an account of every useless word (Matth. 12, 36.).

It must further be a hard accusation in the eyes of Mr. R., that in sermons I have called Zwingli and Calvin apostates: but to a reason enlightened by divine grace, it can only appear a great unreasonableness, that not only Luther, but also Zwingli and Calvin, should, in so great a departure

should have been right in doctrine. If, however, I were to recognize not Luther's doctrine but Zwingli's or Calvin's later opinion as the scriptural one, then shame and eternal woe to me if I were to eat the bread of the Lutheran church any longer! Mr. Letz's report on the "attempts to introduce private confession" is to be corrected to the effect that I have never held private confessions except at the express request of individuals, whom I have never asked about specific sins. That I put on the choir robe and had the confession recited only happened when servants or other workers asked me to hold confession with them in the house, since they could not leave at the hour set for general confession. Also, there were then almost always several present at the same time. Private absolution had already taken place with every communicant for years without any objections. Since several of those who later openly apostatized (because I saw myself compelled to punish them for gross sins over which they feigned remorse) made the personal registrations detestable, they were to be put on a par with the Catholic auricular confession, I often suggested, both before the public congregation and in the church council meetings, that a provision should be made to the effect that the preacher of the congregation should be obliged to grant confession to everyone as one wished, privately or publicly, but this was not heeded at all; instead, it was demanded that private confession should not take place (i.e. not even at the express request of the congregation), and no registrations were to be made. At the same time, the church council again complained about some ceremonies that had taken place from the beginning of the altar service, without me being able to give way without denying true Christian freedom, since the change was demanded by those who had openly expressed their unbelief and complained that too much was being preached about faith in Christ and too much distinction was being made between saints and unholy people: Sermons on morality and virtue would be what they would have! The complete separation took place, as already reported in an earlier number of the "Lutheran," by cleverly wanting to change the unalterably established basic article of the congregational order to the effect that the names of the symbolic books of our church and the provision that every preacher of the congregation must be obligated to them were omitted, and otherwise many changes were made that contradict the word of God and our confessional writings. That I was <i>pro forma</i> removed from office, after I had already declared two days ago to the 45 that they were no longer members of my congregation, because they had just deviated from the basic provisions of our congregational order, was just as unnecessary as	I, too, am still in my office and am now working with a joyful spirit on my old congregation, which, though smaller and poorer in earthly goods, has become all the richer in the Lord, as long as it pleases my dear Saviour. Finally, I would like to reproach Mr. R. and many of his fellows, who with their gifts could certainly do so much for the true glory of the Lord, with the word of the Lord, Luke 11:22: "He that is not with me is against me, and he that gathereth not with me scattereth." Or should Mr. R. really mean to build his union efforts on the one foundation of salvation, our Lord Christ, who is the way, the truth, and the life, and to gather with him? Then it would be more advisable to fight the symbols of the Lutheran church with the sword of the Spirit, which is the Word of God, than to try to help the cause of union by distorted reports about Lutheran activity. To all souls, though deceived, yet honest, I implore that the Lord may open their eyes, so that they may recognize where Word and Sacrament are to be found in purity, and that one pleasing the Lord, may strive for the honor of His house. But to those who have been stubbornly fighting against the Lord and His anointed, I wish from the bottom of my heart that the faithful Saviour, who has also bought them so dearly from eternal destruction, may give them a new heart through His Holy Spirit, that they may recognize the error of their ways, humble themselves with all true Lutherans in thorough repentance before the Lord, accept Christ as their Savior and praise and glorify Him with us for all eternity. A. Selle, Pastor of the "First German Ev.-Luth. St. Paul's Parish in Chicago". (Submitted.) "The Lutheran." In Nro. 7 of the Lutheran there is a passage from a letter of the Rev. Schieferdecker's, which ought to be maturely considered and discussed, because of the importance of the subject it touches upon. No honest person can fail to recognize the pastoral zeal that has given rise to these lines, in which it is easy to see that the writer knows that he is entrusted with the task of feeding the flock that the Lord Jesus Christ has purchased with His blood. We all agree that it is highly desirable, if we have the necessary gifts and means, that an edifying newspaper for the people, for the poor Lutheran rural congregations, should soon come into being, which would follow the path of the usurious Sunday paper. The question now is whether	of the Lutherans should be transformed into such a paper. For reasons that I want to openly explain and consider here, I feel compelled to say no to this, as the Conference has also done. The edification of the congregations is provided for first by the sacred ministry of preaching, then by home services, and not infrequently also by good books of sermons, prayers, and hymns. Even the Lutheran provides useful things in abundance, and the pastors could easily point out such things to their parishioners, and save them the trouble of long searching. But let us go back to the need of the church which called the Lutheran into existence. As he has never expressed himself about his appearance, it was first and foremost the great lack of genuine Lutheran, i. e. It was the unfaithfulness of countless name Lutherans who have fallen away from the loud confession of their church; it was the destructive work and activity of countless sects that trouble the church here; It was, in a word, the miserable time in which Jerusalem is being built that moved him not to leave idle the trowel and the good sword of the Spirit entrusted to him by God, but to work faithfully by teaching and defending that the precious treasure of the truths of salvation of the Church, cleansed from the dust of oblivion, may again be recognized in its illuminating splendor, and that the mouths of the gainsayers may be shut. Now I ask, has this urgent need of the church been remedied in any other way? Have I already been so strengthened in knowledge, has the bitter damage of faithlessness been so thoroughly healed, has the rage of the sects been so completely subdued, that such a leaf is no longer necessary? Well, I do not want to mock in such a serious matter. Then I read the so-called Lutheran Church Messenger, and should also take it into account - but as much as I read in it, I truly cannot find in it a messenger of the Lutheran Church, but, as men know, an old base, garrulous, broad, unjudgmental, mendacious, blasphemous, in a word: not worth taking to heart. Thus we have only recently heard with sadness how even the <i>Lutheran Standard</i> has become shamefully unfaithful to its name, to the flag to which it had sworn, through its pitiful Union thoughts. And what shall I say of the doings of the sects, of which deplorable pieces of record are found in almost every number. If, of course, we had already regained full awareness and comprehensive knowledge of the salutary doctrine which our dear confessional writings present purely and loudly from the only true source of knowledge of the divine Word, then one would say, even then wrongly, let the sects rage and the false brethren cry out; let us be quiet and build ourselves up inwardly, leisurely and in good peace. But let us not deceive ourselves, we have by no means yet fully returned to
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of simplicity and sincerity, to the fidelity and prudence with which the fathers of the Reformation drew the golden ore of truth, which makes us free when we know it, from the fullness of the treasure of Scripture and presented it in its pure, unclouded splendor. To cite only one doctrine about which so much is said and written in our day, the doctrine of the church I mean - we can boast with the Schmalkaldic Articles: "Now praise God, a child of seven years knows what the church is? namely, the holy believers and the little sheep that hear their shepherd's voice; for thus the children pray: I believe one, holy Christian church. This holiness does not consist in shirts, plates, long skirts, and other ceremonies invented about the holy Scriptures, but in the Word of God and right faith." Is it enough that one detests the unfortunate church-making of this country, since 8-10 congregations are each supplied with a church-holder, churches are built, the whole is brought into a course of business by a synod, and the preaching trade is carried on guild-like and with the greatest possible profit for the purse? Are not those also grossly lacking who speak of the church as an organism, but by this do not at all understand the body, of which Christ is the head, and we, the members, do handiwork among ourselves according to the measure of the gifts, but some kind of constitution with a head that is not Christ? Who do not see the unity of the church in the One Spirit, in the One Faith, in the One Baptism, in the Lord hastened, but in a monarchical church-state, in the unity of a human scaffolding, which is only to help up the church, which, by faithful adherence to the true confession, and by doctrine and practice conformable to it, is narrowed down and stopped in its course of victory? As if that were not the very course of her victory, when the word runs and grows!

And so, unfortunately, we could go on for a long time; but what has been said is already enough to show that truly that which the Lutheran has always wanted is still today in serious need, more need than an edifying newspaper for the people, more even than a learned theological journal. Therefore let the Lutheran remain what he is. May the Lord, the merciful God, bless his work, as HE has so far visibly done. A. C.

On the other hand, hatred and slander will put all kinds of obstacles in his way. Both grievances can hopefully be countered by the testimony of one of Luther's co-religionists and contemporaries. Our Lutheran brethren in faith will see from this that we do not want to impose anything new on them when we demand that everyone who wants to go to Holy Communion first register personally with his pastor. But it will only do honor to our adversaries if they listen with calm deliberation to the speech of such a proven theologian and thereupon endorse the good cause, or at least cease to blaspheme. Now let us hear our Veit Dietrich himself. He writes:

"And for this very reason, that every one may examine himself aright, and go to the Lord's Supper worthily, and not receive it in judgment, all faithful and diligent pastors and pastoral ministers shall not let their parishioners go to the Reverend Sacrament, unless they have registered themselves beforehand. Not that they should be required to attend the papal confession, in which nothing good has ever come out, nor will come out of it, but only so that first of all its better order may be kept, and the ministers of the altar may know how much bread and wine they are to present, and after that also so that each one may be asked according to his faith and understanding whether he also knows what he is doing? so that, where there is a lack of it, he may be thoroughly instructed.

For if the priest or churchwarden does not know the number, disorder may result from too little bread or wine being served. This can lead to other disorder and even trouble, which can be prevented in this way if the people are accustomed to register in person beforehand. For everything in the church should be done in an orderly manner and serve to improve things.

But this trouble is far greater and more dangerous when the pastor lets people go to communion who either have no understanding of it, or otherwise do not know what Christians are entitled to know. There is sin on both sides. The minister sins by letting such people go, and they also sin by going and not knowing about it. Such sin is not to be met, except the minister keep this order, that he admit no man who hath not registered himself, and given an account of his faith.

Such teaching has always been in the church, and has been done through the catechism, until the pope has put up confession for it, and has dropped the catechism altogether. But we are not only to break, but also to build again. We are to do away with evil, and to do good. And there will not be a Christian who, when he has rightly considered this cause, will complain of the sign in, because it serves men to their blessedness that they should be in the

And they shall be well instructed in the faith, and a great abominable sin shall be prevented, which no doubt shall bring with it general punishments in the land. For thinkest thou thyself what this supper is, and who hath made it? If it were bad bread and wine, as the devotees think, the sin would be small. But there is the body and blood of Christ. Now Christ commandeth us to eat his body. His body and drink His blood, remembering Him.

But there the rude servants run with heaps, more out of habit than out of understanding and devotion, and so it happens, through the carelessness of the church servants and the recklessness of the rough Christians, that the pearls are spilled to swine and dogs, and not only does the memory of the death of Christ remain behind with such people, but they also dishonor the body and blood of Christ and sin against it.

Every priest and pastor should guard against such sins with the utmost diligence, and do his part not to admit anyone, since he has registered and knows that he is not lacking in Christian understanding and conduct. For every pastor should also see to it that he does not admit those who live in public offenses and are burdened with particular sins, so that they show themselves to want to amend and desist from them. Let this be said briefly and most simply of the preparation. But all things depend one upon another, that the heart may be righteous."

Hereupon M. Veit Dietrich gives a common form, how one should investigate and instruct the people who want to go to the Sacrament, of which we would also like to share a few words. "First of all," he says there, "as reported above, the church servants are to investigate whether those who want to go to the Sacrament also have a sufficient understanding of Christian doctrine, and especially of the Holy Sacrament? Now the Christian doctrine consists of its main parts, which are called the ten commandments, faith, the Lord's Prayer, the institution of baptism, the keys, and the Lord's Supper. Every Christian must know these principal things by heart, word by word, and have a good understanding of them, or he will not be admitted to the sacrament.

For this reason every pastor shall, in addition to other sermons, be especially diligent in teaching the catechism to the people, and he shall not complain that those who wish to receive the sacrament should first of all be half tested in these things, and investigated to see whether they can do it or not. Those who cannot, he shall not permit until they learn it. But to the others he shall first give an earnest admonition, that they take heed to themselves, and receive this supper not unworthily, nor as a judgment to them. For God will not let such sin go unpunished, as St. Paul says of the Corinthians, that many have sinned against this sacrament, and have caused God to punish them with sickness and death.

Although it will not be lacking, every parish priest will find many among his little group who have received instruction in the faith and the sacrament, and therefore need neither questioning nor instruction, yet let no one be so immodest as not to report himself to his parish priest for the sake of the order that must be kept in such matters.

(Sent in by Fr. John.)

**A Testimony for the Registration before the Celebration of Holy Communion, from the Sermon
M. Veit Dietrich's vom Hochwürdigen Sacrament.**

Every faithful and conscientious preacher will always have two great grievances to complain of when this custom is introduced: first, he will perceive that most of our German immigrants in the old fatherland are almost of all

In the joyful hope that the Lord will crown the words of his faithful servant with blessing, we conclude with the saying of Sirach: "Do not think thyself wiser than the ancients, for they also learned it from their fathers. For from them thou mayest learn how thou oughtest to answer in time of need. Sir 8:11, 12.

The Brother Speaker.

Even in Steinthal in Alsace, where Blessed Oberlin then worked as a pastor in full blessing, the government issued an order in the terrible times of the French Revolution: the usual church service was to cease, the people of Steinthal were to elect a president, who was to appoint a brother speaker, and then meetings were to be held on certain days at which the brother speaker was to speak against the tyrants and consult with the congregation about the means to abolish the tyrants. Even in the Stone Valley, there was no lack of individuals to whom this new thing seemed seductive, new, and attractive, and who would have gladly followed and imitated what the great nation had preached to them.

Pastor Oberlin had his congregation meet under the linden tree. He read the letter to the congregation and added that this was an order from their Welsh (that is what the French were called in Steinthal) government, and since it was required by the authorities, they had to obey it. He thought it would be good to proceed to the necessary preliminary consultations today. First of all, a president had to be elected, and since he, as the former pastor of the village, could take the right to speak his mind first, he gave his vote to the former schoolmaster of the village and proposed him as president. The schoolmaster resisted this choice somewhat, but Oberlin soon persuaded him to accept it, and so the election of the brother schoolmaster as brother president was unanimously confirmed by the peasants. Now it was the turn of the president to appoint someone from among the assembly as brother speaker. But who was better suited to do this than the previous Pastor Oberlin! The election was confirmed with loud applause from the assembly.

"Now the question is," said Oberlin, "which house and which day we want to choose for our meetings (Clubbs)? The house of the brother president has only one large room: the schoolroom, but hardly half of us go in there, especially since the women will also want to listen; in the present parish house the space is also small, and so I know of no more suitable house in the whole of Steinthal for our Clubbs than the present, former church."As for the day of the meeting," said Oberlin, "Monday is unseemly, because many go to Strasbourg to market, as well as Wednesday and Friday. I think, however, that the most suitable and convenient day for our meetings would be the present and past Sunday, and especially the morning time from nine o'clock on." - The farmers also gave their general applause to this.

When the peasants came into the church on Sunday, the other orator stood near the altar on the level ground. "What do you think," he said to those gathered, "should it be?

no better, I placed myself in the former pulpit; we are too far here to have a special oratory made for us, and up where you can see and hear me better." The builders: proved of this.

The new brother speaker now stepped into the pulpit. He again drew from his pocket the order of the government I read it aloud. "The Welsh," he said, "want us, then, to speak against tyrants, and to consult about their abolition. Now tyrants have been such and such in the old time, and they have done this and that. Here in our quiet Steinthal, of course, we have no such tyrant, so it would be in vain to speak against one. But I know how to name and describe those tyrants who dwell not only in Steinthal and in your houses, but even in your hearts. And against these tyrants I order, adultery, fornication, carnality, and all ungodly things I will speak here, even as I will name and describe those the best means of abolishing these tyrants, which is nothing other than the salvation offered in JESUS CHRIST." When the pastor had continued speaking for a time, he said, "Should it not be better for me and you to sing one in between? And that, since we know no other songs, from our sent hymnal, the psalm well known to you all?" Thus the peasants sang and prayed peacefully and in God's pleasure with their pastor, and many good souls from the surrounding area, who liked this kind of meeting and what was spoken there better than those clubs that were held in other places, gathered around Oberlin and his inhaler and found there refreshment and comfort in the face of that great external and internal distress.

G. H. v. Schubert (Old and New).

Song for the feast of the three kings.

We have a sure word of prophecy: and ye do well to hearken unto it, as unto a light that shineth in a dark place, until the day dawn, and the morning star arise in your hearts. 2 Peter 1, 19.

You who in the night of death, Christ, appeared, a bright light, In Herod's palace I sought You and found You not. Found only splendour and vain splendour, Lust of the eyes and lust of the flesh, But for Thee my desire remained unsatisfied and my breast empty.

Further to the scribes I went seeking my Lord, But to the wise and perverse Jacob's star was hidden. Though they spoke like the blind Of the light that had dawned, Yet among them I could not find the Redeemer.

Out of the temple I saw shining Sacrificial fire and splendour and light, Here I could foresee the One, But I did not find him myself. And when I had sought the Lord of life So in thee, Jerusalem, to and fro in vain. I went away to Bethlehem.

The road went on lonely. For it was so silent and empty, Not a wanderer to the ladder I found far and wide around.

But above my head I saw a star's glow; Because I sought, because I believed, At last the Savior was mine.

Only seek, and thou shalt find; Only grow not weary and faint; Let nothing bind the desire. Which God has awakened. Just follow without arguing Faithful to the word of the Lord; Light from above will guide you, light from above gives the star. Spitta.

Preacher wanted.

Since the German Lutheran congregation of St. John's here will be without a preacher as of January 1 of the coming year, the clergy applying for a preacher are hereby informed that they must preach their test sermons between December 21 and mid-February of this year, with the condition that the candidate presents good credentials as a Lutheran preacher, and must also belong to a Lutheran synod, or promises to join, and agrees to hold school. Travel expenses will not be reimbursed.

Salary was formerly \$200 exclusive of accidents and tuition. Reflectirende want to contact the undersigned.

Richmond, Wayne County, Ind, the 21st of December 1848. F. Wilhelm Deuker - Vor- H. Heinrich Schowe) sitzer.

Received

for the construction of a church of the "First German Lutheran L-t. Paulus-Gemeinde" in Chicago, Ill.

By D. Röbbelen of Lutherans in Medina Co, O. P8.00. By?. E. Brauer of the Lutheran congregation at Addison P7.00. By?. Crämer of Lutherans in Saginaw Co, Mich, P4.79 and \$2.21. By I. Seidel of the German Lutheran St. Johannis congregation U. A. C. at Neudettelsau, O. H4.M.

A. Selle, Pastor.

Received for theSeminar at FortWayne: From the German Lutheran Congregation U. A. C. at

Lancaster, ... OH3.19
From Trinity Lutheran Church in Fairfield.
County, O 2.38
From St. James Parish 1.51
From Mr Richmann 0.92

Summa H8.00 V. W. Sihler, k.

Received

for the Lass River Lutheran Mission in Michigan:

H3.80 unknown. \$1.00 N. in St. Louis.
for the Synodal Missionary Fund:
O1.50 from Mr. Schaap. P1.W Unnamed. Hl.00 Buttermen. \$1.45 Unnamed. \$2.00 from the Lutheran congregation in Pomeroy and Ehester Township, Meigs County, O., by Mr. D. Habel. P103.80 from parishioners in St. Louis.

Paid.

The 3rd and 4th year. Mr.?. H. Jsensee.
Den 5. Jahrg. Die HH. Adam Ambrosius, Mich. Benz, Ellinger, Georg Eckert, Dan. Göglein, Herrling, Christoph Hamm,?. I. F. Jsensee (2 ex.), Georg Rasp, Wendel Scharf, Mich. Wessa.

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.

Redigirt von C. F. W. Walther.

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Why should we hold steadfastly to the confessions of our Evangelical Lutheran Church even now?

Symbols, 1. the Apostolic, 2. the Nicene, and 3. the is a Zwinglian who is zealous against Zwingli's teaching, Athanasian Symbols, then 4. the Augsburg Confession, 5. and as little is he a Christian who rejects the Bible. For as its Apology, or the defence of it, 6. the Christians in general differ from the Muhamedans with their 7. the small and 8. the large Catechismus Lutheri, and Koran by the Bible, so again in particular a Lutheran 9. the Concordia Formula. In these nine symbolic Christian differs from all other Christians with their symbols whether they be of God: for many false prophets are gone books, which together are called the Concordia Book *), by his symbolic books. out into the world," says the apostle John in his first epistle, everyone who wants to know what is believed and taught Now at no time has one been more generally opposed and so, alas, has it been said and lamented in all ages of in our Evangelical Lutheran Church can find this clearly and to such symbols than at this time of ours. From all sides the Christian church. As often as God has sown the wheat distinctly. The doctrine contained in these books was first one now cries: Away with symbols! They are a compulsion of his pure Word, so often has the enemy come in behind confessed orally by the first so-called Lutherans before all of faith; they are the spiritual fetters and children's shoes of and sown the weeds of false doctrine. The unfortunate the world, and then set down in writing for all time in these of the past, which must at last be cast off in these enlightened consequence of this has been that in the midst of books. On the doctrine contained in these books, and on no times, when all the world has come of age. They are the Christendom a multitude of parties have arisen, which other doctrine, the first Lutherans united themselves into paper popes of the Lutherans; they are the fabrications of differ and separate themselves from one another by a ecclesiastical communities, even outwardly; on this, fallible men; they are, therefore, the statutes of men; different faith, which they have and profess. Most of these therefore, the Lutheran Church is founded, for by this it painted spectacles, through which one views the Bible in parties have therefore also written out certain creeds, came into being, and by this it is now distinguished from all the color of his own sect; impure channels, through which which contain the doctrines by which they separate other parties and communities that exist in Christendom. divine truth is brought to us, not in its complete purity, but themselves from the others, and on which all their Whoever therefore says, I will be a Lutheran, thereby clouded by the admixture of human error. He who holds so members have united themselves into a special confesses the doctrines contained in these symbolic books stiffly to the symbols, therefore, puts human books on a ecclesiastical community. Those books, however, in which of the Lutheran Church; and whoever says, he will be a level with the divine ones, and even places them above such creeds of entire ecclesiastical groups are contained, Lutheran preacher, thereby testifies that he not only holds them! - have always been called by the foreign word: Symbola or the articles of faith contained in these books to be true and right, but that he will also seek to preach, defend, and symbolic books. This is, after all, a Greek word, and right, but that he will also seek to preach, defend, and propagate them, as much as God may grant him grace and soldiers can distinguish between friend and foe by their strength to do so. On the other hand, he who rejects the battle signs and slogans, even when they are in disguise, doctrine contained in the symbols of the Evangelical so the member of an ecclesiastical party can easily Lutheran Church is as little a true Lutheran as he who of such counter-speech? Far be it from us, beloved distinguish between those who are for or against his faith rejects rebaptism is an Anabaptist, as little a Lutheran as Lutheran brethren! These are objections which may well by the symbols or public creeds of that party. he who rejects the doctrine contained in the symbols of the cause consternation to the ignorant, "but since there is Evangelical Lutheran Church is a true Lutheran. nothing behind them," and which, when carefully considered, vanish like will-o'-the-wisps into nothing.

Our dear Evangelical Lutheran Church also has such symbolic books or public confessions, as most of our dear readers will certainly know. It has nine of them; these are, first of all, the three ecumenical or general Christian confessions.

*) This book was reprinted by Mr. Heinrich Ludwig in New York (Vesey Street No. 70.) last year, and is available from the above publisher, as well as in Philadelphia from Bro. Gentner; in Baltimore from Pastor Wyneken; in Columbus, O., from Pastor Spielmann; in Fort Wayne, Ind. from Dr. Sihler; in Canton, O., from Pastor Fast; in Zellenople, Pa. from Pastor Schweizerbarth; and in St. Louis from the editorial office of the "Lutheraner" for \$1.25.

Thus, friends of light, rationalists, Methodists, apostate Lutherans, and especially the present advocates of the Union, the so-called evangelicals, are now calling out to us Lutherans with great zeal and anger. Do we really have reason to abandon the symbols of our church for the sake of such counter-speech? Far be it from us, beloved Lutheran brethren! These are objections which may well cause consternation to the ignorant, "but since there is nothing behind them," and which, when carefully considered, vanish like will-o'-the-wisps into nothing. That the Church requires all her members to accept her symbols is called a compulsion of faith, but who on earth is compelled to become a member of our Church? Is not everyone free to join it or not, and to separate from it?

new or staying with her? So where is there compulsion then not the water - attributed to the source, and the here? Let me give you an example. Suppose a society were strength - to the bottom? formed for the purpose of going to war in aid of the fatherland. Many join the company. But when at last it is by men capable of error? Who, then, can rely on them? We said, "Now to war!" behold, several rise up and declare that answer: The question here is not whether the authors of the symbols were men who could err, but whether they erred in the doctrines which they professed and set down in those books. That they could err, we readily concede, but that they erred in the excellent articles of faith, we deny. That the manner in which the biblical doctrines are confessed and defended in our symbols is human, and therefore not perfect, who can deny this? But that the doctrines themselves are human, imperfect, and erroneous, we deny in all seriousness, for thereby we would declare God's Word itself to be imperfect and erroneous. Or does gold become fragile clay as soon as it is carried in fragile earthen vessels? Does a truth then become an error when it is confessed and distinguished by a man capable of error? Does a doctrine of the Bible become a doctrine of men when those who bear witness to it are men? Does God's eternal word, when it passes through the mouth of a mortal sinner, then become a changeable wisdom of this world? Oh, then, would all the millions of dear martyrs, because they were men who could err, have shed their blood, under nameless torture, not for eternally fixed truth, but for uncertain opinions and suppositions? So then the church of Christ, because it consists of men, should never say, We have found the truth? - O, away with such blasphemous scepticism, i.e. with such heathenish despair of finding the truth! For this very purpose the Bible is given to men, that they may no longer wander about in this world without light, without hope, and without certainty, but, defying the world and hell, may exult in firm faith: We have found the truth! The church is supposed to be a pillar and foundation of truth (1 Tim. 3:15); if nowhere else in the world, then in the church this most precious of all human goods is to be found.

What, then, is the meaning of the cry of the enemies of our church, saying, Your symbols were written by men who could err; therefore let them go, for they are uncertain? Is not this a sweet conclusion: every man can err; the confessors of our faith were men, therefore they erred? Are not the gentlemen who thus conclude also men? Why do not such symbol strikers, above all, make their thing out to be unreliable and uncertain? Why do they not say at the end of their sermon: "Dear listeners, you know that I am a man who can err, therefore do not firmly believe that what I preach is true.

*) How foolish it is to speak here of compulsory faith, even rationalists have had to admit Thus, among others, v. Ammon, instructed by his mere reason, writes in his Sittenlehre (II, p. 106.): "The Protestant Church can take no account of the pretext of those who maintain that they are not able to unite the oath on the symbolic books with their faith, with their conviction, and therefore also with their conscience. ""I do not believe in the divinity of the Bible, for I am a naturalist; I reject original sin, for I think Pelagian; I deny the divine dignity of Jesus, and hold him to be only the orator of God to the deluded human race."" But why do you believe this; have you a right to demand of the evangelical church that it should change its creeds on your account; does any one compel you to enter into its service, to which, on account of this very individual opinion of yours, you are neither fit nor able?"

have!? Why do they preach at all? They will say: Yes, we do not demand unconditional faith; where we are convicted that we have erred, we are ready to recant. Well then, you yourselves admit what is at stake here. For it is not enough to say that the writers of the Confessions could have erred, but also to prove that and where they erred. How confident we Lutherans can therefore be! For no man has yet furnished this proof. With reason and with the thoughts of his heart he has been able to fight against our confessions, but he has never been able to refute them with the Word of God. In the case of many of their doctrines, when one asked his reason and his heart, one had to say with Nicodemus, "How can such things be?" but one has never been able to oppose them, as with the symbols of other churches, "It is written!" For three hundred years the Lutheran Church has been reproached for adhering too rigidly and harshly to the letter of Holy Scripture in its symbols, but it has seldom been dared to assert it, and has never yet been able to prove that it has departed from it. Were we therefore to fall away from the doctrine of the symbols, we would not fall away from the word of man, but from the word of God itself; deny not Luther, but Christ; cease not only to be rightly called Lutherans, but also to be rightly called Christians. -

But there are many who now say: if your confessions are in complete agreement with the Holy Scriptures, you cannot deny that they are only human confessions; why, then, does one not prefer to go back to the Bible alone, rather than to the pure Word of God?

We reply to this as follows. It is foolishness to set the Bible against the symbols. The Bible is, so to speak, God's confession to us; but the symbols are our confession to God. The Bible is God's question to man: Do you believe in my word? the symbols are the answer of men: Yes, Lord, we believe what you say. The Bible is the shaft in which all the treasures of God's wisdom and knowledge lie hidden; the symbols are the treasure chambers in which the Church has deposited the treasures that it has dug out of the Bible shaft with great effort over the centuries and brought to light, as in a spiritual magazine and armory. The Bible and its teachings are God's manuscripts of our blessedness, which Satan is always trying to falsify and declare to be false; the symbols contain the enclosed documents, from which one can see how the Church has always believed those teachings and how she has always held on to them. The Bible is the revealed word of God itself; but the symbols are the right understanding of the word of God, which God has given to his church.

And oh! how much it cost before the Church gradually arrived at this treasure of orthodox interpretation of Scripture! It is the booty which the Christian Church has carried off from a more than thousand years' struggle with the world, with the heretics, and with the devil. Millions have had to seal the confession of these doctrines with their blood before it could be so pure, clear and brightly distinguished in our symbols. It is, for the most part, the dearly purchased fruit of the Reformation. Through what terrible inner struggles and temptations Luther first had to wind his way, how diligently and unceasingly he first had to search day and night in God's Word, with many thousands of tears, sighs and prayers, and how many first had to arm themselves with him against the whole world and fight through its power and cunning with God's Word alone, before these pure confessions could come to light! How many princes and kings had to put their country and people at risk, and even let whole countries be devastated (I only remember the Thirty Years' War), before these confessions could be passed on to us!

How? and these confessions, so dearly earned and fought for by our fathers with such unspeakably heavy sacrifices, should we now throw away like something completely worthless at the clamor of the unbelievers, or the enthusiasts, or the indifferent religious men, or the false brothers of our name? We wanted to squander the fruit of the Reformation, the spoils of thousands of years of struggle of the whole Christian Church of all times, the spiritual heritage of our spiritual fathers? We wanted to faithlessly hand over to the hands of our enemies and sacrifice to the lukewarmness of the last days that for which so many martyrs have bled and which the Church, after overcoming the most cruel persecutions, has finally stamped as her trophy of victory? God be thanked for that!

But, says one, would it not be well to go back to the Bible? Is this not enough? If the teachings of the symbols have been taken out of the Bible, will not everyone still be able to find them without the symbols? We answer: To find the fast to the right symbols again is nothing else than to return to the Bible, for the symbols find nothing else than testimonies of the church for the Bible. How, by the way, can a man hope that he alone will now find the light forever." Isa. 59:21, "Let us therefore look upon the rock from which Christianity has so earnestly searched for many centuries? Will God give us the Holy Spirit in this time to find what God has already let His Church find, if we do not accept what we have already found, but first want to search for it ourselves? No, he who will not accept as a humble disciple the pure doctrine of the church, to which God has given it for 1800 years and revealed it especially gloriously 300 years ago, God will not give him light and grace to find it himself.

God distributes his gifts differently; he does not give them all to everyone, nor does he give them all at all times. - There is one more thing to which we wish to call the attention of our readers before we conclude. For as clear and plain as the holy Scriptures are that a child can understand them as far as the main doctrines necessary for salvation are concerned, there were soon, in the early days of Christianity, men who professed to believe in Christ and of the Bible, and yet often so distorted the clearest passages of the holy Scriptures that they easily persuaded especially simple-minded, forward-looking, and innovation-addicted people that the holy Scriptures teach something quite different from what they teach.

The disciples of the apostles were therefore induced by such clever falsifiers of pure doctrine to summarize the whole Christian doctrine in a short confession of three main articles, which is called the apostolic symbol, and which was therefore the first to be included among the symbols of our church. By this simple symbol even the most simple-minded person in the first three centuries was able to recognize false teachers creeping in at that time and to guard against them. Later, however, in the fourth century, when a new heretic by the name of Arius arose who denied that Christ was the true God from eternity, the so-called Nicene and Athanasian symbols were established in the name of and with the consent of the entire Christian Church, so that even the most simple-minded person could easily distinguish from these confessions whether or not his preacher adhered to that and other heretics who were then rampant.

O, it is impossible to express how important it has been that these first three general (ecumenical) symbols have remained in the church! Thus, even in the darkest times of the fourth chapter, there is only one body, one faith, and one doctrine, our speech, and our confession; her victory over those who dispute the truth shall be our victory, and the treasures of her knowledge shall be our property.

Therefore, dear fellow believers, let us beware of the arrogance of those who want to stand on their own two feet, and so that they do not want to continue building on the old structure of the old church, but erect something new. Let us these first three general (ecumenical) symbols have considered that, as the apostle writes to the Ephesians in the fourth chapter, there is only one body, one faith, and one baptism, and therefore also only one true church and only Christ's divinity, of his works, of his atonement, in short, the one true doctrine, which is not to be found only now, but has always been and will remain unchanged until the end of days; that therefore all new doctrines and new churches are entirely wrung out of the hands of the people. What enemy of the symbols can deny this, and who can be a Christian without praising and glorifying God over it?

But when God purified His Church again 300 years ago through Dr. Martin Luther, how important it was that, in the name of all who professed the pure doctrine at that time, new confessions of the old, darkened truth were again established, from which everyone, even the most simple, could see what the true doctrine of the true Church actually was! How many millions in particular have learned to know and believe the saving truth from Luther's little Catechism and from the Augsburg Confession!

We further see from the history of our church how soon after Luther's death the greatest

Disunity among the Lutherans themselves arose, in that more and more secret followers of Calvin (Cryptocalvinists) crept in among the Lutherans, who, under the pretense that they were Lutherans, wanted to sell Calvin's doctrine to the people as Lutheran and thus cheat them of their faith in the most shameful way. Where would the resulting confusion have led, if the faithful confessors of the truth had not united thirty years after Luther's death to draw up a new confession, namely the Concordia Formula, thereby putting an end to the dangerous dispute and unmasking the peddlers of truth who had crept in under the Lutheran name?

The decline of the Lutheran Church, which we now deplore, would probably have taken place immediately after Luther's death without the symbols. But since the preachers and the people had these pure confessions in their hands, since the preachers were solemnly bound to them, and since the hearers tested them according to them for two centuries no evidently false teacher was able to take up residence in our church and to seduce souls for the length of time. But what is the reason that for sixty to seventy years the most impudent heresies have been able to gain the upper hand in the Lutheran church, other than that the symbols of the church were not made known to the people, but were deliberately concealed? For when these became strange to the hearers, then every one was allowed to dare to sell his heart's thoughts and fancies as God's word and as the teaching of the gospel.

But if it has ever been known of what incomparable use the symbols are, we learn it now. What would we do now if we could not prove from those confessions what the true evangelical doctrine is, which Luther and the whole first Lutheran church once believed and confessed? We would have to keep silent and let the destroyers of our church do their mischievous work under our own name with impunity. But pointing to our symbols, we can now confidently offer defiance to all false Lutherans and convince all honest souls that they are impostors and spiritual counterfeiters.

Recognize from this, beloved fellow believers, how much we would give away if we did not now want to hold fast to the public confessions of our church. Therefore, do not trust those who, speaking against these confessions, pretend that they are fighting only against human prestige and that they want all honor to be given to the Bible alone. They want to deceive you! They would like to see the wall broken down, which has been drawn around the church by the symbols, so that they may have liberty to smuggle in human wit as divine revelation, and so that no one may prove to them that they trample under foot the church whose bread they eat, that they live and work in it, not to build, but to tear down.

Therefore, the more one now hates the confessions of the church, the more precious and valuable let us hold them. They should be found in the home of every Lutheran. Everyone should be acquainted with them, indeed, should be quite familiar with them. Every Lutheran should compare with them what is preached to him and what he reads in other books. Fathers and mothers should point them out to their children and their servants, teachers to their pupils, but above all preachers to their listeners. Certainly, as long as the acquaintance with these glorious testimonies and the love for them remains among us Lutherans, so long will pure doctrine have a dwelling place among us. No false spirit will seduce us, and just as our fathers once slept blessedly on the faith confessed therein, so we too will overcome sin, death, and hell through the same faith and become blessed.

We conclude with the testimony of the old faithful and loyal-hearted Selnecker: "We can be sure that as long as churches and schools in these and other countries will hold to this confession and declaration, as written in the Christian Book of Concord, so long will nullity in God's Word or in doctrine, without fanaticism, be and remain with us, along with other blessings of God. But as soon as from the same right confession shall be in the least departed, that God also, who hath last shewed us this great benefit, shall depart from us, and shall cause all manner of blasphemy and idolatry to break down among us." (Vlt. Sax. El. Augusti.)

Tennessee Evangelical Lutheran Synod.

This Synod held its 28th session from 30 September to 5 October last at Solomon's Church in Shenandoah County, Virginia. The report of this meeting is before us in both German and English. This report, like last year's, is proof that this Synod belongs to the few which are not only called Lutheran, but also want to be and remain so.

In attendance were 10 preachers and 20 lay deputies; 14 preachers belonging to the synod were absent, several of them because they could not afford the costs of the journey due to poverty, which is why the synod passed the resolution: "That we most solemnly and earnestly advise our congregation members to provide more support for their preachers, so that they can make the necessary arrangements to attend the synod.

We hope to please our readers when we tell them the following from the report:

"Dr. Henkel reported to the Synod that the translation of the Christian Concordia Book (into the English language) had been going on for some time, and that the same had already been gone through once, but that the whole would receive still more distant correction.

before it will be ready for printing. He hopes to have it ready for delivery next summer. The reason why the publication is delayed is to get time to make the translation as error-free as possible.

Dr. Henkel further reported that since the distinctive doctrines of the Lutheran Church concerning the sacraments are not generally understood among Englishmen, which is due to the fact that Luther's writings are mostly available only in German and Latin, he announced to our body that he was minded to publish a volume containing an English translation of Luther's Letter of Rebaptism and his Sermon on Baptism, in which the article of Baptism is fully explained; as well as Luther's great Confession of Holy Communion, wherein this article is fully explained. - He proposes, if the Synod deems it good, to make arrangements to translate the work as soon as possible and to publish it in print.

Resolved: That the Synod fully approve Dr. Henkel's proposal, and that we joyfully commend the work to our congregations." -

The report goes on to say: "As a work, called ""The History of the American Lutheran Church,"" has been published by Dr. Hazelius, of Lexington, S. C., in which there are misrepresentations in regard to our body, and as distinct ecclesiastical bodies and religious journals recommend the same work to the public, and as, under such circumstances, it is likely to mislead the public, and to fill them with prejudice against us, and to be very prejudicial to the truth, it has been

Resolved: That Rev. A. Henkel, I. Steuerwalt, I. Killian, Dr. S. G. Henkel, and Mr. Socrates Henkel be appointed to the Committee to investigate the same, and to correct the errors which they find therein, and that they send the editors of the *Lutheran Standard*, *Lutheran Observer*, and such other periodicals as may seem proper, request that their corrections be published together with this receipt and resolution."

The report further states that a committee was appointed to report on the prospects of opening a friendly correspondence with the Western Virginia Synod. Among other things, this committee, consisting of PP. I. R. Moser, H. Wetzel, T. Moser, and Dr. S. G. Henkel, presented a petition from St. Paul's Church, Augusta, Virginia, wherein the petitioners state that "they are opposed to all union of forces and means of aid between us and the New Lutherans, unless they first renounce all their antilutheran (un-Lutheran) doctrines and measures, etc.". Thereupon the following resolution was recommended by the Committee to the Synod and unanimously adopted by it:

"Resolved: Whereas it would afford us the highest pleasure, and we most earnestly desire to see those united with us in doctrine and customs who have one name with us, and in such case are inclined to unite with them in such matters as have for their object the advancement of the cause of truth, and to act in concert with them: we must, nevertheless, expressly declare, and thus desire to be understood, that, however desirable a union may be, it shall be brought about solely upon the assurance of strict adherence to the doctrine and usages of our Church, as represented in the symbols of the same; and so long as we cannot obtain this assurance, we, for our part, cannot consent to any such union."

Our Synod and our paper have also been most kindly remembered by the dear brethren of this association. We find the following relevant resolution:

"Resolved: That we are glad to hear that some of our German Lutheran brethren have formed a Synod, called ""The German Evangelical Lutheran Synod of Missouri, Ohio and other States,"" and that they are publishing a German paper, called ""The Lutheran,"" which is devoted to the propagation and advocacy of the original doctrines and usages of the Lutheran Church, to which paper we desire to call the attention of our German brethren."

It is with hearty joy that we further read that some English Lutherans from Missouri have sent a petition to the Synod, requesting to be taken under the supervision of the Synod and to be served by members of it, which request shall be granted.

Finally, we find in the report a warm recommendation by the Synod of the works published by H. Ludwig in New York: 1. the Concordienbuch, 2. Luther's Hauspostille, 3. the English translation of the Augsburg Confession with a historical introduction and explanatory notes, and 4. the English translation of Meurer's Leben Luthers.

We conclude this excerpt with the heartfelt wish that the Lord would grant this Synod, which for nearly thirty years has faithfully witnessed and fought against the apostasy of the so-called American Lutheran Church, and especially against that of the General Synod, amidst much shame and persecution, and which, as far as we know, among all the older Synods of the country, alone with the jewels of our Church into this last ghastly time, and make it a salt of the earth that resists the spreading spiritual rot in other synods.

The next meeting of Synod is to be held at Bcck's Church, Davidson County, North Carolina (without-

), be held and, commenced on Saturdays before the third Sunday in October, 1849. The Secretary of the Synod is: Rsv. 3rd N. Mossr, Mint Roclr, Oo., N. O.

(Submitted.)

Nea-Mathla on the creation of man.

The United States government, about the year 1825, had made arrangement to introduce schools among the Seminoles of Florida, and a sum of money was appropriated for that purpose. This was opposed by Nea-Mathla, an excellent chief, who exercised great influence over that tribe. After several abortive attempts to carry out the benevolent intention of the government, a meeting was held, in which Nea-Mathla rose and addressed Governor Duval, who was then Superintendent of Indian Affairs, as follows:

"Father, it is not my wish to be made of my red children into white children. When the Great Spirit created mankind, he created them as they are, with three characteristics. He assigned to each, at creation, his color, his duties, and it was never his intention that they should mingle.

"Father, thus did the Great Spirit create mankind. He stood in a high place. On it he took some dust in his hand, mixed and dried it, blew on it, threw it out of his hand in front of him - and in front of him stood a white man!

"The Great Spirit was sad. He saw that what he had created was not what he intended. The man was white! He looked weak and sickly. The Great Spirit looked at him and said, ""White man, I have given you life. You are not what I intended you to be. I could send you back to where you came from; but no - I will not take your life. Step aside."" The Great Spirit shuffled the dust anew, dried it, blew on it again-and before him stood a black man!

"The Great Spirit was grieved. He saw that this man was black and ugly; therefore he ordered him to step aside. Then he shuffled the dust anew, blew on it - and before him stood **a red man!**

"The Great Spirit smiled. At that moment they all looked up and saw an opening in the sky, through which three boxes had been placed. slowly sank down. At last they came down and lay on the ground. Then the Great Spirit said: "I have given you all life. The red man alone is my favourite; but you shall all live. But a jever of you must take his due. Perform Duties. These three boxes contain

the tools you will need to make a living."" Thus speaking, he called to the white man. "White man," said the Great Spirit, "you are not my favorite, but I created you first. Open these boxes, look at them, and choose which you will. They contain the implements which all three of you are to use during your lives.""

"The white man opened the boxes, looked inside, and said, ""I will take these."" It was full of quills, ink, paper, and all the things you white people use. He looked at the black man, and said, ""I have made thee shortly; however, I cannot allow thee the second choice."" Then turning to the red man, he smiled and said, ""Come, my darling, and choose."" The red man looked into the two remaining boxes and said, ""I will take this one."" It was full of beaver skins, bows and arrows, and all the things that the Indians use. Then the Great Spirit said to the negro, "You can take this one." It was full of hoes and axes, to prove that the black man was made to work for the white man and the red man.

"Father, this is how the Great Spirit created men, and this is how he provided them with the tools with which they should work. It is not his will that our red children should use the articles which came down in the box which the white man chose, any more than it is fitting for the white man to take the implements which are prepared by the Great Spirit for the use of his red children."

(McKenney, Memoirs, vol. 2. p. 16.)

Because they thought they were wise, they became fools. Rom. 1, 22. This excellent chief obviously does not tell an old tradition of his people, but tells his reasons against the introduction of schools in the form of a poem. And how silly it turns out! The name "Great Spirit" at first arouses the expectation that the Indians would have seen God's eternal power and divinity from his works. But this expectation is completely deceived, since the Great Spirit appears so impotent and merciless that he regards the white and the black man as an "unfortunate litter," for which reason his favorite, the red man, believes himself justified in hating and despising them.

Ye are all one in Christ JEsu. Gal. 3, 28. The apostle once called out to the Jews and Greeks. May it also soon be said of the white man and the red man. It is with the Lord; let us call upon him for mercy. H. Fick.

Meaning and interpretation of the old German church building.

Oh stay with us, Lord Jesus Christ, because it is now evening;
Thy word, O Lord, the everlasting light, Let it not be extinguished among us. In this last sorrowful time, Lord, grant us constancy, That we may keep thy word and sacrament No till our end.

This good song by the blessed Nicolaus Selnecker was sung by the children and the teacher every afternoon at the end of the lessons in the children's school that I attended in my dear little hometown, and that is why its content and melody have impressed themselves on me so deeply and powerfully that I have heard it ringing and resounding in my heart on countless occasions. A song of this content is most likely to come to mind on the occasion of such a sight as I had on my travels, when I was in Strasbourg for the first time, and there looked at the magnificent, mighty cathedral tower with its church. At that time at least, when I was there for the first time (it was in the year 1820), one could still see everywhere on the pictures above the doors the traces of the shameful devastations which the men of the Revolution had wrought here, as everywhere on the ornaments and buildings of the temples of God. For the spirit and reason of such revolutions rests in a hatred of all that is holy. It is not merely a murderous revolt against the person of the prince, sanctified by God, and against civil law and order, but it is the natural revolt of human nature, alienated from God, against God's eternal Anointed, against Christ, which moves and guides the hand of the rebels, who say they want liberty and equality for all, in their destructions. That is why the revolutionary men in France, as elsewhere, would have gladly destroyed all churches and towers, if only the miserable weaklings had been able to do so; for they could not stand high things at all; the towers, like the old churches, have nevertheless remained standing, and will probably remain standing even longer. Longer still, however, God's Word, "the eternal light" - "God's Word and Sacrament" - will exist on earth, no matter how the enemies may rage against it; the Christian should only pray that it may never go out "with us," however much our fathers and we may have rejected and misjudged it. This inner core of Christianity is, of course, the main thing, but the shell, I mean that which our pious fathers built in the Christian sense and visibly put into work, also has its high significance. This is especially true of the old Christian church buildings, which are called the old Gothic ones and which can still be found in Nuremberg, Augsburg, Regensburg, and in many other cities, and even here and there (on a small scale) on

can be found in the countryside. In order that the reader may recognize the understanding and sense in which our Christian elders built their churches, I would like to say something about this today.

There are three gifts of the church which make a man a Christian: Baptism, preaching, and the mystery of the union of divine and human nature, or the Lord's Supper. Thus all such ancient churches are divided lengthwise into three parts. For when one enters at the main entrance, which is always directed toward evening, so that the person entering may have the main altar before his eyes at sunrise as a reminder of the eternal exit, one first comes to the baptismal font and in general to that part of the church which was dedicated to the holy act of baptism and to the remembrance of the covenant of baptism with God by means of various external signs. In the second part of the church stands (on the right) the pulpit; for this part is dedicated to the proclamation of the Gospel, the sermon. Further to the east, the last third of the inner church building is usually separated from the second part by steps leading upwards, often also by a metal latticework, and at the entrance from this to that stands the holy image of the Crucified. The last, eastern third contains the high altar, where the sacrament of the Lord's Supper is celebrated. When such so-called old Gothic churches are more complete and enlarged, the interior is supported and carried by twelve columns, reminiscent of the twelve apostles of the Lord; above the main entrance one sees three semicircles of figures, one of which represents stories from the Old Testament, the second stories from the New Testament, and the third the future judgment. Above these semicircles there is also a round window with coloured glasses, and these multicoloured glasses, it is said, should have represented the different effects of one and the same eternal light in different human souls, just as the six altars, which are found three and three each, besides the main altar, at the sides of such old churches, and which therefore, with the high altar, represent the seven number, should have pointed to the seven congregations or times of the church, of which mention is made in the Revelation of John. In height, too, it is said, these ancient church buildings were intentionally divided into three parts, for the uppermost, in which the choirs for the singers (usually concealed by lattices) are located, would have been the upper, the triumphant; the actual church floor, the contending; the burial vaults and tombs, however, which were under the floor, should have indicated the suffering church, just as it is also said that the two towers at the main entrance would have represented, one the visibly secular, legislative power, the other the spiritual power. Now even if one or the other of these interpretations does not seem quite certain, most of them are nevertheless very probable, and so

It is even certain that our pious ancients thought of God in everything they did and founded, but most of all when they built a church; whereas, when one looks at many a new-fangled church building of our day, it seems as if the builders had thought more of the theatre or of dancing and concerts than of God, of the preaching of His Word and the celebration of His Sacrament.

As for the poet of the small, powerful hymn: "Ach bleib bei uns, HErr JESu Christ", which concerns Nicolaus Selnecker: he was born in 1532 in Hersbruck near Nuremberg, was then a student of Melanchthon in Wittenberg, and later became a professor in Jena, and finally superintendent in Leipzig. His motto was: "My salvation is with you alone." He died, 1592.

Or. G. H. v. Schubert (Old and New).

A rare Doctor.

Among Luther's most intimate friends was once a physician, Doctor Matthäus Natzenberger (died January 3, 1559). This man, as faithful and diligent as he was in his profession and as serious as he was about penetrating more and more deeply into the science of medicine, by no means thought that godliness and the affairs of the church were none of a doctor's business, but shamed many a theologian by his diligence in researching God's Word and Luther's writings, and by his zeal to serve his own as bishop in his house and the church in general, to bear witness to the truth and against error. This, however, naturally aroused many envies and enemies. When he was once asked why he, as a physician, was so concerned with religious matters, he gave the beautiful answer: "I was not baptized by Hippocrates and Galenus (old doctors of medicine), so they will not stand by me when I die. They serve me and others for this life, as long as God wills; but when this life ceases, something else and higher belongs to it, so that one may be blessed and live forever. And what I do and can do in religion and the church, I do not do without a calling; I have a calling enough; for in baptism I vowed to my Lord Christ to promote his service most faithfully. That is why I have always been drawn to religious affairs. How then can I speak of religion and church matters? Much less can I be silent when I must hear such things as are contrary to the truth."

Go thy way, dear reader, whatever thy profession may be, and do likewise. If thou art baptized, thou art also one of that priestly people which shall preach the virtues of him that called them from darkness unto his marvelous light.

"It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

At the time of the Thirty Years' War, a pastor's widow lived in Burg. A few months ago, she had lost her husband and all her possessions, when, trusting in God's guidance, she woke up to seek refuge with relatives in Magdeburg. On the way - it was shortly before the destruction of Magdeburg - she was seized by Tillp's horsemen, and one of them, who could recognize her, said to the others: "Beat her to death, it is a Pfaffenmetze. But one said, Leave her to me, I will do it. The others are satisfied, and so he leads them aside, and now suddenly speaks to the frightened woman in a quite unexpected tone: he has already committed so many murders in the war that his conscience leaves him no peace; if she is a priest's wife, then she will be able to tell him whether there is still forgiveness possible for him with God? She answers him with a word of comfort from the Holy Scriptures, that every sinner who sincerely repents finds grace with God. Whereupon he said, if she told him so, he would bring her safely to Magdeburg; and he did so.

God's Word needs to come back into the homes.

When I took over the second ministry, an old man lived in one of the villages, who was considered an oddball by the congregation, and who also had the characteristic of calling the whole world "you. When I once came out of church and had preached with all warmth and sincerity in my opinion, the old man came up to me and said: "Your preaching is of no use to you, and when I asked him why not, he answered: "As long as God's word is not read in the houses, it will not be heard in the church either. And when I asked him what I should do about it, he said, "You must preach about home devotions until the people begin to hold home devotions. And when I had preached the sixth time on Col. 3:16, 17. he came again and said, Now stop it, it has already helped. The church soon filled up, and seed sprang up here and there."

Pott krigt nichts! or of the Communists' goods.

The following conversation, as the sender, who has been told several times, can vouch for, took place between a pastor and a member of his congregation at the time of the French Revolution, when it was heard in Germany that in some places in France the noblemen and landowners had been driven from their estates and the peasants had divided them among themselves, were no longer paying tithes, etc. This conversation is a very clear illustration of what many people think of the division of estates. It shows in a quite clear way what so many

if the same were to be introduced in their circumstances.

Bauer: Have you heard, Pastor, how things are going in France now?

Pastor: This be lamented to God, there is all divine and human order trampled underfoot.

B. It is not so bad, Pastor; it is only the poor people who are helped to their rights, and the nobles and landowners must give up what they have usurped.

P. My dear neighbor, what the nobles and landowners have in fiefs and estates, their ancestors received in a lawful manner, either for services rendered or for money, and it is certainly wrong to take from their children what they have inherited from their parents.

B. Pastor, the farmers have to do the work, so they deserve the land and the blessings it brings forth! Are the nobles better than we?

P. I do not think you would like this new French institution if it were to be introduced in your country.

B. Certainly, Pastor. I wish it were the same with us! How we would all be helped if the land were divided up, and the beautiful meadows, and we no longer had to tithe! How I should be glad if things were to start for us soon. I would certainly get the most, for I have the largest farm.

P. But what if the little people did to you peasants as you intend to do to the lords of the manor? - If, for example, Pott, your first mower, said to the others, "You know, folks, we have to do the work for the lord, so it's only fair that we take his field, too. I'll take the nail hole and the long twenty (the farmer's two best plots), because I've been on the farm the longest.

B. (quite eagerly): No, Pastor, Pott krigt nothing!

P. Do you see? What is right for one is right for another.

The farmer said nothing again about the division of goods. But whether he has given up his wishes in his heart is of course another question. (People's paper.)

Reason and tolerance braggers.

The famous German poet Göthe has given a testimony against those mentioned in the heading that one should hardly tire of him. All the more do those concerned have to take this testimony to heart. It reads as follows: "There is nothing more miserable than to hear people talk incessantly of reason, meanwhile they act solely according to prejudices. Nothing is so dear to them as tolerance, and their mockery of everything that is not of their opinion proves how little peace one has to hope for from them."

Deut. 27:26.

We keep all the commandments of God when we are forgiven for all that we do not keep.

St. Augustine's.

Warning.

Just now, as this number is to be closed, the little booklet announced in No. 25, Volume IV of the "Lutheran": "Hübner's Biblical Histories from the Old and New Testaments, edited by C. G. Weyl, preacher at the Lutheran Trinity Church in Baltimore" and publisher of the so-called Lutheran Church Messenger comes into our hands. It pains us deeply to have to warn all those who do not wish to have their children poisoned early by the most atrocious false doctrine and the most insipid talk of reason and virtue, against this edition of the old faithful Hübner. Mr. Weyl, in fact, has shamefully broken his promise to have the book reprinted "in its old unchanged form and essence" and (we hope out of ignorance) has had an edition of Hübner disgracefully tainted by a rationalist reprinted. In the next number we intend to present the proofs of this assertion of ours to our dear readers.

==>> Reminder to those concerned.

Those who took one or more of the shares during the last Synodal Assembly are urgently requested to send the amount as soon as possible to the undersigned. F. W. Barthel.

Communication of world affairs.

Dear readers, who perhaps do not pay much attention to political newspapers, will be eager to know what has happened recently in the world. We can be brief. In Germany, at least at hand, the time of popular rule seems to be over. In Vienna the so-called Freedom Party has received the most delicate blow. The Emperor, or rather the victorious court party, has taken terrible revenge on its opponents; hanging and shooting have been the order of the day there ever since; indeed, scenes are told which are not inferior to the most horrible atrocities committed in the Thirty Years' War. From Vienna a mighty army has broken out to chastise the outraged Hungarians. What has happened there is not yet known, but it is hardly doubtful on whose side the victory will be. According to the latest reports, the Emperor Ferdinand has laid down his crown and placed it on the head of his 18-year-old nephew, Franz Joseph. Encouraged by the turn of events in Vienna, the King of Prussia also took energetic measures; he moved the Reichstag from Berlin to Brandenburg, had the unruly part of the Reichstag dispersed with soldiers, disarmed the citizen's guard of Berlin, and placed the city in a state of siege. So far, everything has passed off without bloodshed, the counter-attacks of the democratic party have been unsuccessful, and the wealthy middle classes seem to have fallen in with the king's will, if not out of love for the king, then out of fear of anarchy. To the satisfaction of his people, the King has recently promulgated a constitution of his own choosing, which is to be highly liberal and to secure political and religious freedom for the subjects.

The French have chosen a nephew of old Napoleon, Louis Napoleon, to be president of their republic, probably the first step in repeating the old farce and turning the republic into an empire.

Mixed News.

The President's last message gives a most brilliant account of the happy condition of the United States. He says that peace, prosperity and contentment prevail in our country. With all the nations of the earth our Republic is on peaceful and friendly terms. New Merico and Upper California have been acquired by treaty, both territories comprising more than half the lands heretofore possessed by the United States. Whereas not long ago the Mississippi River formed the outermost boundary of the Ver. States, it now flows through their midst. California, apart from its recently discovered wealth in precious metals, is quite capable of dominating commerce with all of Asia, the islands of the South Seas, and the west coast of South America. Soon a great commercial city will rise there. Oregon has been given a territorial government.

From all parts of the country gold-hungry people are now flocking to California; gold, gold is the talk of the day in newspapers, in houses, on the streets. Let the Christians of the world leave their gold, which has never made a country happy anyway, and take a salutary lesson from it, remembering the words of their Saviour, Matth. 13, 44-46. and Luc. 16, 8.

On the second of December last, a ship from Havre brought cholera patients to New York. Since then, cholera cases and deaths have occurred almost daily at the Naval Hospital there on Staten Island. The city, with the exception of two cases, has so far been spared.

In New Orleans and on the steamboats of the Mississippi this plague rages with great fury. The time has now come for the Lord to call out to us: "Because I want to do this to you, send yourself, Israel, and meet your God. Amos 4, 12.

On the French island of Martinique in the West Indies, the abolition of slavery has caused great mischief; the freed slaves do not like to work and commit robberies against the whites. A proof that the mere abolition of slavery is no happiness either for the blacks or the whites. First make the blacks into devout Christians who know how to use freedom in a godly way.

The slavery question, which has long kept the northern and southern states of the Union in hostile tension, threatens to become more precarious with each passing year. Both the selfish insistence of the slave states on their right to slavery and the fanatical encroachment of the abolitionists on the property of others, by which they only aggravate the fate of the poor slaves as a whole, are grave.

The Jesuits are banished from Germany by a decision of the Frankfurt Reichstag, the Pope has fled from Rome to Naples.

Those or signers who still owe the payment for the 4th and partly for earlier volumes of the Lutheran are asked to send it together with the amount for the current volume to the undersigned as soon as possible. F. W. Barthel.

(Care of Rev'd C F W Walther)

(Submitted.)

The Wise Men from the East.

While yet hidden from the world. That God was born, It was revealed to the Gentiles in the morning...

There once saw the wise men
The stars of God are drawn: When in the circles of
heaven A noble image appeared.

A wonderful sign, a star of rare splendour, To which
all shadows give way; The night becomes day.

"The eternal Son of God is at his gates, The King is
born on Iuda's throne!"

Whether old holy tidings gave the heathen hope?
Whether God's Spirit at this hour instructed you
himself? -

They go to faraway lands
The starry way, till they found Salem, and saw Zion's
mountains.

"Let us go forth to the king. To the newborn babe, To
the Lord, whom even we have come to worship."

Then the tyrants tremble, Jerusalem trembles: they
are sent away to poor Bethlehem.

And look! It's glowing again
The star so bright and clear;
Its beautiful splendor shines down Where the little child
was.

The wise men rejoice, the pilgrimage is over;
Now their travels end: They go into the house.

In his mother's arms
The infant Jesus lies there; And looks at her full of pity
So heavenly and mild.

It shines with blessed delight
His face to them: The eternal sun of grace Gives them
peace and rest,

Ends their suffering, gives them all guilt. Then the
heathen thank him for his love and mercy,

They sink from their knees
And pray unto their salvation: for Judah's Saviour,
behold! Is also the portion of the Gentiles.

They give what they have, To the child tender and fair.
Many royal gifts Of frankincense, myrrh, gold.

Let Thy brightness shine, Thou bright morning star!
To the heroes who still weep for Thee in the dark
distance.

Write Thy blessed doctrine, O Lord Christ, in their
minds: Then their armies hasten adoring unto Thee.

Then the d'de desert green, And lilies bloom forth;
Then on distant shores the scent of incense rises up to
you.

Then praise thee South and North, and East and
West, O Lord Christ! That Thou hast become a little
child and our brother. H. Fick.

Preacher wanted.

Since the German Lutheran congregation of St. John's here will be without a preacher as of January 1 of the coming year, the clergy applying for a preacher are hereby informed that they must preach their test sermons between December 21 and mid-February, with the condition that the candidate presents good credentials as a Lutheran preacher, and must also belong to a Lutheran synod, or promises to join, and agrees to hold school. Travel expenses will not be reimbursed.

Salary was formerly \$200 exclusive of accidents and tuition. Reflectirende want to contact the undersigned.

Richmond, Wayne County, Ind,
the 21st of December 1848.
F. Wilhelm Deuker - Pre- H. Heinrich
Schowe Z sitzer.

Books and pamphlets to have in the expeditis" of the Lutheran around the buried prices.

Dr. Martin Luthrr's Small Catechism,unaltered reprint40	10
The dozen 41.00. Hundred pieces 47.00. Strange letter of a lady who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children ...	
The dozen 50 Cts. 25 pieces 41.00.	
Dr. Luther's Sermon of "Preparedness to Die."	0.05
The Constitution of the German Lutheran Church. Synods of Missouri, Ohio, and other States, together with an Introduction and Explanatory Notes	0.05
The dozen 50 Cts. 25 pieces 41.00.	
First Synodal Report of the German Lutheran Church. Synod of Missouri, Ohio, & other States v. I. 1847	
Second Synodal Report of the same Synod. v. I. 1848	0.05
Third volume of the Lutheran v. 1846 -1847. No. 8-26	
Vierter do. v. 1847-1848 (vollst.).....	0.10
(The 1st and 2nd volumes are out of print.) Christliches Concordienbuch, d. I. Symbol.	0.10
Books of the Lutheran Church, New York Edition, bound in pressed leather	0.50
Conversations between two Lutherans on Methodism, (in pamphlet form) 2 pieces	0.50
Dr. M. Luther's Tractate of the true Church (from No. 9. of the Lutheran specially printed), 2 pieces	1.25
Expected again in a few weeks: Dr. Luthrrs Hauspostille, oder Predigten über die Evangelien auf die sonn- und Festtage des ganzen Jahres, New Avrker Ausgabe, gebunden in Kalbleder	0.05
K irchengesangbuch für ev.-luth. Gemeinden, verlegt v. d. hics. ev.-luth. Gemeinde U- A. C., gebunden das Stück.....	0.05
100 St!ück*462.00 \$ against cash payment.	

Received 2.00

by Mr. Wyneken in Baltimore:
n) for the construction of a church of the "First German Ev.Luth. St. Paulus-Gemeinde in Chicago, Ill., 434.00. 0.75
b) for the Altenburg and Fort Wayne seminaries: From I. L. 49.00. From I- I. 10 German thalers 47.83. From Fr. Th. 3.75. From one. and. 40.60.
e) for the heathen mission at the river Lass in Mich: Sunday School 45.00. From some other. Gl. 43.25.

Paid.

The 3rd and 4th year Hr. k. Barthels 46.00.
The 2nd half of the 4th year Mr. Gottlob Müller. i The 2nd half of the 5th year Mr. Mich. Kreutel. > The 5th year Dir HH. Matth. Ambrosius, Bm- mann, Damm, Rud. Auf der Heide, 4". Döpken, I. Drege, Joh. Rud. Hinnau, Fr. Heck, Anna Kehrler, Joh. Keil, Geo. E. Niemann, O. E. Nölting, G. Reinhards I G. Reinöl, I. F. Radecker, Daniel Ritz, D. Seidel (8 Er.),> Treude, H. Weber, H. Waltzen, L. Waldschmidt.

Printed by Arthur Olshausen, publisher of the "nreiger des Westen-.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-Lutherischen Synode von Missouri, Ohio und anderen Staaten.

Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. 6th Feb. 1849, No. 12.

(Sent in by Dr. Sihler.)

God's word to the people in regard to the state of affairs in Germany.

It is well known to all of our readers how things have gone in our old fatherland in the course of the past year and still go on, how in most countries the subjects have risen up against their authorities back and forth and have obtained from the princes and lords partly the removal of oppressive burdens, partly the fulfillment of given promises in violent self-help. But this was not the only thing that happened; in some regions the peasants also rose up and burned the castles and palaces of the nobility, devastating and destroying everything they could.

Now it cannot be denied that in many respects the Germans are hard-pressed and closely patronized by their various princes. There are, for example There are the enormous standing armies, which cost more than half of the state revenues and impose a great mass of taxes on the working classes; there is the immense number of officials with their immeasurable multigovernment, by which they constrict the people in an unnatural straitjacket and make any free movement almost impossible for them; There is a narrow-minded, suspicious superintendence over everything that is written, which forcibly suppresses every free expression of opinion about the infirmities of the existing regime, although it places no obstacle in the way of antichristian and blasphemous writings. There is-but this oppresses the children of God more than the children of freedom-there is the miserable imprisonment of the church in the bonds of the secular authorities, who do not only want to handle the outward protective regiment, which is their right, but also the inward government of the church, which is not their right; smaller local evils, however, which also arise from this many-governmental *) bad habit of the German princes, are not to be found in the church.

*) By the way, if too much is governed in Germany, too little is governed here. The authorities have here undeniably not

jumped, are found abundantly everywhere, and exert a most troublesome pressure on the people.

How now, - so cry the heroes of liberty, so drive the newspaper writers, so agitate the popular orators - how now, should the people, now so exceedingly enlightened and mature, not at once shake off this pressure together with all the princely rule, since it has tolerated long enough and the vexation rather increases than decreases? Should it not now be time for them to rise up en masse against their princes, forcibly remove their regiment, and set up a people's regiment of their own, according to the local model?

Let us answer this question, and what is more closely connected with it, not according to the swift fancies of carnal reason, but according to God's word, as the infallible, unchangeable truth.

But we ask this question first:

I. What do the Christian authorities owe to their subjects? and then only

II. What do Christian subjects owe to their authorities?

I. Before we proceed to answer this question, let us stop a little at a twofold preliminary question; namely, whether the authorities are necessary, and what their supreme cause is, the prestige due to them, and this comes from the fact that the people (as voters) regard them not as God's, but as their creature, work, and order. And because here, then, the authorities are a creature of the people's election and popular favor, hence again comes the evil that they not infrequently, in order to remain popular and popular, and perhaps to be elected again, show so little seriousness and wholesome severity, especially in the execution of the penal laws. Hence, for example, the innumerable and often very important accidents on railways and steamships, of which one hears nothing in Germany. If here the guilty party, if he escaped with his life, were duly punished, these accidents would soon cease. But such godless, reckless grand murderers almost never receive any, let alone the just punishment, namely, penitentiary, whereas a neglected boy of about fifteen years of age, who is guilty of petty theft, is soon put to death. Here in this country, human life is more precious than money and goods. -

Beires? Beires briefly answers the divine word when it says, "There is no authority without from God, but where there is authority, it is ordained of God." Rom. 13:1.

From this, then, we see that God himself ordained the office of temporal authority, and that it is therefore necessary; for God ordains nothing unnecessary. The first is that it may represent his image and glory on earth, namely, that it may be in a small way what he essentially and originally is in a large and general way, i.e., that it may be under his sovereignty as his own, The first is that it should be his image and glory on earth, namely, that it should be in small things what he is essentially and originally in great things, i.e., that it should, under his sovereignty, as his governor, establish justice and righteousness on earth, and be, as it were, the measure and order of the moral and social life of men, from individual families to great and powerful nations; the second is that, by the law and its penalties, it should, as far as possible, prevent its government, especially the grosser outbreaks of sin.

But if we ask history and experience, we find that this order has existed from the beginning, though in very different forms.

In the individual families, of which every larger community is composed, we find, even among the heathen, that the father is the governing head, to whom the other members of the house stand in a subordinate relation. He orders and determines how things shall be done in his family; his will is the law of the house, and he superintends the execution of it; he punishes the transgressors, and praises those who keep it, and so on.

We find a similar relationship in hordes and tribes, which are usually descended from one ancestor and have grown in length and breadth. There is no band, no matter how wild, that does not have a chief, who usually surpasses the other fathers of the house in intellect and will, and who, in addition to other great gifts, according to the kind and education of the people, also has the gift of leadership, and who is the leader of the tribe.

the concept of law implanted in human nature, without aseek to raise themselves to the position of sole ruler over written law, orally. the others, and so on.

In the same way we now find the authorities, where this Summa: It is a great boon of God for authority, so that are the best laws if they are not conscientiously put into still unconscious state of nature has become an orderlyamong the ancient Persians it was the custom, after the practice and effect? state of law, where people become aware of a certaindeath of every king, to let a completely lawless arbitrariness This is especially true of the penal laws and especially difference between those who govern and those who obey,take place for some time; that every one might know andof the death penalty (according to Genesis 9), which authorities and subjects, and the former carry out theappreciate the benefit of authority by experience. unfortunately, contrary to God's word and order, one state essence of law in certain written laws, which are all to be Having, then, recently answered and discussed theof the Union (Michigan) has already abolished. And not the outpourings of the native moral law of love, and watchtwofold preliminary question, whether the authorities areinfrequently one hears confused Christians express the over the execution of these laws. necessary, and what is their supreme cause, we nowdelusion that capital punishment is contrary to the Gospel,

At this stage of human education, which we already findproceed to answer our first question, what the authoritieswhereas Christ confirmed the sword, when he said to in the educated states of pagan antiquity, a step forwardowe to their subjects? Peter: "Put up thy sword into its place, for he that taketh has been taken in that people are no longer so dependent The first thing is that she should conduct her whole officethe sword (for vengeful self-help or attacking malice) shall on external nature as they were in the days of hunters andin the fear of God; first of all, she should remember that sheperish by the sword!"; but then also the Holy Ghost saith fishermen and of wandering with their hordes, when eachhas been ordained by God and that her profession is aby Paul Rom. 13:4, "she (the authorities) beareth not the individual procured his own small domestic needs, anddivine one, whether she is called emperor or king, or electorsword in vain; she is God's servant, an avenger for each was, as it were, cobbler, tailor, carpenter, etc., in oneor president, senate, congress, and so on. and whether shejudgment upon him that doeth evil!" person. At this higher stage, work was divided and productshas inherited her rule or has been placed at the head of Thirdly, let the authorities be moderate in imposing exchanged, so that, for example, one man was a tailor allaffairs by election of the people, the fear of God shouldtaxes and duties; for although it is reasonable that the his life, another a shoemaker, and each worked primarilyinwardly permeate her whole government, and she shouldsubjects should pay wages to maintain the office of the not for himself but for others. not forget that it is the King of kings, the Lord of lords, whoauthorities, and enjoy the protection of the laws, yet let not

As a result of this, however, the legal relationshipsadministers his justice among the people through her, thatthe overlords exercise tyrannical power, and extort money, between the parties have become more varied andaccordingly her whole office is a constant service of God,either to squander it in splendor and voluptuousness, or to complex, and require a greater number of written laws andand that the direction of this office must first of all aim atwage unjust wars of conquest, or to indulge in costly their proper execution, so that each class and professionGod's glory; she should well bear in mind that the Lord,amusements, or to heap up great treasures for their may remain within its own limits and not encroach upon theaccording to Psalm 82. The Lord is judge among the gods,families. For, as I have said, their government is to be rights of another, but may also be protected from their(i.e. the earthly authorities who rule in God's stead), thatfatherly; and the people are not there for the sake of the encroachments. righteousness and judgment are the stronghold of hisauthorities, but they for the sake of the people.

Now the authorities were in great need; they might havethrone, and that he will demand a strict account of her in his Fourth, it is the duty of the authorities to gradually train names and be created as they wished, in order totime. their subjects to a certain degree of maturity, so that they administer law and justice, to keep wrongdoers in And because it is such a great and difficult office, itbecome able and skilled to constitutionally attain a certain wholesome bounds out of fear of punishment, and in caseshould diligently call upon God for grace and wisdom toshare and participation in legislation and government in of transgression to establish justice by appropriatefaithfully execute it according to his will and pleasure, andtheir representatives. In this, too, the secular overlords punishment of the wrongdoer. She is God's servant andhave Solomon's example in mind, who, when he began hisshould follow the fathers in the domestic government; for, representative in this matter of temporal law, for thereign, did not ask for riches and long life and the like, but forjust as the latter gradually train their sons to be punishment of evildoers and the praise of the righteousa wise and understanding heart to establish justice andindependent at home and therefore hand over to them, against the unrighteous in their good rights. righteousness among Israel according to God's order. under their supervision, these and those parts of the

For it is clear and evident that without authority and its The other thing that the authorities owe to the people isdomestic administration for their own care, so, for salutary rule, the stronger and more violent, by virtue of histhat they should bear and move the weal and woe of theexample, the princes and fathers of the land should also innate selfishness, would always interfere with the right ofpeople on a fatherly heart, and that they should carry out alldo that they train their children to a certain participation in the weaker, and no man would be secure of his propertythe duties of their office out of the love of their neighbor. the administration of the civic community and entrust to and life from the malice of another; also that anger and But among these activities, the following belongthem, under their supervision, this and that part of this revenge would be rife, and that every powerful man,primarily: administration.

through his followers, would be able to protect himself from In the first place, it is incumbent upon them to make wise If the princes and lords would take this part of the the evil of the other. and wholesome laws, which are nearer or farthereducation of the people into account, and if they would be

outgrowths of the holy ten commandments, and to settle thetrue fathers of their country towards their children, then no cases in question in such a way that, without regard to theseed of rebellion would be sown on their part, and they person, God's true and eternal law is presented and carriedwould not bring ruin upon their own heads. -

out, and in this it is the same, Whether they be laws of order, II. But we now come to the answer to the other to settle disputes chiefly about mine and thine, or laws ofquestion, namely, what are the subjects owing to the punishment, to establish justice in the violator according toauthorities, or the obeying to the territorial?

his transgression, and at the same time to serve as bars and The first thing now is respect and reverence... bulwarks, to ward off, by fear of punishment, the frequent grosser outbreaks of sin.

...and they run into the room... -
"The LORD will fight for you and you will be silent!"

Hubner's Biblical Histories.

Edited by C. G. Weyl, preacher at Trinity Lutheran Church in Baltimore.

It is a trick of the devil, always used, to bring his evil into the church under the name of men who have proven themselves faithful. Even the dear apostles complain about this. St. Paul, among others, writes: "Such false apostles and deceitful workers pretend to be Christ's apostles. And this is no wonder; for he himself, Satan, disguises himself as an angel of light." 2 Cor. 11:13, 14. Luther also had to experience this. No sooner had his name gained a good reputation in the church than Satan immediately used it to spread his lies among them. To cite but one example, when Luther had published his Church Postilion, and there was a demand everywhere for this delicious book, Bucer, who at that time was still Zwinglian-minded, hurried to Strasbourg to procure an edition of this sought-after book, in which he had blackened the false Zwinglian doctrine of the sacraments. Shortly before, he had already done so with the magnificent interpretation of the Psalter, of which Bugenhagen (usually called Pomeranus or Dr. Pommer) was the author. Of this evil piece Luther, in his writing, "That these words of Christ, This is my body, still stand firm," writes at the conclusion the following: "Martinus Bucerus is one of the most distinguished among you, and a Christian dear brother and fellow-servant of Christ among you, who also sanctifies you even while living, the same has our pastor, He (Herr) Johann Pommers, (as he has the great grace to speak of God and to interpret) and has so corrupted the fine book with the poison of your doctrine of the holy sacrament that it is difficult to find counsel, because the same book comes among so many people, and under Johann's name and work the very error is sold, since he steadfastly resists with hand and mouth. You holy people let such a book go as if you were pleased with it, and do not hold it up for retraction and rejection, since you know what is in it for John, and how highly he is offended by such a knavery. Similarly, my very best book that I have ever made, the Postillions, which the papists also like, he has also condemned with prefaces, subterfuges, and objections, so that under my name this blasphemous, shameful doctrine is brought and carried further than perhaps by all other books. What shall I do? How can I advise on the matter? I must feel as if a dog had bitten me. I have done it with

But what's the use? The devil saw well that this book penetrated everywhere, therefore he seized the same loaded and smeared his filth on it. And I, an innocent man, must therefore be the devil's filthy leader, I will or I will not. Nor do we (according to their thoughts) suffer anything, but walk on roses, and are failures and biters! But they are vain sanctuaries: and yet, beside them, they do such poisonous things and murderous stings, which cannot be healed. And indeed, if I were a Christian (which they certainly do not consider me to be), I would be of a mind that someone would rather stab me in the neck, for such tissues prove that with my book I have to bring poison to souls, unknowingly and unwillingly. It is so easy for people and their devil with their madness that they spread it through other people's books, just as if there were too few books, so that they now want to deceive the world. What should happen after my death? This is what they do to me when I am alive, and leave me to sit here in Wittenberg and watch!"

The fears of Luther as to how his name and his writings would fare after his death have unfortunately been nothing less than groundless. Especially in our time, hypocritical rationalism has made it so that almost no one is ashamed of fraud in matters of religion. That kind of fraud, to reinterpret books in such a way that one keeps the title and name of the old authors, but changes the content so completely that the old books are unrecognizable, has now become completely common. How disgracefully has the small catechism of Luther in particular been tampered with in our times! What mountains of filth of false doctrine has Luther had to carry with his incomparable little book into the schools and families of our deceived German people! How horribly have the lovely flower gardens of our old hymnals been torn up in our day! Under what wretched rhymes now often stand the names of old singers of holy fervent psalms of a Luther, a Philipp Nicolai, a Johann Heermann, a Paul Gerhard, and others! We only recall the wretched and godless "Community Hymnal" here. How badly have many old books of edification and prayer, which have become favorite books of the people who still ask for God, now been adulterated and corrupted! We only recall Arnd's wahres Christenthum, *) Starke's Handbuch and Schmolke's Communionbuch. And what lies and deceit one fully encounters in our days, when one thinks of the synods, the congregations, and preachers, and of the periodicals, which now still bear the name "Luther" and "Lutheran" on their foreheads! We only recall the local

*)With pain we have seen that also the edition of the 1st book of this edification, which has been recently procured by the American Trarlat Society and is splendidly furnished, does not contain the old Arnd unchanged.

so-called "General Synod of the American Lutheran Church", to the "Lutheran Observer" and to the "Lutheran Church Messenger" in Baltimore. What damage to souls has been done by this religious falsehood, and how many innocent, guileless, simple-minded souls have been seduced by it, cheated of their faith, and plunged into hell and damnation, cannot be calculated and pronounced. Woe to those who share in this guilt and do not earnestly repent! For when Christ says, "But whosoever shall offend these least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea," what have those to expect who defraud thousands and thousands of people of sea and blessedness through the mask of a man celebrated in the kingdom of God, by bringing into schools and homes new books filled with the poison of false doctrine, under the title of an old, good, orthodox book, and the like!

But we proceed to our actual subject. Last year, Mr. Weyl announced in his "Kirchenboten" (Vol. 7, No. 14) that he intended to reprint Hübner's biblical histories "in their old unchanged form and essence. As much as we otherwise had reason to doubt whether Mr. Weyl would really let the old good Lutheran textbook go out again unaltered under his name, the express promise given publicly by the gentleman to let the book appear again "in its old unaltered form and essence" put our doubts to rest. We thought the most conscienceless man of the world would keep a word thus given, if only for the sake of his honest name, how much more a man who wishes to stand as a servant of Christ! We thought we were so sure this time that we encouraged a local bookseller to confidently send for a significant parcel, since the books would no doubt soon be used up in the four schools of our Lutheran congregation (attended by about 400 children) alone. We were already looking forward, together with the eager teachers employed in our schools, to the appearance of the glorious book, like children to a Christmas present. But how bitterly we were deceived! The greater the joy with which we heard of the arrival of the books, the greater was our indignation when we saw, even after the most cursory glance at one of them, that there was not a trace of the old Hübner to be found in it! For, behold! there was a different text, different teachings, different rhyming verses, different arrangement, number and selection of stories, different questions; in short, everything was different from the book of Johann Hübner, formerly Rector of the Johanneum in Hamburg, which contained two times two and fifty exquisite biblical histories from the Old and New Testaments. Instead of which

we found a wretched work of a rationalist of the vilest class with sanctimonious and here and there feigning faith phrases and rhymes and besides the most barbarous blasphemous unbelief on display. It disgusts us to have to write the proofs of this here. However, we consider it our sacred duty to do as much as we can within our narrow circle to prevent this book, which sails under a flag so highly respected in the kingdom of God and is therefore extremely dangerous, from finding its way into places where one wants to instill the pure milk of divine revelations and not poison into children at an early stage. The whole book is written in a style that a heartfelt believer in God's Word would immediately notice that the writer was not a believing Christian, but a faithless moralist. Here we will only extract some of the coarse points in which anyone who has grasped only a few letters of Christian doctrine will hear the language of unbelief.

At the end of the story of the Fall of Man it says in the old real Hübner: "But God said unto the serpent, The seed of the woman shall bruise thy head. But by the promise the woman's seed is understood none other than JESUS CHRIST who in the fullness of time should be born of a woman. And in the rhyming verse to this it says, among other things: "From haughtiness I will direct myself to true humility, And ever remember Adam's fall by my garments." In the new Weyl'schen Hübner it says: "Thereupon God drove men out of Paradise. But he gave them hope that one of their descendants would be a savior from evil." As a rhyming verse to this follows:

O how gentle, O Lord, is thy yoke! O how light thy Father's will! Would that all souls felt That peace, that calm, Which dwells in pure hearts And rewards the diligence of virtue!

Further, the New Huebner says, "Sweet reward was it to Abraham that Melchizedek acknowledged how much he had done." In addition the rhyming verse:

If I prove my goodness, then be not pride and boastfulness in my mind 2c.

Furthermore, at the end of Joseph's story in Weyl'schen Hübner it says:

"Meekness, godliness and virtue Reward with everlasting joyful youth, Reward with heavenly bliss."
(Compare Ephes. 2, 8. 9.)

Of the sacrifices and other customs of the Old Bunch it is said, "Israel was to be drawn thereby from their gross sins, from their ignorance, that once JESUS might bring in purer light and worship of God in the spirit." (Cf. Ebr. 8:3-5 Col. 2:16, 17.)

Of David's fall into sin it is said, "When the wicked falleth, he lieth down: but the upright riseth up again." (So David repented,

because he was a pious man? Or was his sin a sin of weakness?)

On the occasion of the story of the twelve-year-old boy Jesus we find the rhyming verse:

"Welfare to him who in youth never misses this path, And wisdom, truth, virtue to the goal, like JESUS, chooses."
(So virtue was also the goal of Jesus? Compare Joh. 6, 38, 39.)

It says of John's baptism: "John's baptism was to remind people of the cleansing of the heart. Water cleanseth men from stains, and softeneth that which is hard. Thus shall men cleanse themselves from the stains of the soul, and get a sense of truth and virtue." (Cf. Luc. 3:3.)

After recounting the temptation of Christ, it is said: "Conquer yourself in silence, and only then can you work good on earth. Jesus could not have done so much good in public if he had not learned the dangers of virtue in silence. He had learned to know and despise want, ridicule, untimely use of his high powers, false confidence in God. Now he could fearlessly face every danger from within and without.... He endured hunger, for this too he had to learn in his profession. He could easily have become a powerful man if he had flattered the world. But he wanted to do the will of his Father, who laid out suffering for him." (Aren't these blasphemies?)

On the story of the Samaritan woman at the well, Weyl's Hübner makes the remark: "Do not speak of religion everywhere. But if you meet truly pious people, use the hours" 2c. (Compare: Matth. 10,32. 1 Petr. 3, 15.)

It is said of the gout-ridden man: "Jesus certainly saw in the sick man that sins oppressed him. Therefore he called to him for forgiveness." (Joh. 2, 25.)

Of the blasphemers of Christ it is said (p. 182.): "Bad men have no right to judge of the noblest of men. "*)

To the story of the Good Samaritan, the rhyme is given, "One Creator we have. One Father all." (Joh. 8, 42-44. 1 Joh. 3,10. Ephes. 2,3. Joh. 1,12.)

Concerning the story of the water addict the remark is made: "Jesus did not withdraw from the pleasures of life." (Ebr. 12, 2.)

To the parable of the great supper: "Will

*Christ is also called the Son of God and Divine Redeemer here and there in the book, but one must not be deceived by this. Weyl's Hübner, therefore, as can be seen from the above, considers Christ to be a mere man. How this is possible is stated, among others, by Dr. Krehl (a rationalist) in his "Handwörterbuch": "No true rationalist will be able to call Jesus divine in any other sense than that in which philosophical enthusiasm speaks of the divine Plato (a heathen world-wise man); it is self-deception if one thinks that this epithet designates something other than human excellence, or, in relation to Jesus, religious genius." (Preface, p. IL.)

If you want to enter the heavenly banquet, first recognize your sins, learn to detest them, throw away cunning and deceit, be reconciled, and dry the tears you have squeezed out. The king himself would give the wedding garment. God will help thee to good, if thou seek it sincerely." (With this compare the beautiful little children's verse: Christ's blood and righteousness, that is my ornament 2c.)

Of the Prodigal Son it is said: "With the hard Lord he had not earned what he could have earned with the Father. (Rom. 11, 6.)

In the story of the Pharisee and the publican, "What men obtain mercy of God? Those who recognize themselves as sinners, and do not despair powerlessly, but take refuge in God's love, and earnestly amend themselves." (So faith in Christ is not necessary?).

On the account of the conversion of Cornelius: "No religious party is the only one that saves; but the one makes it more difficult for us than the other to attain to the bright light and to pure peace. Cornelius was a heathen, and his prayer was as well heard of God as the prayers of the Jews." 2c. (So was Cornelius blessed as a Gentile? Matth. 7, 13. 14. Joh. 14,6. Apost. 4,12. 2 Joh. 9.) -

Let this be enough. So let everyone be warned of this ungodly book who wants to be warned. We repeat: we hope that Mr. Weyl did not publish this book out of malice, but out of pure ignorance as Hübner's work. But we ask: what boundless ignorance in regard to Christian doctrine does it take to pass off such a book as good Lutheran and Christian? God have mercy on all hearers who have such teachers! For "may even a blind man show a blind man the way? Will they not both fall into the pit?"

Letters from the "Visitor" (native missionary) of the German Lutheran Synod of Missouri, Ohio and other states to the editor.

Dubuque, Iowa, Nov. 16, 1848. dear W.!

At last I am able to give you a sign of my life and to send you a few lines which, according to our agreement, should have been in your hands long ago.

You see, I have come to the north of Iowa. This is, of course, the ultimate goal of my journey, and if the shortness of time and the obligation imposed on me by the conference to visit the cities of Quincy, Burlington, and Bloomington in particular did not compel me to turn southward again from there, the weather would. Snow and ice everywhere and the roads so impassable that a further advance to the north is out of the question. Some of our

Friends, therefore, it may seem most impractical to asked me to spend the night with him. Immediately after our after a journey of several miles and had to walk behind the attempt a missionary journey to the North at such a time first greeting, it turned out that a "strict" Lutheran had come rapidly moving wagon, a circumstance that was repeated of year; but you know we thought it better that something to a Reformed, and a disputation about Holy Communion quite often in the course of the day. After four hours we should be done this year in regard to the visit of our and several other points of difference, initiated by my stopped and had breakfast; then we went on quickly over scattered brethren than nothing at all. friendly landlord, an open man, immediately ensued, which, mountain and valley. Because of the grim cold, the whole

What have I accomplished so far? Probably only so however, despite all liveliness and openness, was far from party kept quiet as mice at first; but when the sun came out much that I can tell you and the brothers that the Lord has personal irritation. The descriptions which Mr. B. gave me, a little brighter and the mouth could be freed from its not opened a door for us in Galena, of which we have on request, about his official situation and the condition of covering, a lively conversation began, which soon turned to spoken so often. And we only wanted to make sure of this the Germans in Galena, agreed with the reports which I religious matters. My neighbor, an Irish Catholic, extolled by my visit. received on my other inquiries, and convinced me that the the glory of his church and its head, and the other traveler,

My trip to Galena was rather dull. When I left St. Louis Lord would have me remain silent in this place. Methodists an educated American, rejected all divine revelation, and on Wednesday, November 7, on the steamboat Falcon, I and Albrechtians are doing their business here, each asserted that sin was not sin, in that the divine essence was hoped to arrive there on Saturday, but Sunday came, and promoting their sect with various efforts. What Lutherans the cause of all motion and action. A whimsical travelling and the boat only passed Burlington. My entire missionary and Reformed still have something to say about the church, party, such as often assemble in America on journeys. The activity could therefore only extend to inquiries I made from both in the city and in the surrounding area, is with Mr. Irishman was more and more vehemently zealous the less the ship's passengers about German settlements in these Behrendts, who, by the way, would not be able to stay here I allowed his praises to stand; the American allowed nothing regions, and if I had been fully conversant in English, I at all if he were not supported by the "American native of all, neither praise nor refutation. I was glad when the would have been able to bear witness to Christ even here, missionary society"; the remaining Germans, however, who conversation was finally broken off and directed to the where I was the only German. It hurt my soul when, on have been badly deceived by earlier bad subjects, are beautiful countryside we passed through at noon and in the Sunday, several passengers repeatedly besieged me with either completely indifferent to the ministry, or total afternoon. What I had heard earlier about the beautiful, requests to preach a sermon for them, and when I unbelievers, readers of the notorious New York "Torch". lovely and fertile location of Jowa, I saw here partly with my own eyes. Mostly it was prairies we passed, but not those explained to them my inability, they said they would be On the advice of Mr. B., I went here this morning to visit flat, boring grasslands I encountered in Illinois. Gently satisfied if I spoke in a broken voice and could only talk for the missionary stationed there, Mr. Flury, formerly a pastor sloping hills alternated with short plains; small forest parcels a quarter of an hour. An important hint for the young in Switzerland, in order to learn something from him about lovingly interrupted the area, which often spread out far in people who are preparing themselves in our two the condition of German Lutherans in the Dubuque area. I am sorry that I did this. Rev. F.'s wife was dying at the time, front of us when we reached a hill. seminaries, how necessary it is for them to become and this circumstance should have proficient in the English language in order to be able to and several settlements, which only then could be preach in it! overlooked with one glance, reminded me of many a region of my homeland. In general, Iowa seems to be excellently suited for German settlement, not only because of its fertility and its healthy location, but also because of the similarity of the character of its regions with some of our dear Germany. For, as I was assured, it shall be the same in other parts of the state.

On Tuesday, at last, I reached Galena after a seven days' journey. A picture I had seen of this town on the steamboat made me long to see it. And indeed, Galena is very picturesque. There were steep mountains on both sides of the small river on which the boat, leaving the Mississippi, entered, and along them were houses and churches, of which especially the Catholic church and the church of the Episcopalians, built in gothic style, whose spire was decorated with a cross, attracted my attention.

My first question was about the Tischlenneister Neefe from Altenburg, to whom you had recommended me; but to my regret I heard that he had only left Galena some weeks ago and had moved to Wisconsin. To whom should I now turn? Several Germans, with whom I tried to start a conversation, showed no particular desire to listen to me, but only told me so much that a German preacher had recently arrived, without being able to tell me his name, confession, etc.

I decided to go and see him. I met Herr Behrendts, the name of the German preacher I had been told, just above the school. He received me kindly and

I think I can excuse to some extent the very unfriendly whole horizon, and often the nearest hills, were in full fire, reception I received from him and the vehemence of his making the night bright and light. This was the well-known remarks about our whole direction. I therefore stayed with prairie fire. As we often came very near such burning him only a few moments. However, what I learned about ranges, we were not altogether without danger; but the the Lutherans in this region when I left him could not more vividly did the promise of Isa. 43:2. come before my encourage me to go further north, and I naturally refused soul: "When thou passest through the fire, thou shalt not his (shall I say mocking?) offer to make an attempt to gather burn, neither shall the flame kindle thee." The icy night the Lutherans in Dubuque by preaching in his church. wind that arose compelled me to put on my cloak more

I will now make a journey to Davenport tomorrow, where closely. I sang good night to my JEsu with Scriver's many Germans are said to live, and will give you news from beautiful song, "Der lieben Sonne Licht und Pracht," and there. God grant that I may then be able to give you more then fell asleep a little from languor and cold. I might not have slumbered long. The falling of my hat, which the wind brought down...

Your faithful
Lochner.

Davenport, Iowa, Nov. 18, 1848. dear W.!

My journey was quite arduous. Without being able to eat breakfast, I left Dubuque early in the morning at four o'clock in an open carriage with two other passengers. The cold was very severe, so that I and the lightly dressed passenger sitting next to me were already

had blown away, woke me up again. Fire and light had disappeared. The increasing number of houses, which were visible in the darkness of the night and in which everything lay in deep sleep, showed me that we had reached the place of our destination.

It was half past one in the night when we arrived here frozen stiff. After a short, cold night's rest in a light American bed, I set out early in the morning with a pack of books and writings under my arm for a walk through the city. Soon I saw German faces and heard German speech. I made my way to two men standing by each other in the street, told them who I was and what I wanted here, and they directed me to a dyer, whom they told me was the leader of a Lutheran congregation forming in Davenport. The man received me in a friendly manner and told me that there were about 200 families of German Lutherans, mostly Holsteiners, in and around Davenport, who had arrived only a year ago; that they were planning to form a congregation and were already holding services among themselves from time to time, which would be led by one of the four Holstein schoolteachers who had arrived with them until they were provided with a pastor of their own. This sounded pleasing to my ear. As he was telling me this, another overseer also came up, one of the school teachers. I talked with them about this and that, presented them with several "Lutherans," Löhe's "Zuruf," and our Synodal Constitution, and indicated to them my willingness to preach on Sunday if it were desired by them as superintendents. They accepted it, but the dyer remarked, however, that I should like to take the people as they were in my preaching. I took his hint and replied that I was a servant of the Lutheran Church with all my heart and that I preached God's word whether I liked it or not.

In the afternoon there was to be a funeral at the Holstein settlement, called Probstei, only seven miles from the town. To get acquainted with the people, I went there. I found among them German ways and customs, but oh, also German unbelief, and among some school teachers I met German schoolmaster arrogance. I became especially aware of this at the funeral itself, at which one of the schoolteachers delivered the eulogy, a work of the stales rationalism.

My heart was sore when I returned to the city. As pleased as I was at first to find such a large field here, my awakened hopes were considerably dampened by the experiences of the afternoon. Tomorrow the sermon is to take place. But I do not expect much success. It is true that they want to form a congregation here and appoint a Lutheran pastor, but at the head of the congregation are unbelieving people who are more or less infected by rationalism - to the detriment of the whole thing. One of the

The same committee is said to have already drafted a municipal code. I have not yet seen them, but I have already heard enough of what I have been told verbally. It is a wide mantle, under which all kinds of people find room enough to move "freely. It bears the popular name of "evangelical," professes only the apostolic symbol, separates church and school, appoints the pastor for two years, and the like. What is there much to hope for? But, in the name of the Lord, I will make an attempt tomorrow.
(To be continued.)

Warning to lost Lutheran preachers.

In No. 10. of the "Lutheran" of January 10 of this year I find a call for preachers with the heading: "Preacher wanted" and further: that the preacher must be Lutheran and belong to a Lutheran synod 2c. and that the salary used to be 200 dollars.

Since a Lutheran preacher is being sought, and probably with the intention of finding one, every Lutheran preacher who comes across this call must necessarily believe that there is also a Lutheran congregation in Richmond, Ind. During my work in the vineyard of the Lord, which has now lasted almost 7 years, I came so far that I organized a Lutheran congregation in 1844, and preachers and congregation committed themselves to the symbols of the Lutheran church, and in 1846 erected a church for its use, which together with its accessories was recorded as such in the local court. The church is still there, of course, but the congregation has unfortunately moved far, very far away from Lutheran doctrine, faith, church discipline and order. The so-called "Lutheran congregation of St. John's" is now looking for a Lutheran preacher, but listen, dear brethren, the preacher is to be hired here for **a year**, so that when his year of service is up, he can be kept or sent away at will. He has nothing to do but preach the gospel, for which he is paid; the members can dance, drink, and the like. All this is none of his business. I was cast out by them because I could not give the Holy Communion to the dancers and could not tolerate their ungodly nature. Several members of the old congregation and many others who could not join the old congregation because of its ungodliness and unrighteousness (30 males in all) have asked me to remain their preacher; I have also agreed to this; they want to return to Lutheran doctrine and church discipline and order, and to take and use the church built for this purpose as their own property, which will soon be decided.

The salary used to be, only since April 1, 1848, for 3 months H50.00, which, however, could only be raised with hard trouble, and the accidences scarcely H30.00, and so far as I know there is not yet a dollar for this purpose, and will scarcely be able to raise 100 dollars if there is no other prospect.

I. C. Schulze, member of the "Ministry of the German Lutheran Synod of Ohio et al. States".

"Forgive, and you will be forgiven."

When Emperor Henry VIII once received a poisoned host from a preacher-monk at the administration of Holy Communion, and the Emperor When the monk realized that he was poisoned, he shouted to the assassin: "Hurry away, you betrayer of my savior, before my servants seize you and tear you to pieces. Trembling and shaking, the monk fled from there.

A similar example of true Christian conciliation and gentleness was given by the pious bishop Eusebius. He fought with great earnestness and zeal against the sect of the Arians who denied the divinity of Christ. This had so incensed an Arian woman against him that one day, as Eusebius passed her house, she threw a brick at his head so violently that he soon died from the injury received. Before the dear man died, however, he had not only offered reconciliation to the hostile woman, but had even taken an oath from his friends that they would not avenge him on his murderess even after his death.

"Rejoice with the joyful, and weep with those who weep."

(Rom. 12, 15)

No one is so stony-hearted that he should not weep for him who is in misfortune; but not only not to envy him who is in fortune, but also to rejoice with him, for this it requires a nobler mind. But the apostle does not say, Take away his misfortune, lest thou shouldest often object that it is impossible for thee; but he commands thee something easier, which is always in thy power. For though thou canst not take away thy brother's affliction, yet thou shalt and canst add thy tears unto it, and thereby thou hast already taken away a great thing from him; and though thou canst not increase thy brother's happiness, yet thou shalt and canst add thy joy unto it, and thereby thou hast already added much unto it.

Chrysostom (d. 407).

As a miser's evil wish was granted.

There was a poor man who at times went to see a wealthy relative and his purse. Once the latter became so displeased with this that he said: "Will you come again? If only I could see you no more! This wish was granted him soon after; but not so that the poor man died, - nor so that he himself died, - no! he became

blind in both eyes. How the rich cousin would have liked to see his poor relative again!

The "Lutheran Standard."

Dear readers will remember that in No. 5 of the current issue we brought them the sad news that the dear "Standard" had become unfaithful to the Lutheran Church and had recently declared itself in favor of a union with the apostate General Synod. It gives us particular pleasure to be able to report that hopefully only one of the contributors to the said paper, the editor of the New Philadelphia Department, Mr. ? Grünewald, is speaking out against the condemned syncretism (religious and church menagerie). In the last number of the "Standard" he writes, among other things, the following:

"We are responsible for everything that appears in the New Philadelphia department of the Standard, for our persons. We are nothing but a helper, a supernumerary link, a fifth wheel on the wagon, or whatever else the reader may choose to regard us for. The actual editorship of the Lutheran Standard is still at Columbus. In the article in question we did not undertake to express the view of the Lutheran Standard as such; we spoke only our own personal convictions. We wish to be considered personally responsible for this. We have not consulted with our colleagues about this, but it is to be presumed that none of them agree with us in regard to the views expressed in the said article."

In the following, Mr. Grünewald complains about our exclusiveness and unkindness, which, of course, will not allow a union of all synods calling themselves Lutheran to come about; we have nothing to answer to this, except that we unfortunately still feel enough our old Adam, who would like to make and have peace with all men, even against the truth, but that we, through God's grace, strengthen ourselves again and again for the holy fight through the words of God: "Love truth and peace. (Zech. 8, 19.) "Love rejoiceth not in iniquity, but rejoiceth in the truth." (1 Cor. 13, 6)

As Luther preaches to the simple-minded.

When in 1535 the work of Concordia between Luther and the Oberlanders at Wittenberg was completed, Capito and Bucer received Holy Communion as a testimony of their complete union. Alberus preached in the morning, Bucer at noon, and Luther at vespers. In the evening the latter had Bucerum as his guest, and among other speeches praised the sermon he had preached, but with the addition, "I am a better preacher." When Bucer replied that this praise was given by Luther to everyone, the latter replied earnestly: "You must not think that I would foolishly praise myself; I know well my weakness and could not preach such a sharp sermon as we have heard from you today. But I keep the custom, when I come into the pulpit, look around at the people sitting there, and because most of the Wends (that's what he calls the common, ordinary people, because the Wends used to be common in these lands) are, I preach to them what I think they can understand. But you fly too high in the 'Gaischt, Gaischt' (he pronounced this word in Bucer's Swabian or Alsatian dialect), which is why Cure sermons are suitable for scholars, but ours are not.

simple-minded people cannot understand you. That is why I deal with them as a warm-hearted mother with her crying child, whom she puts the breasts into her mouth as best she can, and waters it with her milk, which tastes and agrees with it better than if she gave it the delicious juice of roses and other syrup from the apothecary's." (Luther's Life by Meurer, BV.3.p.119.)

The happy farmer.

Vivat the peasant, vivat up!
You don't see it on me:
I have nothing, and yet I am a great and rich man.

Early in the morning, when the dew is still falling, I go out with the mist to the field and plough through it.

And see how it surges and moves Around me near and far, And sing to it my morning song And think of God the Lord.

The crows are waiting for me
And follow me faithfully:
And all the birds are stirring
And do the first cry.

Meanwhile the sun is rising
And shines brightly from it.
Is such a thing also for money to purchase And has the king more?

And when the young seed sprouts.
When she shooteth now, when such a field is in crouching.
When grass is mown -

O he that hath not seen this! He hath no understanding of this: One meets God as it were in the deed With blessing in the hand;

And see it before your eyes, how he freshly stretches out his full hand to you, and how he lays his great table for all the world.

He covers him, of course, he alone. But man helps and should work and not be idle And that suits him well.

For according to the proverb idleness
Is an arduous thing
And almost the devil's resting-place For noble and lowly.

The wicked do me no harm, I bend him crooked and crooked, And plow him and hew him and dig him dead, And turn him over and over.

And if it's hard for me sometimes, what's the harm?
A good night's sleep fixes everything And tomorrow I'll be wet.

And start again merrily For wife and child. For them. As long as I can move I won't be bored

I have much that is mine. A lot of good back and forth.
You above have given it to me:
Bescheere only more. Claudius.

The bookstore of Roh land and Del Harding, INlv. 9 Chestnut street, St. Louis, Mo. recommends:
The pilgrim from Saxony. A Christian Magazine. 14. yearg. 52 numbers tzt.OO.

Those or signers who still owe the payment for the 4th and partly for earlier volumes of the Lutheran are asked to send it together with the amount for the current volume to the undersigned as soon as possible. F. W. Barthel. (0ar6 ot Rsv'cl. 6. b . W. Walther.)

Indication.

To be had at the lithographic establishment of L. Gast, in St. Louis, Mo:

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Changed address:

Rev'ck. üo^er,
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Paid.

The 5 year olds HH. Jakob Beck, Buttermann, L. Grätz, Hemme (2nd half), Peter Schmelz, k. Schulze.

Printed by Arthur Olshauseu, publisher of the "Anzeiger bes Weste" s.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. 20th Feb. 1849, No. 13.

Sermon,
delivered by Dr. Sihler before his congregation at Fort Wayne, Ind. *)

"For there must (also) be brethren among you, that they which are righteous may be manifest among you." Thus, beloved, saith the holy apostle Paul, 1 Cor. 11:19, and this word comforteth us well, when, especially here in America, we look round about us, and behold the many and manifold divisions and sects,

*) We take the liberty of sharing with our readers what the author of this sermon writes about the reason for it. It is as follows: "The external reason for this sermon is that the previous Methodist preacher here, according to traditional Jesuit Methodist morals, sneaked behind my back into the houses of my church children and, in fact, primarily, in the manner of the old snake, to this and that Eve, when Adam was not at home. Wherever anyone was deceived by Sir Leisetritt's colorful greetings, his sweet and splendid speeches, and did not immediately give him a rough ride, he quickly turned from a sneak into a preacher, and, at the same time pulling his new testament out of his pocket, began to say, after the manner of his serpent mother in paradise: "Yes, should God have said that baptism is the rebirth and divides the Holy Spirit to you? Look here at Acts 8:14-17 and 10:44-46, where you will find otherwise, and see that the Holy Spirit was imparted either without baptism, or only after baptism, by the prayer and laying on of hands of the apostles, and so on. When I received news of the prowling of this wolf in sheep's clothing, I immediately asked two leaders of the congregation to go to him and invite him to a public dialogue about the scriptural doctrine of Holy Baptism. This he refused, however, and began instead to babble out in his church the confused confusion of the Methodist sect on Holy Baptism, since he knew well that no one here could answer him. After I learned this, and at the same time that several Lutherans who had not yet been thoroughly fortified had listened to his so-called sermon, I had him summoned to the same conversation with a student, also in order to suppress his arrogance, which he, however, rejected with great displeasure. So there was nothing left for me to do, at least from my side, but to give the following sermon in order not to lack the necessary instruction for the sincere and truth-loving, some of whom might have been misled by his foolish attraction to unseemly passages of Scripture."

which threaten to tear apart and destroy the spiritual body of Christ, the One Holy Christian Church in its visible emergence and confession.

But even though all these sects, they may gather around this or that error, even lies, and stubbornly hold on to them against all better teaching - even though they all come from the devil, who, as the father of lies, sends out the false prophets and founders of sects, But this is also under God's decree and rule, that he also sifts his church in this way and separates the chaff from the wheat, the unbelievers and the ungodly from the believers and the righteous, and thereby makes them both manifest. This happens so that the Holy Spirit awakens faithful witnesses against the erring and fluttering spirits, who defend and assert the pure doctrine on the side of the attack and unfold these and those pieces of it, which until then lay like leaves in the bud, more precisely and put them into the clear light of God's word.

Thus, for example, God raised up against the ungodly Arius, who denied the unity of essence and the equality of the Lord Christ with the Father, and thus also the Trinity of God, the great church teacher Athanasius, through whom the doctrines attacked came to light much more precisely and definitely than they had been before, as the comparison of the Apostles' Creed with the Nicene and Athanasian Creeds in the second and third articles clearly shows us. A little later, therefore, the Lord raised up against Pelagius, the denier of original sin, the excellent teacher Augustine, who brought to light the doctrines of sin and grace from the sacred Scriptures as clearly and extensively as they had not been before.

Likewise, more than a thousand years after Augustine, the same faithful God placed our dear father and teacher, Luther, on the battlefield against the papists and the enthusiasts, in order to oppose the superstitious actions of the latter and the unbelieving abnegations of the latter, especially in the following ways

To bring out truths from God's Word to full clarity for everyone:

1) That the Holy Scriptures alone are the source of all knowledge of salvation, but neither the oral so-called apostolic traditions of the papists, nor the so-called immediate illuminations and revelations of the Holy Spirit among the enthusiasts;

(2) That sinful man may be justified by and before God, that is, declared righteous, by grace alone, through the imputation of the merit of Christ, which faith alone seizes, acquires, and retains, without all the cooperation of all works of law before it, and of all works of love after it;

3.) That the holy sacraments, baptism and the Lord's Supper, are essential and true means of grace of the Holy Spirit, in which he communicates heavenly goods through the word of the Lord Christ in earthly means, and with the same the grace of God and the merit of Christ, but not that these holy sacraments are either, as it were, magic means, as the papists think, which confer grace and blessing even without the faith of the recipient, or empty signs and images, as the Schwab, that these holy sacraments are either, as it were, magic means, as the papists think, which confer grace and blessing even without the faith of the recipient, or merely empty signs and images, as the enthusiasts think, which only receive some content through the faith of the recipient.

Through these and similar great teachers of the Holy Church, through such chosen instruments of the Holy Spirit, the false teachings of the false prophets were more and more clearly exposed by the truth of the Holy Scriptures, correctly applied, and more and more victoriously overcome by these weapons of light. On all sides, therefore, the heavenly doctrine, which, for instance, is still very briefly summarized in the Apostolic Symbol, was clearly and extensively displayed; and the mobs thus only served to make the faithful teachers and their disciples manifest as the righteous. Satan, however, was intent on secretly undermining this and that part of the best of Christian doctrine by his lying prophets, and thereby gradually bringing about the collapse of the whole,

it so happened, through the faithful care of the Lord of the all passed through the sea, and were all baptized under And the same power and glory remaineth, even that which church, that just the opposite took place. Moses with the cloud and with the sea," he means to remaineth, when heaven and earth pass away.

So we also hope that the attacks of the local Methodist indicate the following: Just as the children of Israel, under Since, therefore, this Word of God is with the water and freebooter on holy baptism will only make us Lutherans all the guidance of the cloud of light and Moses, passed permeates it, it is thoroughly listed, thoroughly inscribed, the more firm and certain in the salutary doctrine of the through the Red Sea, and were thereby delivered from the thoroughly divinized water, and it is either gross ignorance divine word of this holy sacrament, as the holy church, as dominion of Pharaoh, but the latter perished with all his or malicious blasphemy when the baptismal enthusiasts the pillar and foundation of the truth, has taught from the army in the sea, so by holy baptism we are delivered from are always crying out, "Baptism with water, baptism with beginning, but at the time when the reformers and the dominion of the infernal Pharaoh, that is, of the devil and water!" "How can water do such great things?" as if God's baptismal enthusiasts arose, especially through Luther's of sin. Furthermore-for Pharaoh is not only an image of word, which is sacramentally connected with water, were work, has become even clearer. Satan, but also of the old Adam-as Pharaoh was drowned as empty and void as their own word. Or is it not thus that

Let us then, according to the guidance of our text, with his own by the sea. our Lord Christ says of all his words, "they are spirit and Matth. 28, 18-20, and under the protection of God the Holy So by holy baptism, as the bath of regeneration, the old man life"? And should the solemn and substantial words in Spirit, act with one another: is drowned in his sins. - which he institutes holy baptism make an exception to this?

Of Holy Baptism;
in this first sermon in the following two questions:
I. What is it?
II. What does it do?

I. What is it?
Our Methodist, an apostate Lutheran, considers it, in a On the other hand, it is quite untrue when our baptismal the shame and damage of the simple gospel and the good and old-fashioned way, and in accordance with the enthusiasts, after the manner of their brethren, speak inconspicuous baptism, set up a new law and put a new opinion of the Reformed, to be a mere outward baptism in contemptuously of holy baptism, and call it a mere "outward yoke upon their deceived? Far be it from them! - water, which in itself is nothing but a distinguishing sign baptism of water," "which does not impart the Holy Spirit," Rather, as our Lord Christ said to Nicodemus, who no between Christians and heathens, and conveys no grace which, of course, they much rather expect from the doubt had the question in his heart, "What shall I do that I unless the baptism of the Spirit and of the blood is added; penitential bench and other Methodist institutions of may enter into the kingdom of God and be saved?" - How whoever wants to be saved must have all these three conversion; for the holy apostle calls this despised baptism then saith the Heartshepherd John 3:5? "Verily, verily, I baptisms. of water, Ephesians 5:26. "the water-bath in the word," by say unto thee," (with this twofold emphasis he begins.)

To which the following is now to be replied: which the Lord Christ purifies his church; but this word, "except a man be born of water and of the Spirit, he cannot As far as the baptism of the Spirit and blood is namely, that of institution, Matth. 28, 19. is no human word, enter into the kingdom of God."

concerned, it is clear that the word baptism is not used in but the word of the almighty Son of God, by whom heaven With this weighty word, then, independent truth and its true meaning, but is to be understood figuratively, just and earth were created, and who, by this his word, can also wisdom has also reported all baptismal enthusiasts of all as in the passages that deal with it, baptism is not actually work out in water what he wills; it is the word of the true Son times and peoples; for from this it is evident that there are instituted by the Lord Christ. Therefore, when the Savior, of God, who, by this his word, also really worked out in water not two and two kinds of real baptism, a baptism of water Luc 12, 50, speaks of His baptism of suffering (cf. Matth what he Ma2c. 16,16. promised and promised. and a baptism of the Spirit; for the little word "of" belongs 20, 22), He means that, just as the baptized person Therefore, holy baptism, or this "water bath in the to "water" just as much as to "Spirit," and to both the latter (according to the original custom) is completely immersed Word," is a divine work, a divine ordinance, and a divine and the former is ascribed regeneration, which therefore in water and covered by it, so He must also be flooded with means of grace by which the HEART in the earthly means neither the Holy Spirit accomplishes without water, nor streams of suffering, especially at the wood of the curse, of the water heavenly goods to the individual water without the Holy Spirit. But what connects the two? and be immersed in His bloody death. Similar is the case and offers, assigns, and seals them to men. And though the Nothing else but the word of command and institution of with the other passage about the baptism of the Spirit. For baptizing ministers of the church are sinful and mortal men, the Almighty Son of God; without this word, of course, the when John the Baptist, Matt. 3:11 (cf. Luke 3:16), says that yet the word of command and institution: I run thee in the water is bad, i.e. ordinary water and no baptism, but with the Lord Christ would baptize with the Holy Spirit and with name of the Father, and of the Son, and of the Holy Ghost, the word of God it is a baptism, i.e. a gracious water of life fire, this again is the opinion that the disciples would be is also in their mouth the living and powerful word of God, and a bath of the new birth in the Holy Spirit. The content overflowed with a stream of fire from the Holy Spirit and be which is the same and worketh from his first utterance until of this word is threefold. blessedly covered with it. And this, as we know, came to the last day; and as the sun in heaven now, and in the last First, to baptize in the name of the Father, the Reward, pass on the day of Pentecost, when at the same time the day of this world's course, shineth with the same brightness, and the Holy Spirit is to do so by command and order of fiery tongues indicated the gifts of the different languages, warms and shineth with the same power and beauty, as it the Father, just as ambassadors of earthly princes do not in which the apostles immediately proclaimed the great did in the day of its creation, so it is with the sun of truth carry out their mission unless commanded to do so. On the deeds of God. (Acts 2, 1-11.) unto salvation, with God's word, which never waxeth old other hand, "in the name," etc., also means this, instead of

The same is true of a third passage, where baptism is and waste, even in the mouths of impotent men. and in representation of the Triune God. also spoken of figuratively and inauthentically. For when Paul says in 1 Cor. 10, 1. 2: "our fathers were all under the cloud and were baptized in the cloud.

God, so that the Lord Himself is the baptizer, and the baptizing minister is His hand, as it were, as He is His mouth in the preaching of the gospel. (2 Cor. 5:19.) Thirdly, to baptize in the name is also to baptize by confession and invocation of the triune God; for how else would it be known that baptism is done in the name of God, if his name were not named, confessed, and invoked?

So according to Joh. 3, 5. Holy baptism, if the baptized believer accepts this word, is salvation from the authority of darkness and the transfer from the kingdom of Satan into the kingdom of the dear Son; And since the triune God is the true baptizer, the believer who is baptized is thus brought into the communion of life with the holy Trinity, or is implanted with it, so that he is essentially and truly given the grace of the Father, the merit of the Son, and the power of the Holy Spirit, or in other words, he becomes the child of the Father, the brother or sister of the Son, the temple and dwelling place of the Holy Spirit. But this leads us to the answer to the second question:

II. What does holy baptism do? According to God's word we say Acts 2:38 and 22:16:

1. forgiveness of sin and the gift of the Holy Spirit.

For when Peter, on the day of Pentecost, boldly and powerfully lifted up his testimony of Christ, and especially of his resurrection, we are told in Acts 2:37, "And when they heard it, it went through their hearts, and they said unto Peter and to the rest of the apostles: Men and brethren, what shall we do?" Now if St. Peter had been a Methodist apostle, he would have said, "Let us fall on our knees together, and cry unto the Lord, and do violence to the kingdom of heaven; and the Holy Ghost shall be poured out upon you as directly as upon us.

But Peter's words are quite different, because he answers verse 38: "Repent (change your mind) and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. (Compare Acts 22:16.)

Over such and similar passages, of course, which have of real evidential force for the efficacy of holy baptism, and which interpret more closely the word of institution and promise of the Lord Christ, as reported above - over such passages the baptismal enthusiasts, according to their favorite manner, gladly leap over, and bring forth against them other passages which do not fit at all, but seem to support their delusion before uninformed hearers. So also our Methodist. He quickly brings up Acts 8:14-17, where it is written: "When the apostles heard in Jerusalem that Samaria had received the word of God.

And they sent unto them Peter and John, which, when they were come down, prayed over them, that they might receive the Holy Ghost: for as yet he was fallen on none, but were baptized in the name of JESUS the LORD alone. Then they laid hands on them, and they received the Holy Ghost. Then ye see, saith he, how baptism imparteth not the Holy Ghost, but prayer doeth it (for the laying on of the apostles' hands he is pleased to leave undone).

But how zero? Is this passage in actual contradiction with the above? Not so; but here the Holy Spirit is not meant whom every baptized person, if he believes, receives by virtue of holy baptism for a lasting indwelling, and therein forgiveness of sins, life, and blessedness, as the above saying Acts 2:38 testifies. But in this latter passage the Holy Spirit is spoken of, inasmuch as in the early days of the Christian church he bestowed on certain baptized persons special gifts of miracles and grace, e. g. tongues, i. e. speaking in foreign languages never learned, and prophesying, which was usually done by the laying on of hands of the holy apostles. This distribution happened exceptionally even without baptism and the laying on of Peter's hands, on the basis of his preaching to Cornelius and his followers, as Acts 10:43-46 cries out. But lest these very firstfruits of the Gentiles should set their hearts on these gifts, and remain in the sweet feelings which they had when they spake in tongues, Peter said in verse 47, "Mayrenews the baptized person from the stain of daily sin, and any man forbid the water, that these should not be baptized, thus strengthens and promotes more and more the new man, the divine image lost in Adam, but regained in Christ, commanded them to be baptized in the name of the Lord." and again implanted by means of holy baptism, of which So it was precisely in the water baptism so highly despised by the enthusiasts that Cornelius and his followers, who after all had the miraculous gift of the Holy Spirit, which our enthusiasts do not have, were to receiveatonement and merit, and afterward his glorious ascension to the Father, was the cause of the Holy Spirit's being poured out upon man in holy baptism, and of his being born again and continually renewed; For without the entrance and transfiguration of Christ to the Father, the Comforter, the Holy Spirit, could not descend from the glorified Son of God and Mary, in order to bring Him again through Word and Sacrament into the hearts of the faithful and transfigure Him therein. But the purpose of this bath of regeneration and renewal of the Holy Ghost is contained in verse 7. and Savior, as with a garment. But it is the same whether we where it is said, "That we through the same grace might be justified, and be heirs of eternal life according to hope."

But from this it is sufficiently clear that also the consummation of the new birth in the blessed and glorious resurrection of the righteous in Christ, that their inheritance of the kingdom, their eternal and blessed beholding of the majestic glorious God- (the water of the flood), not the putting away of filthiness from the flesh, but the covenant of a good conscience with God, through the resurrection of JESUS CHRIST."

Here it is expressly testified that the, ver

The first thing that is said is that all these things are the result and effect of holy baptism. -

What, then, do the enthusiasts want to do in the face of such a clear place? May they dare to jump over it in the popular and customary manner and appropriate the rebirth and renewal to their field and prolonged meetings, their penitential bench with its accessories, their kneeling and crying prayers, or to some self-made works of law and hustle and bustle? They dare to do so, but they prove that they do not see with eyes that see and do not hear with ears that hear.

That faith on the part of man belongs to this blessed effect of holy baptism on the part of God, is clear and evident from Ma2c. 16:16, where it is said, "He that believeth and is baptized shall be saved." For as to light belongs the open eye, that we may see; as to sound, the ear, that we may hear; as to food, the tongue and stomach, that we may taste and digest; as to alms, the open hand, that we may receive; so also to God's spiritual hand of grace and giving in holy baptism belongs the spiritual receiving hand of man, that is, faith, that we may receive those gracious effects of baptism, and be made partakers of those divine goods of salvation.

But as little as thine eye giveth the sun its light, or helpeth it to shine, as little as thine ear maketh sound, or helpeth it to resound, etc., so little doth faith make the nature and effect of holy baptism, or help to make it, as most of the fanciers confoundingly prate. It is God's work, will, and order alone that, for example, the sun shines. Thou mayest open thine eye or shut it; for it is only the word of the Lord Christ, that holy baptism contains that blessing in itself, and gives it of itself, whether thou mayest believe or not; But as surely as you remain in darkness, if you shut your eye to the sunlight, so surely you remain in the guilt of original sin, under the curse of the law and the wrath of God, if you shut your heart to the divine grace and promise in the gospel and holy baptism through unbelief.

That is enough for this time of the nature and effect of Holy Baptism against the attacks of the enthusiasts; next time we will deal more recently with the right use and abuse of Holy Baptism. May the faithful God, by grace, grant that we may be anew strengthened in the knowledge of the wholesome doctrine of Holy Baptism, through the present meditation, for the sake of Jesus Christ our Lord, amen! -

Letters from the "Visitor" (native missionary) of the German Lutheran Synod of Missouri, Ohio and other states to the editor.

(Continued.)

Davenport, Iowa, (Sunday evening) November 19.

The hostility of the world against the Gospel was not absent here. When I wanted to go to the courthouse this morning to hold the service there, it was reported to me that an ungodly man had cunningly managed to obtain the key to the hall in question in order to prevent the holding of the service and instead to organize a meeting with his peers for the formation of a German sick association! It was therefore all the more gratifying that the Presbyterians granted me the use of their church for a few hours in the afternoon, where I preached on Matth. 16, 26, to a not entirely small congregation. Admittedly, the content of my sermon may not have pleased some people.

After the sermon, to my astonishment, I made the acquaintance of a Holstein pastor who had resigned his pastorate mainly because of the precarious political situation in Holstein, who had just arrived with his family some weeks ago and is staying in the country with his brother, a school teacher. He inquired closely about the parish conditions in North America, as well as about our Synod, and when I asked him if he would not like to pastor the German Lutherans in Davenport, he denied it for the same reasons that had so diminished my hopes for this place before.

That evening I was still discussing with some the formation of a Lutheran congregation and the appointment of a pastor, and I recommended to them as a suitable man our dear Holstein friend St. But most of them, and among them the most influential, want a man who is learned, well-educated, a ravishing speaker, and yet so smooth and polished that he offends no one, but pleases everyone. Well, they may look a long time for such a man!

As far as I got to know the people, I found that the number of those who have not yet laid aside their simple catechism as useless merchandise is very small. These, as one of them confessed to me, are not at all at ease with the nature and doings of the majority, and would certainly like to have a true-believing pastor; but some of them are too weak, and others too despondent, to buy the truthful sermon with somewhat heavy sacrifices. We should therefore be able to appoint a preacher to these few and support them from our synodal treasury until the congregation has grown in number. This would not take so long. Perhaps more would gather around a pastor who was faithful to the confession than there would be.

and, as that pastor and others have assured me, a considerable number of followers from Holstein are to be expected in the coming year. How much is done in this way by the sects! Should we Lutherans still want to lag behind them in zeal for native mission?

Davenport lies so lovely and so attractive to the German mind; German language and customs could be so easily preserved and properly cultivated here - and in the hearts and homes it looks so desolate and sad for an eye that seeks more than an outward education! O Lord, that even in this earthly garden your pure Word and Sacrament should still be found, and around it a cluster of living confessors!

I'll see this letter through to Bloomington tomorrow. From there it may go its way alone and soon reach your hands. "I pray that you will take it with you..."

Your 2c.

Lochner.

Bloomington, Iowa, The 26th of November. Dear Brother.

For a few days I have been lying here, eagerly awaiting a steamboat to take me to Burlington. The room of the inn where I am staying is filled with guests and "dollars" and "percent" are the eternal monotony of conversation. Tired of listening to such talk any longer, I have retreated to a corner and taken pen and paper in order to draw that much closer to you with this letter.

This is the second time I have been here. When I arrived here on Monday, I heard that there was an opportunity to go to Iowa City the next morning, which is thirty miles inland from here. I had already heard on my journey here that there were many Germans without preachers living in this city, which was just beginning to blossom, and so I was immediately determined to go there the next morning. In the company of a Presbyterian preacher, who has only recently been in Iowa City as a missionary, I arrived there on Tuesday evening. Through a butcher from Gera, whom I met shortly before my departure, I was recommended to a widow, whom I visited immediately after my arrival. At first the woman regarded me with suspicious eyes, and told me what she had had to suffer from spiritual vagabonds both in her former place of residence in Ohio and here in Iowa City; but when I talked to her further and offered her catechisms and some other writings, she gave up her suspicion and became quite open-hearted. She complained to me, among other things, that as a Lutheran she had long been bitterly lacking in the care of her soul, and since there was no prospect of a true believer ever coming to Iowa City, and the longing for worship often became too strong in her, she left because

she could have nothing better, sometimes attended was all I could leave behind me when I took my leave. A sleeping-places of the cabin were nothing but the bare Methodist services. At the same time, I heard from her that man, however, who was not entirely unacquainted with the boards-enough, I longed as well to only recently her daughter had joined the Methodists, Scriptures and who spoke very well in general, demanded, very much to get off this boat again, when before I wished simply because there was no Lutheran preacher, so I took as I was leaving, my address and yours, as well as a copy to depart with it from Bloomington. the opportunity to advise her against attending Methodist of the Synodal Constitution, and promised to do his utmost After I had arrived in Burlington the next morning and had preaching and to point out to her the blessings of private to ensure that a community would come into being in time. put my luggage in the next best inn, I went to a German edification in such cases of need. She then had me lead How necessary it would be for these few people to be watchmaker from Gera, to whom his already mentioned to several Lutheran families, who all wished to have a visited from time to time by a traveling preacher of our compatriot in Bloomington had recommended me. preaching ministry among them, but had now become Synod, so that they would not completely fall away "from Unfortunately, I had come to a freethinker without my quite despondent, since so many had recently converted the right consolation of faith," and so that a Lutheran knowledge, but the man refrained from mocking religious to the Methodists and the number of Lutherans had community would finally blossom with the little town, which matters and finally even offered to take me to some dwindled down to a few families. I gave them the would certainly grow with time, since Iowa City, according Lutherans who were interested in church matters. Through necessary instructions, sold them all my catechisms and to its location, will probably grow considerably in a short him, I became acquainted mainly with a man from the ordered a service for the second next evening, for which I time. If this were not to be hoped for in Iowa City, then the Nuremberg area who keeps a store here, is in constant was immediately offered a house. Romans, Methodists, etc. would not be so active here. Oh, contact with the other Lutherans in B. because of his

The next day I had appointed for a visit to a settlement seven miles from the city. A Swiss man gave me a ride in his ox cart and asked me to spend the night with him, and the next morning to worship in his house and baptize his child. I preached to a small congregation, administered baptism, distributed literature, talked with the people about their church supplies, and unfortunately heard the sad news that only a few Lutheran families were still there, but that all the others living in this settlement had joined the Methodists. In the afternoon I walked back to town and, after I had rested for an hour, I began the service, which was attended by a small number of Lutherans and some Reformed people. I had resolved, according to Psalm 27:4, to extol to my hearers the glory and blessedness of the public services, in which God's word is preached pure and loud, and the sacraments administered according to the Lord's institution. At the sight of these poor abandoned sheep my heart was deeply moved, and the Lord gave me grace to speak urgently to the souls. Many an eye was filled with tears, many a sigh was uttered when I brought their spiritual misery to the attention of my listeners and earnestly begged them to do everything possible to obtain a preacher of the orthodox church.

But, alas, I can see for myself that church care for these poor people is out of the question before hand - and, alas, if not now, then probably not at all in the future. The Methodists are, as it were, the masters of the house here. Only recently they are said to have accepted a small number of our former co-religionists into their community, so that there are only about ten Lutheran families left in the city and a few in the countryside, and how long will they be able to hold on to them if they do not receive help soon! Good postils, the reading of the Lutheran, and prayer and supplication for a preacher earnestly-

dear brother, if only we would remember more often and more diligently the word of the Lord: "The harvest is plentiful, but the laborers are few: therefore pray the Lord, and he will send forth laborers into his harvest."

The fact that I am now staying in Bloomington again for a few days is due to necessity, as I mentioned at the beginning. After my return from Iowa City, I would have liked to hurry on, since there is nothing more for me to do here. Apart from the Methodists and some Albrecht people, the remaining Protestant Germans belong to a Protestant congregation, which is currently served by a brother of the Protestant preacher Ries in St. Louis. We do not want to proceed in an underhanded manner, and so I abstained from all further missionary work in Bloomington.

Another boat is expected this afternoon. I am looking forward to it all the more eagerly, since the four-week leave given to me by my congregations has already expired by quite a bit. May the Lord be with you and grant you faith and joy, love and wisdom.

Your
Lochner.

Burlington, Iowa, Nov. 28 Dear W.!

I had hardly finished my letter to you half an hour before I sighed anew to the Lord to help me to continue my journey as soon as I noticed steam clouds rising from the distance and soon saw a small steamboat coming down the river. After waiting so long, this boat was a cheerful sight to me, although its dirty, lüderliches appearance in the outside and still more in the inside had not at all something attracting, and I therefore hurried to him with bag and baggage, as soon as it landed. I will tell you no more here of the great uncleanness that prevailed in every respect on this ship, and of the extraordinary rudeness of the Captain and of his Clerk, and of the lovely night I had to spend with a number of passengers sitting on a chair, as in the

After I had arrived in Burlington the next morning and had put my luggage in the next best inn, I went to a German watchmaker from Gera, to whom his already mentioned compatriot in Bloomington had recommended me. Unfortunately, I had come to a freethinker without my knowledge, but the man refrained from mocking religious matters and finally even offered to take me to some Lutherans who were interested in church matters. Through him, I became acquainted mainly with a man from the Nuremberg area who keeps a store here, is in constant contact with the other Lutherans in B. because of his business, and has always been concerned with church affairs. He was not a little pleased when he heard that I was from Nuremberg, and even more so that I was a servant of the Lutheran Church. When I asked him about it, he told me that there was a "Lutheran congregation" here, which had formerly been served by a pastor named Rieger and now had a student of the Hamburg Rough House named Eppens as its preacher; however, he had only a small group, since many Lutherans and reformed people no longer wanted anything to do with him. When I asked for the reason, I was told that Mr. E.'s behavior was partly domineering, and partly that he was a Methodist in doctrine and practice, and that he had already delivered several members of his congregation into the hands of the Methodists. While I was talking to this man, several more people came up, who all confirmed his statements about Mr. E. and unanimously called upon me to preach a sermon. A preacher, who knows well how no one is lied about more than the bearers of the sacred office, does not take everything he hears for cash.

I also heard him say disparaging things about those preachers who are not at one with him in the faith, and so I thought it best to speak freely and openly with Mr. E., all the more so because one of his superiors, who had also come to see me, asked me to do so. Unfortunately, it turned out to be true what I had heard about the had heard of Mr. E.'s fierce, reckless nature. When I showed him the letter of recommendation given to me by the synod, he said that every countryman could issue such a letter to himself, and without being asked by me in one word for the use of his church, he forbade himself to preach in it and remarked mockingly that I could preach to the others who did not belong to his congregation, according to the freedom of this country, when and where I felt like it. I had not come to quarrel with the man, but to be convinced of the truth or falsehood of the matter.

of the accusations made against him and to hear from himWe would like Mr. E. to be Lutheran in doctrine and practice,He was seized with pity, and broke out into loud the reasons why a large part of the community had givenbut since he is not Lutheran in the least, we can wish lamentations, not over his own innocent suffering, but over up fellowship with him, but the vehemence with which henothing else than that our fellow believers keep away fromthat of the Lord.

met me made me lose all desire to speak to him further. him and that a purely Lutheran congregation be formed next Tauler, Spiritual Reflections on the Life and Passion of Christ, C. 42.

I confess to you frankly that I struggled very much withto the Lutheran congregation and that it be provided with a myself when I came home again, and considered withcapable man.

myself whether I should preach here or not. I was afraid of I have deliberately gone into detail in describing my the sneaking of the Methodists; at no price did I want to missionary work in B. in order to enable you and theart thus judged? What was the cause of thy death, what the violate the apostolic rule, 2 Cor. 10, 15. and 16. in any way brethren to make a correct judgment about it. Convinced cause of thy condemnation? I, I am the scourge of thy pain; on this journey of mine. But as I was repeatedly asked forthat I have acted according to the will of the Lord and the have brought thee to the cross with all its torments. O of a sermon by several Lutherans who came to see me; aspractice of our Church, I conclude this report. the marvellous judgment and mysterious counsel!

they further assured me that they were in no connection with Mr. E., and that because he was not a Lutheran preacher, nor wished to be one; and as they finally declared their ardent desire for the formation of a Lutheran congregation, I promised them a sermon for this evening. By chance I met Mr. E. the same day yesterday. He was a little more friendly towards me and asked me if I would still preach? I answered in the affirmative, but with the explanation that I only wanted to hold services for those who did not belong to a congregation at the present time.

I used today partly to prepare my sermon, partly for several visits and the distribution of writings. The service took place in the evening at 7 o'clock in a beautiful, spacious hall of the Courthaus. The hall was filled with listeners of both sexes, among whom Mr. E. was also present. I had chosen Jerem. 3, 15. for the text. In the introduction I spoke of the purpose and reason for my appearance here and then presented from the text: "How richly blessed is a congregation to whom God gives a shepherd after His own heart; 1. what is required of a preacher to be a shepherd after God's heart, and 2. what a rich blessing is bestowed on a congregation through such a one. At the conclusion of my sermon, I defended myself against the accusation of creeping, by explaining and testifying that in this lecture I had only wanted to address those of my fellow believers who were not connected with a congregation and a shepherd, and I called upon them to give up their sad condition and to appoint a preacher who was faithful to the confession. After the sermon I was asked for our address, as well as for copies of the Lutheran and the Synodal Constitution, and received from all whom I addressed quite large, and I have good hope that they will soon come together in a congregation of their own, if they do not otherwise become indifferent again, or are misled by all kinds of lies about us. I certainly wish nothing

Your sincere Lochner.
(Conclusion follows.)

Passion voices from the writings of ancient church teachers before the time of the Reformation.

Awake, my soul, arise from the dust with haste, look with eager eyes at the strange man whom the mirror of evangelical history holds before your eyes. Who is he that centers there with the countenance of a king, And laden with the ignominy of the lowest servant? Crowned he goes, but his crown is a crown of thorns, which presseth upon him a thousand marks of blood. With royal purple he is clothed, about instead of honor it shall be to him for shame. A scepter he holds in his hand, but his honorable head is mishandled with it. They bend their knees before him, worship him, proclaim him king, and quickly they leap up to spit on his cheek and smash his chin and neck with their fists. He is stripped and mangled with scourges, hung on the cross with brazen nails in the midst of criminals, streams of blood gushing from his deep wounds. Who is he, then, who among all the torments does not open his mouth to complain, to threaten, or to condemn, but rather in the end pronounces a word of blessing on his enemies such as the world had never heard? Who also is he with whom heaven and earth suffer, whose death quickeneth even the dead? Behold, my soul, this is thy Lord Jesus Christ, thy Redeemer, the only begotten Son of God, true God and true

Eckbert, 8timu1us aniori8, O. II.

The fire which the heavenly Father had given to the earth in His sacrifice had burned for a long time, but the wood of the cross gave it new strength. The oil of mercy, which was added here, increased its fervour, and the invectives and blasphemies of the Jews came like a howling storm wind, which caused the flame to rise up to heaven. Behold, there was kindled even the full heart of the chessman. He could no longer resist the effects of such love.

What hast thou done, O most holy son of God, that thou art thus judged? What was the cause of thy death, what the cause of thy condemnation? I, I am the scourge of thy pain; I have brought thee to the cross with all its torments. O of the marvellous judgment and mysterious counsel!

The wicked sins, and the righteous is punished; what the wicked deserves, the good suffers; what the servant owes, the Lord pays; what man commits, God takes upon himself.

How low, O Son of God, has thy humility condescended! How glorious grace, how great kindness, how tender love, how great compassion you have shown! I do evil, you bear the punishment; I am proud, you humble yourself; I am intemperate, you suffer hunger; I seek pleasure, you let yourself be pierced with nails; I taste the sweetness of the apple, you the bitterness of gall; with me Eve laughs and rejoices, with you Mary weeps and suffers.

Anselm, oratio 2.

When the innocent Lamb had hung on the cross for three hours, and at the same time the earthly sun had hidden its rays in compassion with the Creator, then, after all was accomplished, He Himself, the Source of Life, dried up at the ninth hour, when Jesus, God and 'Man, with strong crying and tears commanded His spirit into the Father's hands and passed away. The curtain of the temple was torn from top to bottom, the earth shook, the rocks were broken, the graves opened. There he hangs now, beautiful above all the children of men, with eyes gone out, with cheeks pale, an offering of sweet odour before the glory of the Father, to turn away from us the heavy wrath. So now, holy and righteous Lord, look down from your throne and your heavenly abode. Look upon the face of thine anointed. Behold the holy sacrifice which our high priest offereth thee for our sins, and be reconciled for the iniquity of thy people. But behold also thou, O redeemed mankind, who, what, and how great is He who hangs on the cross for thee, whose death raises the dead, whose passing away puts heaven and earth into mourning, yea, compels hard rocks to compassion. O human heart, you are harder than any stone if you are not filled with fear and moved by compassion at the thought of such an atonement, if you are not softened in repentance and moved by love.

Bonaventure, Signum vitae...

Ma2c. 13, 17.

Once St. Augustine asked his friend Posidius if he had noticed how he had jumped off in the middle of the sermon and had fallen onto another object. The latter confessed it. Then he thought that God might have caused this forgetfulness and aberration, in order perhaps to convert some listener from his error by what he had said out of context. A day or two later a merchant came to Augustine melting into tears, and bowing down on his knees before him. He had, he said, been a Manichaeon for many years, had been much deceived by the so-called elect; one of Augustine's last sermons had disappointed him. It was inquired which, and it was the very digression on which Augustine had strayed. He himself described the ideal of spiritual eloquence that he had in mind in a special writing. He wanted to preach in such a way that all lived with him and he with all in Christ. "This is my passion, my honor, my glory, my joy, my riches."

(From Böhringer's Church of Christ.)

(Sent in by D. Fick.)

The roses.

^Once in Brussels two boys, John and Henry, were burned. What is the ilchuld they have? Only because they know the truth And stick to Lutheran doctrine, The pope and his army condemn them.

High blaze the crackling flames, Around flickers the burning embers; Within, the merchants together Praise the Lord with joyful courage, They smile into the fire: "These seem to me roses."

How fiery they bloom, the roses! - Her heart walks on roses. The angels come and caress and fan away their pain, Then the couple floats to heaven, Many lovely roses in their hair.

They go to the heavenly pastures And rest on the Saviour's breast, Whose holy face they behold Now eternally full of blessed air. Now the Lord Christ has made her head With crowns of roses entwined.

I too will now patiently bear the cross my Savior gives me. Now I will no longer complain: I know that Jesus loves me. Comes tribulation, persecution, and chastisement: it seemeth roses to me.

Annotation. They are the two Antwerp Augu- stine monks Heinrich Voes and Johann Eschen, two young boys, as Dr. Luther calls them in his beautiful song "of the two martyrs of Christ, at Brussels, burned by the Sophists of Louvain." The one of them, in regard to the fire surrounding him, said, "Dit schynen my als Noosen te zyn." Brandt, Hist. of the Reformation. 1, 79.

(Submitted.)

Revocation.

From a recently published pamphlet, entitled: "The pastoral letter of Mr. Pastor Grabau 2c. together with the writings exchanged between him and several Lutheran preachers."

I see that my name has also been published, as that of a former church leader who recognized the principles expressed in that pastoral letter as his own. I feel compelled to declare that at that time I gave unconditional approval to that pastoral letter out of ignorance, but, having been informed better by the expositions of the preachers in Missouri, I have already changed my judgment about it five years ago. By the way, I sincerely ask the forgiveness of those on whom I have helped to carry out the erroneous principles of the pastoral letter.

New York, February 5, 1849.

Ernst Kriege.

Quick prudence.

The North American preacher Helmuth was once on a visit to a country preacher employed on the Indian frontier where several decades ago, whenever a church service was to be held, a part of the congregation had to stand guard around the church, which stood on a hill, in order to prevent disturbances of the service by the warlike Indians. Helmuth preached in this church, and spoke in his usual affectionate manner so movingly to the hearts that the whole congregation was taken in by it, finally recalling the former time, and wishing to make one more allusion to it, he began "Now introduce yourselves, you old fathers of this congregation!" - These words were misunderstood as if he demanded that the fathers of the congregation should present themselves according to their bodies; they therefore rose from their seats, came forward, and stood around the altar. Helmuth saw through the misunderstanding for a moment, but was quickly aware of what he wanted to do; he immediately turned his speech into a special address to these old people, in which he showed them how they should behave as experienced fathers of the household towards their relatives. Then he ordered them to return to their seats"; but because he noticed that the congregation received his address with the deepest emotion, he did not want to miss the good opportunity to add to it, and had the mothers, then the young men, and finally the virgins come forward, and said to each section what belonged to it. And since this had been done so unsought, the impression of many remained indelible.

(Chr. Bote.)

Nature, Sin, and Grace.

Nature and grace are to be distinguished. But to distinguish between nature, sin, and grace is even more necessary. There are foolish souls who let their mistaken hearts make what is nature into sin without distinction, and therefore regard all pleasure in creatures, eating and drinking, sleeping and waking, and other natural activities with a certain restlessness and trembling, which often becomes a cause of sin and transgression afterwards: Otherwise, in simplicity of heart, with thanksgiving to the good Creator, who is pleased to grant us our necessities, we might well have enjoyed them without offence from creatures. Again, it, that is, not accidental, but essential, not an accidens, but the there are honest, sincere souls who expect grace not only to serve

It is not only to remedy sin, but also to change nature: it is to make, for example, a man of weak natural understanding into a refined, intelligent man: it is to strengthen a short memory, so that all things may be readily and easily remembered: it is to bring one who naturally has no mouthpiece, so that he may also, like others, perform a fluent prayer in the presence of others, and perorir from the work of grace with a ready tongue 2c. And if grace does not bring this about in them, they are mistaken as to their very state of grace, and think that, because grace does not also increase nature in them to the very degree which it has in others, this is not true grace. But there are also careless or frivolous men, who imagine not only nature, but even sin, under apparent names, to be so beautiful and innocent, as if there were no need of grace at all, or as if grace had to be under the control of nature or sin. All this misunderstanding is prevented by the pure scriptural distinction between nature and sin and grace, and the proper form of a graced human child is presented neither too high nor too low, according to the tolerability of this life, when we still bear the image of the earthly, and according to the unimpaired distinction which the Creator Himself has placed in the various faculties of the human mind, and which grace itself also imitates in its kingdom. The hymn, "The Christian's inward life shines," 2c., and another, "So you lead your own to salvation, O Lord," 2c., may give good matter for thought and consideration. And he who is versed in the symbolical books of our church will perceive that in the same the distinction between nature and sin is carefully observed: as which latter actually constitutes the main thing and the real thing in the well-known Flacian controversy of original sin *). For example, may be seen in the Apology Art. II, and in the Concordia, Explanation Art. I. (Ph. D. Burk's Pastoral Collections.)

Church News.

On the first Sunday after the Feast of the Epiphany, January 7, Mr. F. Bernreuther, Candidate, of Bavaria, having received a regular profession from Lutherans in and around Mishawaka, St. Joseph's Co., Indiana, and having passed the prescribed examination before the professors of Fort Wayner Seminary, was ordained before his congregation by order of the Vice-President of the Missouri Synod 2c. by Father Schuster. Educated in the Lutheran Mission Seminary at Dresden, he had come here about half a year ago with the intention of serving the Lutheran Church in this country. May the Lord of the harvest give the new worker the grace to gather many a full sheaf into the barn of his church.

Communication of world affairs.

Since the events last reported, no essential changes have taken place in the political condition of Europe. The monarchical

*Flacius asserted that man's nature itself had become sin, and was not merely corrupted by sin, and that the same was only dependent on it, that is, not accidental, but essential, not an accidens, but the substance itself.

D. R.

Party is evidently gaining the upper band more and more Persons from almost all Lutheran countries (also from our open my mouth to appeal to distant fellow believers for in all places. In Germany, preparations are being made for country [Hanover] quite a few, e.g. my brother in help. I know well that most of our congregations in the an infinitive imperial election; the King of Prussia seems to Lamspringe) were gathered together. The following interior of the country have enough of their own burdens to have the best prospects for the imperial crown. Austria sentences, as a resolution of the assembly, seem to me to bear, and I fully agree with the principle that each individual wants to separate itself entirely from the German Empire; be the most important result: "In view of the dangers congregation must take care of church buildings on its own, the subjugation of the Hungarians is almost complete. threatening the Lutheran Church, and in order to initiate the but if the dear brethren were to see how almost all sects Denmark shows a desire to renew the war over Holstein. unification of the same by legal means, the Conference among the poor German people are dealing here, and how France is quiet, and trade and business are beginning to resolves as follows: First, a number of men of the Lutheran hordes of careless, ignorant congregations are being pick up. The Pope is still in Gaeta, a city in the Neapolitan, confession shall form a committee, which shall first consult formed, how almost all sects among the poor German and has the hope of being reinstated by the Catholic especially in writing about the needs of the Lutheran Church people are operating here and are drawing crowds of powers to his old rights. in Germany under the present events, as well as take new careless, ignorant Lutherans to their side, then I am sure

In the past year 51,973 German emigrants arrived in steps, if necessary, by way of general and special they would gladly contribute a mite so that the church of the unchanged Augsburg Confession could also get a solid hut the port of New York. conferences."

The Church and the German Imperial Assembly.

The "Dorfzeitung" writes about the negotiations on the relationship between church and state in the Reich Augsburg Confession is a sufficient confession for an spacious church building would be an occasion for many to Assembly, among other things, as follows: "In addition to the Evangelical Lutheran Christian was first answered and hear the word of life. All contributions, however small, many good words, the most frivolous and imprudent decided in the sense that any rejection of another Lutheran would be most gratefully received, and I ask that they be speeches, jokes that one should not expect from serious confession would contain a vote of no confidence against sent either directly to my address or through the editorial men in such important matters, were heard. Vogt, of the spirit of knowledge and faith manifested in the church, office of the Lutheran. Their receipt will be announced in Giessen, and Jordan, of Marburg, then distinguished since all confessions up to the Concordia Formula are only this journal in due course. themselves. Vogt declared that what is called the Church confirmations and interpretations of the Confession New York, February 1, 1849. must be utterly destroyed and wiped out from the earth. Augustana. Theodor J. Brohm, Lutheran pastor, Everyone must be able to be a complete denier of God, at residing at 170 Second St. will; one must count on the complete freedom of the school and the youth. Jordan, the Catholic, also declared himself in favor of the destruction of the church."

(Submitted.)

From Germany.

Here with us there is still the wildest ferment; it is not yet possible to say where the insolence of the unbridled mob will lead, or rather, how the judgments of God that have fallen upon us will proceed. But it seems as if the Lord wants to bless the Lutheran Church. The Prussian Union, are 60,000 of them. Thousands of them live without a being built of sand, will fall in these storms; this, it seems church, thousands of children without a school, at least to me, is already evident in the confused movements of the without Christian instruction. It is always a great pain to me Prussian Landeskirche. In all the provinces, Silesia, to see this misery and to be able to do so little in my part to Saxony, Pomerania, Brandenburg, (I do not remember to help it. My congregation, still small in number and consisting have read anything about East and Wen Prussia) there is mostly of impecunious people, makes great sacrifices to a more or less powerful Lutheran movement, arising from meet the common church expenses, and, I can assure you, the feeling that the Lord God Himself has now pointed out does so with a willing heart; but we still have to make do with His finger that only in the faithful, undisguised with a narrow, rented hall, which serves us both as church emblems are executed with Christian sense and taste. We confession of His Word can a safe point be found in these and school, and can therefore offer space to a relatively iah never see anything more beautiful of this kind. Whoever storms. Within a short time, without question, the entire small number of guests. Our hall is usually overcrowded and wishes to give his confirmands something quite lovely to edifice of the Prussian Church, which still exists certainly the number of listeners would be far greater if our commemorate the day of confirmation, will find here a statistically, will collapse, and then the faithful, even if meeting place were more spacious and had a more church- beautiful opportunity. The editor of the "Luth. some still remain immature and unclear, will build dike appearance. Thus my influence on the large number of themselves up under the ruins on the basis of the Lutheran Germans surrounding us is only very slight, apart from 50 to Chestnut street, St. Louis, Mo. recommends: confession, and the others may then see what they can of 60 children whom I let participate in my school. My rather cannot do. One sees there quite clearly what all community feels this need with me and for two years has The pilgrim from Saxony. A Christian Journal. 14. yearg. 52 numbers Pl.OO. human church foundation is, how a wind blows around begun to build a fund for the construction of a spacious The bookstore of Rohland and Detharding, Nro. 9 collection collected here, as well as through a considerable such a loose being. I recently heard it said that the faithful church. The capital has grown to such an extent through a receiving its reward, because all in Prussia must now look gift from the neighboring sister congregation of the Wyneken in Baltimore, that we hoped to be able to proceed with the execution of our project this spring; however, a further comparison of the available funds and the costs advises us to take a further step to see whether it would please God to open up other sources of help for us. If it were only to remedy our own lack, we would not dare to inconvenience other congregations with requests for assistance; and we would gladly content ourselves, as before, with our meager little hut; only the consideration of the general need and the most ardent desire that the church of the pure confession also in this city make the space of its hut more valuable.

(Submitted.)

Please.

No city in America contains such a large number of in St. Louis, Mo: 32 Confirmations - Notes To be had at the lithographic establishment of L. Gast, with Bible verses and song verses, ingleichen mit biblischen Bildern und Randzeichnungen. Lithograph and published by Leopold Gast. Price: 1 dollar. ==>> The undersigned editorial staff feels compelled to recommend these Confirmation Certificates to Mr. Preacher. The Bible verses and hymns they contain are appropriately chosen and the biblical pictures and emblems are executed with Christian sense and taste. We iah never see anything more beautiful of this kind. Whoever wishes to give his confirmands something quite lovely to commemorate the day of confirmation, will find here a beautiful opportunity. The editor of the "Luth. The bookstore of Rohland and Detharding, Nro. 9 Chestnut street, St. Louis, Mo. recommends: The pilgrim from Saxony. A Christian Journal. 14. yearg. 52 numbers Pl.OO. The bookstore of Rohland and Detharding, Nro. 9 Received for the Cass River Mission in Mich.: 55 Cts. from local parishioners". P1.58 from the parish of Mr. Brsel. to the Synodal Missionary Fund: \$1.UU from Mr. Steindruck. P9.50 from Mr. Fuerbringer's congregation. P4.87Z from local parishioners. Paid. The 2nd "Hälste des 4. Jahrg. Die HH. Balthas Birnz, I. G. Reidenbach. The fourth year. Mr.?. Besel. Den 5. Jahrg. Die HH. Joh. Brenner, Balth. Bienz, D. Brohm (16 Er.), Gerh. H. Brockschmidt, Dömer, Chri- stoph Dießel, Dr. Henkel, Jakob Hvru, Michael Hochmuth, Abrah. Joachim (by double payment d. 4th year), L. I. Jsmsee, Körner, Landwehr, Jakob Nebel, I. G. Neiven- bach, Schröer (2 Er.), Ludwig Echum, D. Stüdgen,, K Schieferdecker (2nd half). H Printed by Arthur Olshausen, publisher of the "ureiger des Westens.

Indication.

To be had at the lithographic establishment of L. Gast, St. Louis, Mo:

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Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis. Monday, March 6, 1849, No. 14.

Bedingungen: Der Lutheraner erscheint alle zwei Wochen einmal für den jährlichen Subscriptionspreis von Einem Dollar für die auswärtigen Unterscriber, welche denselben vorausbezahlen und das Postgeld zu tragen haben. — In St. Louis wird jede einzelne Nummer für 5 Cents verkauft.
Nur die Briefe, welche Mittheilungen für das Blatt enthalten, sind an den Redacteur, alle anderen aber, welche Geschäftliches, Bestellungen, Abbestellungen, Gelder u. enthalten, unter der Adresse: Mr. F. W. Barthel, care of C. F. W. Walther, St. Louis, Mo., anher zu senden.

Paul Gerhardt, a shining example of how the strictest adherence to the confession of pure doctrine can and should be combined with holy zeal in godliness.

In our time, of which it is prophesied that "love of the truth will not be accepted" (2 Thess. 2:10), it is almost universally believed that strict adherence to pure doctrine is not compatible with zeal for a holy life. Being strictly orthodox and being unloving are now almost always regarded as one and the same thing. If one hears from the so-called "Old Lutherans" that in this time, when everything is leaning toward a certain union, they are almost the only ones who know nothing of any union with other believers and do not want to yield or forgive anything at any price from the doctrine of the Lutheran Church, one usually draws the conclusion: the Old Lutherans must be quite uncharitable people, who set their Christianity in quarrels and disputes about doctrines. One thinks: if the Old Lutherans were people who had experienced true repentance and conversion, and in whose hearts the love of God and of the brethren had been poured out by the Holy Spirit, they would certainly insist more on living practical Christianity than on adherence to the confessions of their church; they would have a broad heart, and extend the hand of brotherhood to the children of God even in other parties. We Old Lutherans, as we are now called in spite of our protests against this name, we Old Lutherans must of course now put up with being scolded as the "dead orthodox"; we must leave it to the good Lord to make it evident in his own time where more true living faith, where more true righteous love dwells, whether with those who hold faith above love, or with those who hold love above faith. But it might be well to point to examples of men from earlier times who demonstrated the same rigor in adhering to pure doctrine, and yet who, in doing so, demonstrated an all-conquering

They can certainly be accused of nothing less than a dead orthodoxy, from whose bodies rivers of living water have visibly flowed. Such men were, among others, Luther above all, a Martin Chemnitz, a Johann Arndt, a Johann Gerhard, and a Paul Gerhardt.

The example of the latter we wish this time to set before our dear readers. May the same, as it was once of unspeakable blessing to the Church, also become a blessing to the Church of our day.

What we present here is taken from the preface to a booklet published by Wackernagel with the following title: "Paulus Gerhardts geistliche Lieder getreu nach der bei seinen Lebzeiten erschienenen Ausgabe wiederabgedruckt. Stuttgart. 1843. Published by S. G. Liesching."

*

What we know of Paulus Gerhardt's outer circumstances is only little. He was born in 1606 in Gräfenhainichen and still lived in 1651, as a man of 45 years, without public office in Berlin. An eventful time, the whole Thirty Years' War, lay behind him at that time; of his own life up to that time nothing is known. However, he seems to have written many of his songs during this time; some of them are known with certainty, namely

Out, up, my heart, with joy,

I lift up, O Lord, to thee.

Wake up, my heart, and sing, which already appeared in print in 1649, and

Come in to my gates,

O Lord, thou that hadst thy land before,

How is so great and heavy the burden, praise God, now is sounded,

of which for the first three no earlier printing year than 1653 and for the last one 1656 can be proved, but which obviously refer to the Thirty Years' War and the Peace of Westphalia.

In 1652 he became pastor in Mittenwalde in the Mark Brandenburg, where he married Anna Maria Bertholdt, a daughter of the Kammergerichtsatvocaten Andreas Bertholdt in Berlin, and remained until 1657. In this year he accepted the third Diaconate at the St. Nicolai Church in Berlin, which he administered until 1666, when he was dismissed. A year before the same one of his three sons, Andreas Christian, died to him, and it is probable that he composed the two songs: Mein herzer Vater, weint ihr noch, and: Du bist zwar mein 2c. poetized on this occasion. After living three years in Berlin without an office, he became archdeacon in Lübben in May 1669, worked there seven more years to the blessing of his congregation, and died on June 7, 1676. Shortly before his death, he drew up his last will and testament for his fourteen-year-old son Paul Friedrich; Feustking, who probably received the writing from the son himself, gives us the same, as it seems, with an omission, before his edition of the Gerhardt songs. The faithful, simple words of the old man are vividly reminiscent of the rules of life that Matthias Claudius left to his fine son Johannes; they read thus:

"Having now reached the seventieth year of my age, and also having the joyful hope that my dear pious God will shortly deliver me from this evil world, and lead me into a better life than I have hitherto had on earth, I thank him first of all for all his goodness and faithfulness, which he has shown me from my mother's womb to the present hour, in body and soul, and in all that he has given me. In addition, I ask him from the bottom of my heart to give me, when my hour comes, a happy departure, to take my soul into his fatherly hands, and to give the body a gentle rest in the earth until the dear last day, when I shall awake again with all my family who have been before me and who will remain after me in the future, and I shall see my dear Lord Jesus Christ, in whom I have believed up to now, and yet have not yet seen him.

I've never seen, face to face. for they seek temporal things, and are faithful neither to God nor man." These words, spoken in the face of death, after other by mere conclusions that were inconsistent or such a life, were an earnest holy legacy for the Son, and ungodly and were also denied by the opposing party; least since they were made known, also for the whole of all, however, were both to occur in the pulpit. The clergy, Evangelical Lutheran Church. however, should commit themselves by issuing reverses to

"To my only surviving son I leave little of earthly goods, but at the same time an honest name, of which he will not have to be particularly ashamed. "My son knows that from his tender childhood I have given him to the Lord my God for his own, that he should become a servant and preacher of his holy word; he should now remain in this, and not turn away from the fact that he may have few good days in this, for the good Lord already knows how to counsel him, and can replace the outward affliction with inward joy of heart and joy of spirit. "The holy theologiam studire in pure schools and in unadulterated universities, and beware indeed of syncretists, for they seek temporal things, and are faithful neither to God nor to man. "In thy mean life follow not evil company, but the will and command of thy God. "In particular

1) Do nothing evil, hoping it will remain secret, for nothing so small is spun, it comes to the suns. 2) Apart from your office and profession, do not become angry. If then thou knowest that thine anger is kindled, hold thy peace, and speak not a word, until thou hast first prayed the ten commandments and the Christian faith among thyself. 3) Be ashamed of the sinful lusts of the flesh, and when thou shalt come to such years that thou mayest marry, marry with God, and with the good counsel of godly, faithful, and understanding men. 4) Do good to people, even though they do not have to repay you, for what people cannot repay, the Creator of heaven and earth has long since repaid, since he created you, since he gave you his dear Son, and since he raised you up and adopted you as his child and heir in holy baptism. (5) Make avarice as hell; be content with what you have acquired with honor and a good conscience, even if it is not too much. But if the good Lord give thee more, pray him that he may preserve thee from the grievous abuse of temporal goods. "Summa: pray diligently, study something honest, live peacefully, serve honestly, and remain steadfast in your faith and confession, and you will one day die and depart from this world willingly, happily, and blessedly! Amen."

This beautiful testament is at the same time a testimony that Paul Gerhardt remained faithful to the pure Lutheran confession until the end of his life, and still retained the same abhorrence of half-measures and indecision in matters of faith that was the cause of his dismissal ten years ago. "Study the holy theology in pure schools and in unadulterated universities, and beware of syncretists,

The circumstances that brought about Paulus Gerhardt's removal from office are best read in E. L. G. city of Berlin, the provost Lilius and the archdeacon Langbecker *) and Otto Schulz **). The Reformed Elector Frederick William, in order to finally bring ecclesiastical peace to his country, which had been troubled for so many years by the battles between the Lutheran and Reformed clergy, invited the two parties to a meeting in his office. *) "The same decree, by which Lilius was reinstated in his office, also contained the order to the Consistory to request Paul Gerhardt to sign the reversal and, in case of refusal, to announce to him the dismissal from his office. because nothing could come out of it but the same syncretism, i.e. the same mixture of two different the pulpits and in life, it was clear to the great Elector that, next to Reinhart, he had been the most vehement opponent of peace between the Reformed and the Lutherans during the religious discussions in 1662 and 1663. When Rein was harshly reproached in the Consistory for leading his colleagues to rebellion, he explained with some warmth that it was not so, that he himself had rather persuaded Reinhart when he had writings; these are written with the greatest skill and sharpness, not infrequently even with wit, and provide new proof that a sharp mind can be combined with a poetic spirit. In the course of an illness that had befallen him, he had also invited his colleagues to his house, and had earnestly with Latin according to the taste of the time, one would admonished them not to sign the reversal; at least, all hardly think that the same man at the same time was these circumstances had been brought to the attention of the great Elector, and thus it seemed quite appropriate to the Elector's intention that, after Reinhart's removal and Lilius's resignation from the fight, the most important and, as was believed, the most vehement opponent of the parties, instead of being reconciled, only emerging from each other in even clearer antagonisms. In addition to this, Ministerii, should first be rendered harmless in some way. the Berlin clergy took up the cause of the displeasing "Paul Gerhardt was summoned before the Consistory on February 6, 1666, at the same time as Lilius, and asked to issue the Reversal. At first, he was granted a period of eight days in which to make his declaration, which he accepted at the first moment of consternation, but at the same meeting he declared that he had already thought it over and would not change his mind, whereupon he was informed that he would be removed from office in the name of the Elector.

The Great Elector then issued an edict on September 16, 1664, in which the clergy of both parties, while avoiding dismissal from office and other punishments, were strictly and sharply ordered not to disparage one another with insinuating names, nor even to

*) As is well known, Lilius later suffered great distress of conscience because of this infidelity, even came to the brink of despair, but finally, after repentant confession of his misdeed under Gerhardt's evangelical encouragement, he fell asleep with the comfort of forgiveness in the Lord.

D. Red.

**Paul Gerhardt's Geistliche Andachten 2c. by Otto Schulz. Berlin 1842. p. 67 ff.

the pain of the congregation was even greater when Paulhe would know how to show himself in accordance with the...of the qualities of which you have been most humbly Gerhardt, the most beloved and famous of their clergymen,edicts even without a lapel. It was precisely this trustworthyinformed."

was to be taken from them. The citizens and the tradestatement by the great Elector that caused Paul Gerhardt's Paulus Gerhardt now still turned to the great Elector immediately turned to the magistrate, who for his part, onmind to be violently troubled. An unconditional resignationhimself with an immediate presentation of the same content February 13, submitted an urgent intercession for Paulto his pastorate was, in his opinion, a tacit promise toas those letters to the magistrate; he says in it: "For this Gerhardt to the Elector, emphasizing in particular hisbehave according to the Edicts, and a verbal promise justvery reason, most gracious Elector and Lord, I have had to irreproachable conduct, his peaceful disposition, and hisas flush as a lapel executed in all formality." keep to myself until now with the signing of the said special gifts. Se. Elector's Serene Highness himself, says In a letter to the magistrate of 19. January 1667, in which Reverse, because I cannot satisfy highly thought of the magistrate, had no hesitation in including Paulhe asks that they come to his aid in his doubts and inquireElectoral Edicts without violating my poor conscience; I Gerhardt's songs in the Märkisches (reformed) hymnal offer his sake how and in what form he should re-enter hishave also complained of this more than once to the 1658, which was issued in your name; it would cause aoffice, he also mentions the moderation praised in him: "toElectoral Lords, when I have been summoned, and have special reflection abroad if such a pious, spiritual man, whowhich I have never understood myself otherwise, nor can thereby brought to mind, how I would have to leave my was famous in many countries, had to leave this city; Heyet understand myself otherwise, than that I should be leftLutheran confession of faith *Formulam Concordiae* and had always behaved so peaceably towards the reformerswith all my Lutheran creeds, and especially with the *Formularenounce it, and when I could not be heard with this, I finally that the edict would not have been necessary on hisConcordiae*, and that I should hold none of such creeds aseven obediently took the *remotionem ab officio* upon myself account; it was not disobedience but conscientiousnessa book of shame, disgrace, and blasphemy, or allow othersand, by the power of God, bore it for almost a whole year that he refused to sign the reverse, and one mustto hold them." in all possible silence and patience. Should I now again nevertheless take some account of an anxious In a repeated presentation to the magistrate of Januaryengage in that from which I had previously withdrawn conscience, even if the scruples of conscience concerned26, 1667, he thus expresses this: "Here is once more mymyself out of the most urgent need, I would be most harmful insignificant matters." sub-official request to EE. and High Wise Council, they wantto myself, and the very wound that I had previously sought To this petition, as well as to a second, even moreto let you take my present word of fear to heart, and also to avert from myself with such great anguish of heart would, urgent one sent to the Elector after Eleve, the magistratethehelp with Sr. Electoral Serene Highness, our most graciousso to speak, strike my soul with my own hands. But when, received no compliant answer. Only in consequence of aLord, that, if I am to be reappointed to my office, I firstmost gracious Elector and Lord, I know that Your Electoral presentation by the Estates, in which they requested thatreceive the most gracious permission of the Elector thatSerene Highness does not mean to offend and grieve the Father Gerhardt be reinstated in his office and that theafter the most gracious release of the obedience of theconscience of any man, even the least of them, then I ask preachers in general be dispensed with the issuance of theedicts (since I will otherwise be found in the most negligentall the more heartily and imploringly in all humblest Reverse, and also complained that the Consistory noobedience possible in the deepest humility of my heart), obedience, Your Electoral Highness to let me be the first to longer wished to permit the mention of the symbolic booksmay remain unchanged in all my Lutheran confessions,say this. Your Electoral Serene Highness will not blame me in the vocations of the Lutheran preachers, was the Electorespecially in the *Formula Concordiae*, thus, that I may alsofor revealing the anxious concern and anguish of my mind more favorably disposed toward Father Gerhardt. *)instruct my congregation and audience according to theirview of the most gracious electoral grace bestowed upon "Immediately after his return from Eleve on January 9,same, and that I may not presume to any other moderationme. I am afraid of God, in whose sight I walk here on earth 1667, he had the Magistrate of Berlin humble himselfand modesty than that which has its basis in my Lutheranand before whose court I must also appear at some time in before him, and through the Chief President of Schwerin,creeds, otherwise it would not only be impossible for me to the future, and, according to the way my conscience has in the presence of several Privy Councils, he made thepreach a few sermons, but I would also not be able tostood since my youth and still stands, I cannot decide desired, hardly expected announcement to the same:continue to perform those parts of the holy kitchen serviceotherwise than that I will incur his wrath and severe since Se. Electoral Serene Highness had heard nowhich I have been performing in the hope of a betterpunishment if I should again take up my office in the complaint against Paul Gerhardt other than that he refusedddeliverance of my mind, because my conscience wants to manner previously mentioned. In order to avoid such great to sign the Edicts, but that you had to consider that he hadbecome full of anxiety and fear about it; But what is doneunspeakable misfortune, Your Electoral Serene Highness not understood the opinion of the Edicts correctly, so youwith an evil conscience is an abomination in the sight ofwill graciously allow me to abstain from the kitchen service wanted to reinstate him completely in his office and remitGod, and brings not blessing but a curse, which neither mythat I have somewhat resumed up to now and to wait with the signature of the reverse to him. congregation nor I would be advised to do." the complete appointment of the preaching ministry until I "The magistrate informed Paul Gerhardt of the favorable The Elector sent his presentation back to the magistratethe have, according to God's will and with Your Electoral decision of his fate on the following day, and the happyon the same day with the short marginal decree: "If theHighness's approval, resumed my office. Electoral Serene event was also announced on January 12, 1667, in thepreacher Paul Gerhardt does not want to re-enter the officeHighness with a better conscience than can now be done, Sunday Mercurius, a weekly paper that was widely read ingraciously permitted to him by His Electoral Serenity, whichI will take up such a high, holy and divine office, of which Berlin at that time; but now a new struggle with hishe will then have to answer for before the Most High God,we poor people must give such a heavy account these conscience began for the confessional man. Immediatelythen the magistrate in Berlin will invite some other peace-days." after the audience given to the Magistrate, the Elector hadloving, skilful people to preach the test sermon as soon as The Elector left it at his previous decision. Paul Gerhardt one of his Secret Secretaries communicate the news of hispossible, but will not vocirate them until they have first metremained deposed from his office. At that time he wrote the reinstatement to Paul Gerhardt with the remark that Hiswith His Electoral Serenity. song: "I thank you with joy". *) Serene Highness lived with the most gracious confidence,

*) op. cit. p. 71.

*) Compare page 71 of this volume, where we have already shared the lovely song of Gerhardt's exile.

(Submitted.)

The "Lutheran Ambassador" and the Revolution.

When unbelievers speak of the indignation of the nations against their lawful authority, it is not to be wondered at, for they themselves are indignant against the word of the highest Majesty in heaven. But when even those who acknowledge the Bible as the Word of God do so, one is compelled to believe that either they are not in earnest in acknowledging the Holy Scriptures, or that they subscribe to the despotic utterances of the ruling spirit of the age only out of fear of man.

We were very sorry to read even in the "Lutheran Messenger," a paper which, after all, wants to take a purely Lutheran standpoint, the following verdict flattering the spirit of the world:

1) In No. 11 of the first volume: "In order to avoid any misunderstanding, we must mention here that we are decidedly in favor of the freedom of the peoples, and do not approve of the position which many religious papers take against it. It is true that we deplore as much as they do the fact that a fraud of unbelief is mixed up in the present efforts for freedom, and we recognize very well that, if it should prevail, nothing good can come of it. But we also recognize that so long as religion was chained by faithless and false-believing governments, it could not develop. If revolution is always a crime, the fathers of our glorious republic were criminals, so were all the Protestant princes of Germany at the time of the Reformation; and to assert this would be high treason against God, religion, liberty, and humanity. And if religious journals and preachers are generally on the side of absolutism, this can only have the consequence that men who carry human love in their hearts, and abhor the perjurious conduct of the European and especially of the German princes, are thereby turned against religion, while in the opposite case all laws against religion could easily be prevented; and for religion we need no laws. Christianity is self-sufficient, and flourished under pagan emperors."

2) In No. 12 of the same volume, "When the nations shake off the too heavy yoke, or vigorously remind the perjured princes of their promise, some papers call this impious rebellion; but when kings and princes rebel against the hustle, and trample the people into the dust, they are said to take back their rights.-O, the delusion!"

In the first cited judgment from No. 11 there is a gross historical inaccuracy. The behavior of the Protestant princes at the time of the Reformation is used as proof.

that revolution is not always a crime. But who has ever, with even some semblance of truth, called these princes of the

Can they be accused of indignation against their authorities? As is well known, their authority was the emperor, whom they resisted, however, to the extent that all they that walk after impure lusts, and despise the rulers, they would not let themselves be induced by anything to being obstinate, wilful, not trembling to blaspheme the deny or apostatize from the recognized truth of the gospel, majesties," to whom he also announces their punishment and finally even resorted to self-defense in order to protect

the lives and freedom of conscience of their own subjects. But who could call this an outrage? For that they, in spite of Ambassador," like the innumerable daily papers of this all imperial edicts and threats, remained steadfast to the country, seeks to prove the legitimacy of the Revolution is gospel, they obeyed the word of the apostle Peter: "God the glorious fathers of our Republic. These, he concludes, must be obeyed rather than men" (Acts 5:29); but that they must then also have been criminals, if revolution is a crime protected the life and limb of their subjects, this they did by in every case. This untheological conclusion, of course, virtue of their divinely commanded office. Nevertheless, it is should not be expected in a theological journal. Instead of remarkable that it was not until after Luther's death that judging the actions of men according to the principles of open hostilities arose between the emperor and the Scripture, the principles are here inferred from the actions Protestant princes; for this generous hero of the faith saw of men. If such conclusions were to hold, what biblical the cause of God only endangered by human means of doctrine would then remain firm? It is pitiful when a protection, had therefore always refrained from violent Christian, much less a theologian, allows the name, fame, measures, and by his prayers had kept the peace. Luther and reputation of men to blind him so that he can no longer advised with firmness (March 6, 1530) the emperor to see the bright light of the divine Word! Be a man's name surrender his country and people, and to command the ever so great and

cause to God; and only if the emperor demanded that the princes plague, kill, and chase away their own subjects for finger's breadth from the word of truth for his sake. Finally, the sake of faith, should they disobey him. Thus," he writes, another reason why the "Lutheran Ambassador" declares "the subjects of all princes are also the subjects of the himself in favor of the revolution is the concern that a emperor, even more than the princes, and it is not fitting that decisive testimony against the revolution by preachers anyone should use force to protect the emperor's subjects who are faithful to the Scriptures and by religious journals against the emperor, their lord; just as it is not fitting that the would bring harm to the Christian religion itself and make mayor of Torgau should use force to protect the citizens it hateful in the eyes of the friends of mankind. This is really against the Elector of Saxony, as long as he is the Elector the meaning of the "Lutheran Messenger," though he uses

other words. He says, namely, "if religious journals and If the Protestant princes had followed Luther's advice preachers generally take the side of absolutism, this can even after his death, it might not have come to the only have the effect of turning people who have unfortunate battle at Mühlberg, in which the Elector John philanthropy in their hearts against religion." The Frederick the Magnanimous was taken prisoner and had to "Lutheran Ambassador" thus presupposes that all who renounce his electoral dignity. This unfortunate outcome condemn revolution are on the side of absolutism, i.e., that taught clearly enough that God was not pleased that the they consider unrestrained tyranny to be the only right and Protestant princes wanted to defend the holy cause of the best form of government. But this is too hasty a judgment; Gospel with the sword. Although it was self-defense, it was for one can condemn the revolution on scriptural grounds nevertheless a violation of divine order that they took up without being a friend or defender of absolute power. One arms against their rightful lord, the emperor. If even the may absolutely prefer the republican constitution, and yet conduct of those princes at that time, when strictly be a decided opponent of all revolution. Here at home, at examined according to God's Word, did not stand the test, least, we would regard it as a most criminal enterprise, and it is more than evident and obvious that the present would in all seriousness oppose it if the Free State here revolutionary efforts in Germany have a character that is were to be overthrown by force and transformed into a absolutely hostile to the Word of God. The "Lutheran monarchical one. We recognize with heartfelt gratitude to Ambassador" himself confesses that a swindle of unbelief God the advantages of a free Ver- is mixed in with the present efforts for freedom; but this is still far too little said, for they go entirely

They emerge out of unbelief, out of determined opposition to all human and divine authority, which not only has the destruction of the throne as its purpose, but also the destruction of Christianity. They are such men of liberty as the St. Peter described long before, 2 Peter 2:10: "But most of those who walk after impure lusts, and despise the rulers, they would not let themselves be induced by anything to being obstinate, wilful, not trembling to blaspheme the deny or apostatize from the recognized truth of the gospel, majesties," to whom he also announces their punishment and finally even resorted to self-defense in order to protect

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The Church's faith is not only for the flourishing of the chase away the loose priests? They have command and When we were recently up there to baptize a little daughter State, but even more so for the flourishing of the Church. power to do this in God's Word: "Beware of the leaven of of Missionary Baierlein, who is working there, the chief not

The "Lutheran Ambassador" commits a second the Pharisees and scribes"; and Matth. 7, 15: "Beware of only acknowledged with emotion that we had come from mistake in thinking that by opposing the revolution one is false prophets" 2c. But is there also such a command in such distant lands to teach them and to instruct and bring offending the philanthropists. But can these really be Scripture to beware of ungodly authorities, to remove and up their children, but also, in view of his old age and frail philanthropists who defend the revolution, which is renounce them? Nowhere, but on the contrary the health, handed over to the mission his five little children nothing but a wild fury that unleashes the crudest commandments which require obedience to the authorities (three of whom attend school, two are still minors) and two passions and bathes itself in the blood of the citizens? are absolutely against it. Therefore all objections are of no little grandchildren, and himself desired that they be That a people, after previous revolutions, should again avail, however subtle and artificial they may be devised. baptized. Since there were also three catechumens, three enjoy happier days, is a consequence of the revolution And here it is shown once more who submits hopeful boys, who desired baptism, we had ten Gentile only in so far as it has been a wholesome chastisement of unconditionally to the word of God, even when it is contrary children to baptize at once. Yes, the two adult children of the peoples in the hand of God. The next and natural to his own reason; the question of revolution is in our time a the chief, a married son and a daughter, also wanted to be consequence of all revolutions is evidently only confusion, question which tests the hearts whether they hold baptized without further ado, but were not yet properly misery, robbery, murder, and bloodshed, as the steadfastly to the word and commandments of God. It is a instructed in catechism, which necessary instruction they experience of the past year in our unhappy fatherland has good testimony to the faithfulness of our Lutheran Church now promised to undergo more regularly. The chief, taught us. May it see better days again after this severe that it works almost alone against the current by which however, who already possessed a fair knowledge of the chastisement from God's mercy! almost all religious sects and their public organs have salutary truth, and who had already declared several times,

Those who have true love of man in their hearts cannot allowed themselves to be carried away, and by which they and again this time, that he wished to be baptized next possibly be opposed to the Christian religion because it have actually entered into a union with the world. Here the spring, could not be persuaded by the most insistent condemns rebellion and indignation. Even the pagans cry of the "Lutheran Ambassador", "O, the blindness!" would representations of the danger of postponement, that the admired the Christian doctrine because it commands be more appropriate, than that he accuses those of devil was fooling him with such definite times, and only them to love even their enemies, to bear hatred, enmity, blindness whose eyes are enlightened by God's Word. wished him to miss the pleasant time which was now. and injustice with generosity, and not to take revenge. Would that all Christian papers would know their duty, Having once declared that he would not be baptized till next Now if this is not contrary to the love of man, but the which is not to agitate the minds still more in an agitated spring, he stood by this saying, without being able or willing highest love of man, why should it be contrary to the love time, and to encourage them in sin, of which thousands and to give a single reason for it, with that sudden indifference of man, if Christianity also commands us to suffer violence thousands are now guilty; but rather to encourage and which so often afflicts Indians, and seems to border on utter and injustice from the authorities, and not to exhort them, as St. Paul does: "I exhort therefore that first stupor, as if it were the unbending declaration of the will of violence by force? What is to become of it, finally, if no one should make supplication, prayer, and a great mogul. May God have mercy on him, deliver him one wants to suffer anything more from the other? thanksgiving for all men, for kings, and for all authorities. from these fetters of darkness that still hold him captive, and

Moreover, it is a blatant denial of the truth when a Paul says: "I exhort therefore that before all things first of all transfer him to his dear kingdom, which HE has also let Christian or a Christian magazine sprinkles incense to the we make supplication, prayer, intercession, and come to these children of death through His Word and idol of revolution, which God's Word absolutely condemn thanksgiving for all men, for kings, and for all authorities; Sacrament and has let take root among them. And as HE to please the great multitude. A Christian will rather be that we may lead a quiet and tranquil life in all godliness and hath made them able to plant, let HIM also make them able veined and veined before he should consent to such a sin. honourableness: for such things are good, and acceptable to water, and let HIS gracious prosperity not fail! - That one would like to mediate both, on the one hand to also in the sight of God our Saviour." 1 Tim. 2, 1-3. This The Indian school here has also increased by four children, acknowledge the divine commandment of obedience to would promote the welfare of the country here with us has also added two hopeful boys to His dear church the authorities, and on the other hand not to deny the infinitely more than the sowing of such a poisonous and through holy baptism, and has awakened no small joy in revolution its right, is based on a mere self-deception. It is harmful seed, which in its time might also bring the saddest our more mature pupils that they have now come so far in said, namely, that the divine commandment can no longer fruits of discord and indignation here. A. Sch. reading and spelling that they are beginning to read the bind the subjects when the authorities abuse their office dear Word of God in their mother tongue, which is and their power to oppress the people, when it is admittedly no small task in view of the often gigantic words. scoundrels and perjured knaves who sit on the throne. But While the wonderful God is thus giving rich blessings on the one hand, He is testing our faith and your love on the one does not stand to dispense in this way with the divine commandment at one's own discretion, a practice which on the other, by withdrawing from our mission the support one may have learned from the supposed successor of which has so far flowed so abundantly from Germany. The Peter. If it were permissible to dispense with such crowned scoundrels (as they are wont to say), one should latest news certainly declares that for the time being we can also be able to point to a testimony from sacred Scripture expect nothing more from Germany. that God himself dispensed with his commandment in this case. Why, then, are hearers and confessors allowed to give their godly

(Submitted.)

Mission News from

This year we have again told our friends about our little mission here in northern Michigan, and we did so in No. 1 of The Lutheran. Well, the merciful God has graciously helped us to be able to report pleasant things about it again, for which we want to thank Him above all from the bottom of our hearts. The readers may remember that there was mention of an Indian school which we had just established in the village of Chief Pāmasikeh on the Pine River. With God's help, this young planting school has already borne seedlings of salvation. When we

would have. There would be no money in the coffers, and what is promised today could often not be kept tomorrow with the best will in the world. - It is therefore necessary that you Lutherans here in the country do a little more diligence than before to promote the work that has been started and blessed by God so much through petition and understanding on your part through gifts of love, as much as you care for it. And since I have been asked from several sides to give advice on missionary lessons and to provide material for them through diligent communication about our mission, I will speak my thoughts freely and openly. -

That in our last sorrowful days the holy cause of

missions must be pursued through so-called missionary meetings, if not in the end through special associations, and that it is then mostly only intended to arouse a

whimpering feeling of pity through a ghastly description of the physical rather than the spiritual need of the heathen

and in this way to extort gifts - this may please whom it pleases - it is not ecclesiastical, rather a deplorable

deplorable state of affairs. The jubilant multitude of the redeemed in the first blessed centuries of Christendom, us that there was one God. Then we said: Do you think that

and afterwards around the time of the Reformation, which we do not know this? Go back to where you came from. path, or that he thought of his last hour when the dead

was full of grace, had no need of such things. They were so intimately connected with the kingdom of God, and Ye must not steal; ye must not drink; ye must not lie, and

carried its weal and woe so vividly on their souls, that they so forth. We answered him, "You fool! Do you think we do

would have disdained such artificial stimulants to the not know this? First learn this yourself, and teach the magpie, and the little owl scream as long as they liked.

zealous service of the church and to the abundant people to whom you belong that they do not do this. For He paid no more attention to them than to a buzzing fly at

expression of love. Now then, let the good old time become young again among us; let us, with the eternally young, powerful word of truth, paint our hearers their deep need of (missionary of the Brethren Church in the first half of the high over the valley of the Main and heralded the coming

sin so vividly before their souls that they are thoroughly last century) came to me in my hut and sat down beside of winter, the rich merchant heeded their cries as the

frightened by it. me. The content of his speech was something like this: I soldier in camp heeds the call of the drummer, and set but then also make Christ the crucified so lovely before their come to you in the name of the Lord of heaven and earth; out to do all sorts of things he had not thought of in spring

eyes that their hearts also rejoice and they praise His holy who lets you know that he is pleased to make you blessed and summer.

name, and as His redeemed now also become diligent to and to snatch you out of the misery in which you lie. He He had several warehouses, one always larger than

good works, they will on the one hand be able to easily became man to the duck, gave his life for men and shed the other. In one storehouse there was so much

measure the need of the blind Gentiles by their own need his blood for them, and so on. He then lay down on a board sandalwood and indigo and purple that one could have

for sin, but on the other hand, in respective collections for in my hut and fell asleep, because dyed the whole river blue or red; so that it would have

the mission to the Gentiles, they will bring with them the ...he was weary with his journey. Then I revenged: Ei, what flowed from the Main into the Rhine, as from the dye

willingness that alone makes the gift pleasing in God's is this for a man! He lies there and sleeps so gently. I might house of a whitewash dyer into the alley. The other

eyes, that He blesses it not only in the recipient, but as well beat him to death and throw him into the woods - storehouse was full of sugar loaves and boxes from

especially also in the giver himself. - If, however, it is to be who would ask for that? But he is without care. - I couldn't bottom to top, and the merchant lord would not have been

missionary hours, I think one should read, for instance, the get his words out of my mind. They kept coming back to embarrassed if all the people of Frankfurt, from the mayor

holy Acts of the Apostles, that true book of the church and me, and when I fell asleep I dreamed of the blood that down to the shoemaker, had gathered at a

of the mission, in which the Holy Spirit teaches us how the Christ shed for us. Then I thought: that is something else, And in the third under the earth were many barrels of

church was planted, namely, through the gracious gospel, and interpreted to the other Indians the words that ancient wine. And in the third, under the earth, were

through the preaching of faith, which gives the Spirit, and Christian Heinrich spoke to us even further. Thus in the many barrels of ancient wine, one after another, so large

show how thus, without all our merit and worthiness, the revival among us by God's grace began. Therefore I say that one might well think of the great barrel of the prophet

kingdom of all graces has also come to us through Word unto you: Brethren, preach Christ and his death to the Jeremiah, of which it is written, Moab hath been safe from

However, in the simple way that the Acts of the Apostles teaches, most missionary reports tell how and where the strong God still shows Himself powerful through His Word in the souls of the Gentiles. - If, however, no ecclesiastical spirit has yet awakened in a congregation, it is better to God, like one to whom they were not only written in the dusty Bible on the beech board, but deep in the heart, and he did not leave the heaviest part of the law behind. On Sundays and holidays, for example, not even one letter was opened in his comptoir - that's the name of the writing room among the merchants. It wouldn't have helped. For the iron-clad shutters remained closed, and the mice that chased the crumbs of wafers on the seal stick or the crumbs from the apprentice's pocket had no more light than the mole on his subterranean hunt, or Samson in the Philistine prison at Gasa, when he ate his bread.

And may the Lord, who directs hearts like streams of water, give us all true faith, and burning love, and much

fruit. A. C.

What is to be preached to the heathen?

"Brethren," said one of the first believing Indians, the cries of birds," he did not keep, and of him, as of King named Chup, in a meeting, "brethren, I have been a Manasseh, one could

and have grown old among the heathen, so I know in Jerusalem, say, "He hearkened unto the cries of birds."

well how it is with the heathen. Once there came to us a Not that he shook his gold purse when he heard the

deplorable state of affairs. The preacher who wanted to teach us, and began to prove to cuckoo call for the first time in spring, or that he took it for

redeemed in the first blessed centuries of Christendom, us that there was one God. Then we said: Do you think that a bad sign when a screaming magpie flew across his

path, or that he thought of his last hour when the dead bird let itself be heard in the neighbourhood, or that he

Another time came a preacher, and would teach us, saying, took special care during the day when a hen had crowed

in front of his house in the morning. He let the cuckoo, the

bird let itself be heard in the neighbourhood, or that he

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The birdcall.

The rich merchant Sondersleben in Frankfurt a. M. kept the testimonies and commandments of the Lord, his God, like one to whom they were not only written in the dusty Bible on the beech board, but deep in the heart, and he did not leave the heaviest part of the law behind. On Sundays and holidays, for example, not even one letter was opened in his comptoir - that's the name of the writing room among the merchants. It wouldn't have helped. For the iron-clad shutters remained closed, and the mice that chased the crumbs of wafers on the seal stick or the crumbs from the apprentice's pocket had no more light than the mole on his subterranean hunt, or Samson in the Philistine prison at Gasa, when he ate his bread.

Only the commandment, "Ye shall not hearken unto the commandment, "Ye shall not hearken unto

the cries of birds," he did not keep, and of him, as of King a Manasseh, one could

Not that he shook his gold purse when he heard the cuckoo call for the first time in spring, or that he took it for

a bad sign when a screaming magpie flew across his path, or that he thought of his last hour when the dead

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therefore his taste has remained to him, and his smell hasWhen one of the little ones pulled out the table drawerstrike me dead, if I should have stolen!" - On July 12, a not been changed." Above the cellar stood a granary, induring this Lenten season and found it empty, his fatherheavy thunderstorm came up over Schwarzstein, and the which great heaps of rye, spelt, and wheat were piled, butused to say, "The snow geese have come and taken theaforementioned lot man was in his home with several other not for sale, as the specie in the other houses. bread away. - Since that time I have always felt so strangepeople, namely four children and a dog. All of a sudden But when the merchant heard the first snow geese, or hisin my heart when I hear the tommers of midnight." there was a thunderclap. The lightning had struck the conductor told him, "They are here," he began to go to his Thus spoke the master of the conductor. But the narratorhouse of the aforementioned Losmann and killed the culprit granary two times a week, and to measure out a little or awishes that all rich merchants, like him, would pay attentionin the midst of the other inhabitants, who were somewhat lot of malt to the master baker beside the cathedral church.to the cries of the birds, in winter to the geese, and in stunned, but nevertheless remained unharmed. The ray He baked bread from it, a loaf of three or six pounds, assummer to the young sparrows, which call out: Gieb! gieb! had gone up his nose and into his mouth. The house being far as it would go. The next day, when it had grown cold, (People's Gazette.) in flames, the slain man had to be carried out, but none of the inhabitants of Schwarzstein would touch him who, they perceived, was judged of God, notwithstanding the exhortation of the priest, who, his representations having been fruitless, was himself obliged to attack him. The house burned down, but the fire did not spread any further. - Certainly a strange incident, but literally true. (People's paper.)

The cheapskate.

And in Sachsenhausen (on the left bank of the Main in the city of Frankfurt) there were two schools, and in them many children of rich and poor people mixed together. The rich ones the schoolmaster let go home in the morning at the eleventh hour, and in the afternoon at the third hour, and did not stop them; but the poor ones remained sitting on their benches and waited until the baker's servant came, with a large basket of bread on his head, and gave each one two or three rolls, as yellow on the outside as a lemon, and as white and fluffy on the inside as cotton. But the wakes were also from the merchant, who continued with them until the pair of swallows in his hall announced to him that all but the last of the snow geese had gone home again. Now the conductor would have liked to know long agooak tree. Its prongs were just as he was looking for them, why his master opened and closed the granary when thebut a little too high. Therefore drummers of midnight, the geese, came or went, andhe rolled the stone that closed the cave closer to the tree. questioned him about the cause one evening in the gardenWhile rolling away he noticed the cave and examined what outside the city, when he was merry in the Lord and ofwas in it. Finding and taking was one with him. He packed good cheer, like the people whom Solomon let into his hutsup all the money and put his rope in the pot for it. The stone after the great church feast. he rolled back on the hole. Shortly afterwards the burner came and wanted to see if the treasure was still there. How great was his terror to find a rope for his treasure. He knew no other advice than to loop the rope around the oak branch and hang himself from it. - From this it can be seen that one should not hang one's heart on a pot full of money, for if it is stolen, one hangs oneself on a rope. (People's Gazette.)

Luther, Melanchthon and Bugenhagen were once gathered at Camerarius' house. The question was raised as to who could write the shortest grace.

Luther began:

Dominus Jesus sit potus et esus.

May the Lord Jesus be our food and drink.

Bugenhagen prayed in Low German:

Dit un dat, Trocken un nat, Bless us God.

Melanchthon said:

Benedictus benedicat.

The Blessed (Gebenedeiete) bless.

Melanchthon remained the victor.

(Zietz, Biography of Bugenhagen.)

"He that will do but love God."

Who does not know the beautiful song: "Who only the dear God lets rule"? But who knows its origin? Some of our readers certainly do not. The author, Georg Neumark, born March 16, 1621, was not always the Duke of Saxony's archivist and librarian in Weimar, but there was a time when he was without a livelihood and lived in such great poverty in Hamburg that he once felt compelled to give his companion his precious *viola di gamba*, which he played with rare skill, in some suffering. But since he did not cease to sing and play to the Lord in his heart, a sign of hearing was not lacking. - Neumark was recommended to the Swedish Resident in Hamburg, von Rosenkranz. As a test, Rosenkranz had him write a letter to the Swedish Imperial Councilors, which resulted in his appointment as legation secretary. His first money had to be fetched home by his Viola, and his grateful heart poured out in the beautiful song: "Wer nur den lieben Gott läßt walten" ("Who only lets the good Lord rule"), which

Be not deceived, for God is not mocked.

A strange incident occurred on the 12th. July 1845 in Schwarzstein, near Nastenburg. A short time before the aforementioned day, a lot man had been accused of theft and, as a result, had been cited before the court at Nastenburg, and offered to take the oath of purification; however, because he was notorious as an immoral person and as a thief, he was not admitted to take the oath. Then he swore on his own hand, i.e. conversationally, or in common life, as one is wont to call it, and thereby said: "The first storm that comes out may

was also born with the music. - Originally it had seven stanzas; however, Valentin Nötig, General Superintendent at Merseburg, added an eighth, which, however, has not found general recognition in the hymnals.

All prepaid.

Someone who gave a gift to a poor person said to Dr. Luther, who was standing next to him, "Who knows where God will reward me for this one day? "Why not until some day?" replied Luther, "has not God already paid you in advance?" "

If now God, the Lord, has already paid us everything in advance, and yet finally wants to reward by grace every work of love done in faith, then he must be a gracious God.

(Submitted.)

The Weyl's Church Messenger.

To those friends of the Lutheran who do not read this so-called Lutheran Church Messenger, we must occasionally inform them that in its first number they are addressed quite pathetically and exhorted to bear love towards Mr. Weyl and other such weak brothers. While Mr. Weyl is also lovingly admonished because of his candle story, but is then skillfully defended again with the influences of the time, see, so it comes to light that the Lutheran has grossly sinned against this dear man by treating him as a malicious man, while he is supposed to be an honest, weak soul. For this, then, the Lutheran himself has earned the rebuke of the high-minded Mr. Adelphikos, as the speaker calls himself, as if he had followed his old Adam and had only bravely lashed out at the innocent Mr. Weyl, who was so zealous for the Lutheran Church (?). Since Mr. Adelphikos seems to be a very insightful man, this judgment and voice of his could easily have led the ignorant to suspect us of not having the heart to make a proper distinction between dear weak brethren and malicious enemies. But the brave, open-hearted Mr. Weyl, who probably only allowed himself to be portrayed so beautifully in his own paper by mistake, immediately cleansed us of this suspicion in the most thorough manner in the very next number, and rather immediately portrayed himself as a malicious person, which we had long thought him to be, in such a conspicuous manner that even Mr. Adelphikos' eyes will have opened, since he has also cheekily thrown to the wind his certainly most loving advice and report. First of all, in the second number of his Kirchenbote, he has inserted the essay of an unintelligent man, who has substituted the two solid treatises of Dr. Sihler in Nos. 3 and 4 of the Lutheran, as if they paid homage to the Roman, anti-Christian principle of an old Lutheran church that is the only one that can save, and as if one of them intended, among other things, that Reformed people who request Holy Communion from Lutheran pastors should be forced by all kinds of tricks to convert to the Lutheran church against their better convictions, and as if the other one taught that, because of the crucifixes, candles, etc., in certain cases, congregations should be forced to convert to the Lutheran church.

must be torn apart. Weyl, who has already reported all this so often, not only spread it through the print without further ado, and did not instruct the unintelligent person with a word about all the ghastly misunderstandings, but he even put the crown on the matter by indicating in the same number the conversion of Pastor Schneider to the Roman Church with the malicious remark: "Schneider probably burned old Lutheran wax candles, and they would have shone on him."- Well, I think we have just cause to thank Mr. Weyl for vindicating us against Mr. Adelphikos, and for abconterfeiting himself so aptly, that we could hardly have represented him more wickedly.

A. C.

The wonderful welcome to the heavenly Jerusalem.

Jerusalem, thou high-built city, Would to God I were in Thee!
My fervent heart so great desire has. And is no longer with me. Far over hill and dale, Far over plain field it swings above all. And hurries from this world.

O fair day, and yet fairer hour! When wilt thou come again...
Since with pleasure, with a free mouth of joy, I give my soul into God's faithful hands for a chosen pledge, that it may start with salvation in that fatherland?

In a moment she will rise Up to the firmament, When she leaves So softly, so whimsically The place of the element, Rides on Eliä. Chariots, with angelic! Gaggle (Who carry her in their hands) Surrounded altogether.

Oh Ehrenburg!
Greetings now;
Thu on the Grace Fort!
How great a time hath I longed for thee. Before I came away from that evil life, From that nothingness, And God gave me the inheritance of eternity!

What a people, What a noble band Come" there already drawn?
What in the world
Of the elect was, I see, the best crown, Which JESus hath sent to me, the Lord. While I was yet so far in my land of tears.

Prophets great and patriarchs high. Christians, too, in common. Who once there bore the yoke of the cross And the torment of tyrants, I see hovering in honour. In liberty everywhere, my clarity brightly surrounds. With sunlit rays.

When then at last I do arrive in the beautiful Paradeis,
The mind is filled with the highest joy, the mouth with praise and glory;

The Hallelujah pure one sings in holiness, The Hosanna fine without end in eternity.

With jubilant sound, With instruments beautiful On choirs without number, That from the sound And from the sweet tone The hall of joy shakes;
With a hundred thousand tongues, With voices still much more, As from the beginning sung the heavenly host.

Joh. Matthäus Meyfart.

The bad conscience.

In Berg, near Stuttgart, there lived an old, former master miller, Joh. Georg Boley, who, paralyzed by apoplexy and completely enfeebled, had to stay in bed, while a strong, healthy spirit spoke from his fiery, penetrating looks and from his words. One day he was alone in the room. A strange peasant woman came in with a small barrel, and offered him brandy to buy. He does not need any; he rejects the offer. She asks again; he answers the same. The saleswoman becomes more and more importunate and immodest in her offers, and will not move from the spot. Boley looks at her in his serious, penetrating way. The woman, after looking with a bold eye for some time at these penetrating glances, suddenly becomes silent and at the same time restless. At last, with ever-increasing anxiety, she breaks the silence and asks, "What is He looking at me like that for?" - Boley answers her nothing. -She repeats her question several times. Boley is still silent. - Then she exclaims, as if beside herself, "He need not look at me so; I have done no evil." - Boley is silent. "I've done nothing wrong, I'm sure! Why don't you look the other way? You'd think he wanted to stab you." - Boley still looks at her gravely and silently. - "Oh, dear God, let me go! What does He want of me? Oh, God, I see. He knows! I shall be glad to confess it to Him! One thing I have had." - Boley, still looking at her gravely, said, "'One thing? One? I didn't ask you.'"' - "Yes, one illegitimate child I have had, but certainly no more." - Boley, looking more and more serious, says, "'So? Only one?'" - "How does he know everything? Yes, of course I had two. But for God's sake, don't tell anyone. I've certainly done them no harm! Certainly nothing!" - "'So,' asks Boley, 'did nothing to harm?' - "Oh, God in heaven! no, I stabbed one of them! what manner of man is he, God save one from that man!" - With these words she runs screaming out of the house, and is soon out of his sight before he can think what to do.

(Schubert's History of the Soul.)

Received for the mission on the Cass River in Mich.". P3.25 by Mr. P. Trautmann from his congregations. August Crämer.

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The 2nd half of the 3rd year Hr. k Sondhaus.
The 1st half of the 4th year Hr. k Sondhaus. >
Den 5. Jahrg. Die HH. Kempe, k ways (10 Er.).

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Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

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Redigirt von C. F. W. Walther.

Vol. 5, St. Louis, Wo., March 20, 1849, No. 15.

(Submitted.)	
Dear Mr. Lutheran!	
My blessed grandmother often used the proverb: "The more learned, the more perverse," and that mostly when the talk came to our new pastor, with whom the young people were quite infatuated, and whom they could not hear without tears, the old people not without shaking their heads. It is as if I could still see the old woman in front of me when she opened the large Bible with the electors in it on Sunday afternoons, you know, and then said to the young people, my older brothers and sisters: "See for yourself! There it says quite differently, and in Luther's Catechism it also says differently, and in "True Christianity" it also says differently, and here," pointing to her heart, "it also says differently, thank God, just as it does in the old Bible, in the Catechism, and in Johann Arndt."	Well, Mr. Lutheran, dear old grandmother has gone home a long time ago, but her blessing has remained with me, thank God, and can still be felt in my house; but I didn't really want to write that, I just came in the way I always do when I come to dear old grandmother.
When the young people said: "Yes, dear grandmother, now and before! that is also a difference! now they have written many more books, and the pastors are now much more learned," and so on. Then she took her spectacles from her nose, and put them in the great Bible, and sighed: "Yes, God be grieved! But that's the way it is: the more learned, the more wrong!" and then she called me to her and had to recite the catechism to her, and the fine old hymns, which I thought grandmother had made herself, because I couldn't find them anywhere in the hymnal, but I have now found them again here in our "Lutheran hymnal" and now know well where old grandmother got them.	I only wanted to write that I have diligently remembered my grandmother's saying, and I can well say that I have become a real martyr for it; for since the schoolmaster, or "perceptor," as we had to call him, also wanted to make a scholar out of me, and taught me all sorts of strange things, with even "curious" names, I could not and would not learn anything. Then the schoolmaster got angry, took the stick, and said, "It won't do with Hans <i>a priori</i> , I must try it <i>a posteriori</i> ." What that meant I could not tell, but I could feel it quite well, for then I got a good beating on the back, and was always dubbed "stupid Hans. But I thought: go ahead, my grandmother will know, and you are not to make a scholar of me; you may begin as you please, <i>a priori</i> or <i>a posteriori</i> ; they could not do it either; but they could not get the catechism and the hymn verses out of my head and heart.
When I had finished, she laid her hands on my head, and looked at me so strangely deep, so very deep into my eyes, and said: "Hans, you stay with me, God willing, with the dear Saviour Jesus Christ, and don't let the catechism and the hymn verses be disputed to you, and if you want to be a good boy, you will get the big Bible, and read it diligently for me, and keep it for me.	But that is not what I really wanted to write, but that is what I wanted to write, how the world has turned around so much, and it is quite different times than before, and I think the beatings and the fear of becoming learned have been all in vain, because now it is quite different; then the scholars were wrong, now they are craftsmen and common church messengers, who are not scholars at all, and have already learned it from the scholars, and our priest, who, I believe, is a learned man, for I often saw thick books on his table and saw him reading in them, with strange letters in them; he says, ö'ist griechisch und hebräisch, he is not wrong at all.
	but is just like my dear grandmother, and we both get on well with each other, although, as I said, I am not learned at all. I think that must be the "progress of the times," where people make so much of being, and I did not know what people actually meant by that.
	Here's the thing, Mr. Lutheran. In No. 2. of the so-called Lutheran Church Messenger, a man has made a tremendous attack on the Old Lutherans- he calls himself K-t; and says, in effect, that they, and so also the blessed Luther, and Johann Arndt, and Scriver, and the dear Paul Gerhardt, and whatever else the dear old people may be called, including my old grandmother, are not much better than the Papists and heathen, "because we do not have love," and do not join together with Krethi and Plethi, and do not want all kinds of faith to be good, and let everything go to Holy Communion with one another. Well, it would be more convenient, I must say, if Lutherans and Reformed, and Baptists, etc., all made up one congregation; the pastor could then put on his frock coat and say mass from time to time, and if he were not too old and stiff, it would be no trouble at all to learn to jump and leap, and there we would have everything nicely together. The pastor could live more comfortably and better, for he would get more money, and the parishioners could also make themselves more comfortable, for they would not need to pay so much if everything could be brought so nicely together in one stable, and could put the rest into the inn. It would also be more agreeable to the flesh, for then there would not be so much quarreling, which is sometimes quite hard when one collides with some people with whom one would rather praise the Lord than argue. But I could not get my head around it. But then the man came to my rescue and said that we should only be pretty humble and read Paul's letters, then we would find it.
	Well, I have to say it straight out, with the

Humility, that struck me, but I thought, the pastor is alich zeifert, but otherwise something evangelisch. In the following verse, that the whole preaching of Christ humble man after all, and with "reading Paul's letters," that schwätzet, and liberal is, and the "love" has, "evangelical" and his salvation, and of justification by faith alone, would seemed strange to me, because I had always thought that and a "dear pious man" calls. be overthrown; and so it will be with every false doctrine.

the blessed Luther and the "Old Lutherans" were just right. Yes, he is not yet finished, in the second Epistle to Timothy 2:16, 17, he names Hymenaeus and Philetus, who A single one will spoil everything, as the apostle also says in verse 9: "A little leaven spoils the whole dough."

harm in learning, you should do it, and when you have got also interpreted this doctrine differently, and says: "they But how completely the holy apostle falls out of love it, you will also put a light on our pastor, for the poor man have lacked the truth, their word eats away at them like with the church messenger when he says verse 12: is also much scolded and tormented that he is so stiff, and cancer." Now, every one knows what a terrible, dangerous "Would to God that they also were cut off who disturb you."

does not want to let everything to the holy communion, and disease cancer is; there is nothing friendly about it, and I That sounds quite different again from what the church I would like it well with him, if he could have it a little better think the holy apostle must have done it on the impulse of messenger wants it to sound like.

in his life. the Holy Spirit and by the command of Christ, when he That the apostles had different opinions about these hands over one of these "dear brethren," together with his teachings, I cannot find either, and seems to me like a dear me, I found something quite different, and now I don't companion, Alexander, to Satan, "that he may be shameful blasphemy of the One Truth, and of the know how to find my way at all, and at last I had to exclaim, chastened, and blaspheme no more," 1 Tim. 1, 20, in spite infallibility of the apostles, and makes the whole Word of now truly the unlearned have already gone wrong; you can of the fact that the "church messenger" and his associates God uncertain, so that such stupid, simple-minded people see it clearly in the church messenger and his followers are not at all pleased with this. as I would not know what to do with it, and only such clever

Well, what have I found? I will only mention it in this way: I did not even need to open St. Paul's Epistle to the people as the church messenger could find out the One

Immediately in the Epistle to the Romans 16:17 it says Galatians, for I had often heard the passage 1:8 from my certain divine way. But I think perhaps such special saints "But I exhort you, brethren, that ye take heed of them which dear grandmother when I was a child, and when the old also have their special ways through the air, and just do cause divisions and vexations beside the doctrine which ye woman could say nothing more in reply to the wise things not need any more solid ground under their feet. This I well have learned, and depart from the same." Well, I thought, of my elder brothers and sisters, she would open the Bible find, that St. Peter once fell into hypocrisy for fear of man

that sounds quite different. For we did not introduce the and point to the passage and say: "Love, love, I know well and favor, and also unirkreverence with false teachers; but reformed doctrine of the Lord's Supper and baptism 2c, what love is, but there, there! that is God's word, and he St. Paul does not say: "Je nun, dear brother Peter, it

alongside the apostolic doctrine, and thereby cause who spoke it had more of love than all of us together, and matters not, behold, these are now just different opinions separation, but they did; nor did we introduce the union, he proved it when he let himself be tortured and tormented which men have, therefore stand thou confidently with the and thereby bring strife and discord into the Lutheran and by the people to whom he preached the gospel in order to people, but bring the people with thee, let us now reformed church, but our good friends, who now accuse us save them from eternal destruction, but when it was God's celebrate holy supper with one another, for for the sake of of unkindness, and want to push the discord into our word and the right teaching, he could also curse, even if it such lumpiness let not love fall," but he publicly rebuked conscience, which they did introduce. Nor could I find it out was to an angel"; I looked at the passage again and thought him, and exposed his hypocrisy to his eyes. Gal. 2, 14.

at all that we should join with them, but Weichet! Soft, they in my mind: It is a good thing that the dear apostle is with To the people who insisted that Titus should be say. the Lord, for the "church messenger" would also make him circumcised, he did not give way for an hour, so that the

The two letters to the Corinthians are full of zeal against a papist and a heathen; they do not agree with each other truth of the Gospel might stand, and calls those people, false doctrine and false teachers, and the apostle had to at all. without any special ceremonies of love, "false brethren,"

set right the doctrine of the holy supper with great But the holy apostle became even more suspicious to which is quite different from what Mr. K-t says: "Were not earnestness, and I was especially concerned that here when I continued to read the church messenger, or no, the apostles also of different opinions? and that in a argues so hard for the doctrine of the resurrection of the the church messenger became quite suspicious to me, doctrine just as important, in that some still clung to the body, since one should think that one can also continue to because in the dear letter the opposite of what Mr. K-t has Mosaic" (which people put everything on the holy exist without a body, and how many clever people, also so-read out is to be read straight away, and now also demands apostles, for the sake of dear "love"!), "while Paul worked called believers, think that it is better to continue to live of us that we should read it out. There are strange people against it with all his strength. But they were nevertheless without a body than with a body. St. Paul stands firm or in the world, for it is quite clear that the apostle clashed hard peaceable and loving toward one another. "2c, this is

this, and as he demonstrates it to us, it is also plain to see, with the church about the Mosaic things; for Gal. 4:10 says, evidently false, and not at all true: for 1) the apostles did that he who overthrows the doctrine of the resurrection of "Ye keep days, and moons, and feasts, and seasons," and not at all differ in opinion about these things,-but taught the dead, overthrows the whole faith, and leaves nothing of adds, "I fear lest peradventure I have wrought in you in vain, about them very unanimously, Acts 15.2. and 2) if any one the dear salvation, but remains in his sins. 1 Cor. 15, 12, And 5:2, "Behold, I Paul say unto you: If ye be circumcised, in his walk did contrary to it, which might happen to an

He probably did not have ecclesiastical fellowship with Christ is no profit to you." Well, I thought, that is strange, apostle, the apostle publicly rebuked him; and 3. if any one them, for he calls these false teachers "apostles of the one piece of foreskin more or less, what can that matter, taught against it, as against the faith once preached, he

devil," 2 Cor. 11, 15, although they were also preachers of especially since the dear apostle also had his Timothy preached and wrote publicly against it; and if they would righteousness, thus quite "evangelical believing circumcised? one should not think that the holy apostle not desist, he confidently delivered them up to the devil,

preachers," as in these days one can find anyone who is should get so excited about it. But he explains it very well that they might be chastened, call them dogs, Phil. 3:2,

able to make a long face, and quite Jewishly lawful, and Satan's apostles, 2 Cor. 11,

who is able to preach the gospel.

14th, And curseth them, though it be an angel from but the word of God and the salvation of souls, that is a Weeping for the people, as the apostle Paul was able to do in his burning love, 3:18 and 19, I am not yet able to do this

heaven. That he was patient with the weak in indifferent serious matter, Mr. Lutheran. at the same time, although it does happen now and then, matters, and in ceremonies which God's word left free, But what fills me up in the passage in the Epistle to the at the same time, although it does happen now and then, he placed himself on an equal footing with them, as long Ephesians, or rather must strike the church messenger, is one after the other. - But it is already getting quiet again.

as the weak did not want to burden him with it as a law, that the holy apostle exhorts in the fifteenth verse: "Let us But here I have learned how such people read "the well! That goes without saying, we still do that well, and be righteous in love" 2c. Must not Mr. K-t think the apostle epistles of Paul," and how lightly they treat God's word. we Lutherans in particular are quite liberal in it, as I have an arch hypocrite, that he now so piously exhorts to love, They tear off a piece here, and a piece there, and patch it quite seen in my years of wandering; but in doctrine I since just before, verse 14, he had been so uncharitable in together, put their insolence into it, and then go with it into cannot find at all, like Mr. K-t, that he gave in, nor did he a Lutheran way against the "dear brethren" who are "of a the market, and into the streets, Proverbs 9:13-17. The old deal kindly with the false teachers; I only want to know different opinion" than he? I do not know, it does not want Lutherans are quarrelsome and half heathen, and must first what kind of glasses people put on when they start on to be right anywhere with the church messenger and the read Paul's letters; there is nothing to be done but to leap up and tear off people's patched-up garments, so that they "Paul's letters. apostle. themselves and the other people may see what is really

In the Epistle to the Ephesians the holy apostle so But in the Epistle to the Philippians, I thought, you will rightly urges unity in the spirit, NB-but not in the flesh- find it there, and Mr. K-t points to it, but right in the first behind the Christian rags that are only put on in this way, speaks also much of love and peace, as Mr. K-t, - but, chapter, verse 27, I find that the apostle admonishes the namely, flesh and blood. This, I think in my stupidity, is true but, of unity with false doctrine he yet wants to know Philippians that they should "walk worthy of the gospel of love, if it is done with a fine heart of love, and with prayer nothing, but by pointing to the unity of the body, he also Christ," which would mean, according to Weyl's ideas of for these poor deceived seducers and deceived deceivers. shows at the same time what holds the one body love, that you must be peaceable and not so quarrelsome, So does Mr. K-t also: there he puts on his rag-dress, which together, namely, the one Spirit, who works one faith, and and not take it so exactly with faith and the gospel, because the Unionist preachers of love hang over him, and says: the one baptism, wherein through the one Spirit we are love, love is above all. But the apostle has quite a different Read the Epistles of Paul; there it says, for instance, in the all baptized into one body, and I may well add from 1 Cor. view of the matter, he says: they are to fight with him for the Epistle to the Philippians, that we are to be peaceful and 12:13, to the One Supper, wherein we are all made one the faith of the gospel, and not to be frightened in any way friendly with one another, and "if you should hold anything Spirit. Ephes. 4, 4-6. And now the apostle also by the adversaries, (surely they were not heathen?) else (i.e., if you should not yet quite agree about this or that immediately exhorts them, that they "be not now as "which-NB-is a sign to them of condemnation, but to you of side-thing), let God reveal it to you"; and there such a man is so pleased with his soul that he now reads the Epistles of Paul. And such a man is so happy in his soul, that he babes, being led about with all manner of wind of of salvation, and the same before God." This must sound quite rude and unapostolic in the ears of all pious Unionists. has found a comfortable covering for his flesh and blood, doctrine, and being led about with all manner of craftiness of men, and deceitfulness, that they may deceive us," And how unchristian, even overly Lutheran, the apostle speaks of false teachers in chapter 3, 2. ff. He calls them and by the way he is able to mend the witness of the old Lutherans, that he closes the book, and does not run on, Ephes. 4, 11-14. dogs, evil workers, the cutting up, but exhorts, "Read the Epistles of Paul." But if he had read but one verse further, he would have found, verse 16, "But

In my Bible, at the 14th verse, it says in the margin: now read, "that the apostles differed in opinion about such important doctrines as that of baptism and the Lord's Supper, namely, about the Mosaic, but were quite peaceable, and had not excluded one another from the Holy Supper" 2c. Now truly, I think the apostle shows us just how lovingly and peaceably he dealt with such people. if we **walk after one rule, wherein we are come, and are of the same mind.**" Now I should think that the church had already come to one rule in the apostles' time, even in the doctrine of Holy Communion and baptism, as in all things of our faith! if not, how should we come to it? in the end we should have to go to the pope, and ask his holiness that he would kindly give us the one rule in these matters. - Well, that would be something nice. No, I would rather stay with my pastor and other simple-minded people with Luther's little catechism and the Augsburg Confession, which is all very well in harmony with Paul's letters and the Holy Scriptures, and let people prate as much as they want that we do not have love! I think the good Lord will well know where love sits, but we can already know that, where there is such frivolous faith, love cannot be far off either, and this can be proved to Mr. K-t from his letter, as it is to all

But explain to us, Mr. Lutheran, in your newspaper, this incomprehensible insolence and impudence that these people have in their bodies, that they have not read the least thing of Paul's letters, and yet they want to know everything, and admonish legal people who hold to God's word, that they should "read Paul's letters, there they would find it. Yes, indeed, they find out what they are. God have mercy, and put an end to the trouble that these unsecret love-talkers throw in the way of simple-minded souls! Mr. Lutheran, I'm getting warm, I think I'd better leave the writing a little while, I can tell you it's boiling properly, and I'm afraid it may be meat between them, for I'm a weak man, God be grieved, and curse, and yet I'm a weak man, and curse, and curse, and curse, and curse.

"That is, as the knaves deal with dice, so they deal with the Scriptures that pretend to be men's doctrines"; and I vividly remember how, when I was a boy, I once asked for a sixpence, which my grandmother had given me to buy a gingerbread at the fair. There was a man there who had thimbles, and a little ball, which he then pushed quite quickly from one thimble under the other, and wanted to give us money, a sixer against a sixer, who could guess where the ball was. Now I thought I would soon earn it, for I was sure I had seen where the ball was, and I laughed, and laid my sixpence on the table, and picked up the thimble, but there was nothing there, and now the man laughed, and the other boys too, but I slunk away with a long face, and got no gingerbread, for I had lost my sixpence. That came to my mind quite vividly with the passage and the church messenger; for in the end it is nothing else than that such people deceive other simple-minded people with their mumbo-jumbo, and fool them with an X for a U, and would to God it were a matter of

those cries of love. But Mr. K-t can't be blamed much, heTo Timothy and Titus the apostle plainly admonishes to staytwo men are standing by the water, and one wants to jump comes, as he says, out of the darkness of Pabstism, andwith the faith once preached, and warns, and most seriouslyin, even though he might drown in it, that is a strange love, will probably have fallen into the hands of such a light-threatens, that they should beware of false doctrines, andwhen the other says: Yes, do that, my friend, I would rather footed patchwork tailor, who then put him into thehave no fellowship, i.e. church fellowship, with those who stay here in the dry, but that doesn't matter, those are just patchwork dress, and set him up in the market, and therehave other doctrines. So in the Epistle to the Colossians, inopinions and loves, we can still remain good friends he must now help by shouting, in order to mislead thethe whole of the second chapter, so in both Epistles to thebecause of that. Or if one of us were lying in it and wanted people. The Lord will help him if he is sincere. Thessalonians; and who can have but superficially read theeto drink, and the other wanted to say, "My dear fellow, I It all sounds very well, what people say: "The ScriptureEpistles to Timothy and Titus, without being alarmed evenwould like to help you, but I would have to touch you hard, says, he that believeth that Jesus is the Christ," or "he thatat the thought of having ecclesiastical fellowship with suchand that would be too unkind and might disturb our believeth on the Lord Jesus," etc., "is of God, is born again,men as differ in doctrine. How does he command both tofriendship; or should he jump in and say, "Wait, friend, I is blessed," and so on. But this is a strange thing, that Itake heed to wholesome doctrine, in such earnest words.want to drown myself, too, and then we will certainly both should believe that Jesus is the Christ, and not believe theand at repeated times, and virtually command them tocome to dry land? No, Mr. Lutheran, I think: Fix grabbed by words of Christ, nor abide in his speech, that I might thusdepart from such men, and avoid them, 1 Timoth. 6, 5. 2the collar, or, if it can't be helped, by the hair, and even if know the truth, and become rightly free. And these are hisTimoth. 3, 5. 2, 21. Tit. 3, 10. Every verse in all these epistlesHe shouts a hundred times: Ouch! That's too hard! - true disciples, not those who in their imaginations think thatdeals with the fact that one should pay attention to the pureGrasped! Grasped! and pulled out, if possible, with God's they are in Christ, but those who abide in his words, fordctrine, keep it, fight for it, and have nothing to do with suchhelp! that is much better, and would probably be the right there is Christ for us poor people, and there alone we findpeople in church fellowship who deviate from the purelove. him, and only if we abide in his words, are we and remaindoctrine. By the way, I am your very obedient servant Hans.

in Christ, John 8:31 and 32. This is a strange chapter And what Mr. K-t says about the seven letters in the altogether, Mr. Lutheran, and often comes to my mind whenRevelation of John, that also seems strange to me, and is**Letters from the "Visitor" (native missionary) of the German Lutheran Synod of Missouri, Ohio and other states to the editor.**

I see how the "faithful" clearly go about it. There we alsojust as if the truth were such a book as I once saw at the fairthe paper, and when then again the pages were quickly leafed find people who believe in the Lord Jesus, verse 31, butby a thousand-artist, which soon showed nothing but whiteand other states to the editor.

what do these believing people do, verse 59? "Theythrough the fingers, there was nothing in it but old Fritz of heaped up stones to cast at him!" and what made thesethrough the fingers, there was nothing in it but old Fritz of good people so angry with the Lord Jesus, in whom theyPrussia, then again nothing but Hungarian hussars, and so "believed"? The Lord said to them that they should nowon, and the church afterward would be such a thousand-fold abide by his words; they would not let them say so, andartist, that let the book run through his fingers, and now this since the dear Lord Jesus could not yield from his wordswould be in it, now that, well, that's nasty. - And the man either, they spoke harsh words, blasphemed, and finallymust have had his own spectacles again, for Revelation 2:2, threw stones. - One is only glad that our dear Lord has the Lord commends the bishop of Ephesus for inventing the escaped so well from this; I think he will still be safe todayfalse apostles, that is, the false teachers, and cleansingas on my journey here from Burlington. Especially did I on the throne of his glory, and under his wings we canhimself from them, so also the works of the Nicolaitans, always stir in my heart the words:

merrily trust when people throw stones at us poor "oldand I think bad works come from false doctrine and faith, for If thou art far from acquaintance, what harm is it, when early and late an army of shining satellites stands round thy chariot? Lutherans," - merely - because we do not have "love. - the truth will probably bring other fruits and works.

But to come back to Paul's letters, I think Mr. K-t and The bishop of Smyrna also will have nothing to do with the "church messenger" have only had us for fools; for onefalse doctrine, and is commended, v. 9.

easily learns such tricks when one has to be such a The bishop of Pergamos is reproached for tolerating messenger, and gets together with all kinds of people,among himself such as hold to the doctrine of Balaam, v. 14, especially if one has such a special fondness forand to the doctrine of the Nicolaitans; "this I hate," saith the crossroads and wooden roads, as the "church messenger"Lord, 15.

does, and drives out into the blue, as my grandmother used The bishop of Thyatira is scolded for tolerating a false to say before the new preacher. For, as true as I am a poorprophetess among him, much, however, if the journey had not been fraught with sinner, I have read through all Paul's letters afresh, andV. 20 and 24.

cannot find a single place where the apostle chastises his The bishop of Philadelphia, on the other hand, must have churches for being too hard on false doctrine, and notbeen severe against false teachers, and as a reward the peaceable, but in all the letters to all the churches, to Lord will give him that some of them turn to the truth, 'and worship at his feet,' 2:9. So I do not know at all what to make of such people, who hold God's word in their mouths, and yet in their hearts think nothing of it, otherwise they could not so lightly give it up to such people who have false teachings.

For what men say of love is now quite strange. If

*) See: Lutherans, Vol. IV. No. 11, p. 86.

When I arrived here happy and safe in the night, even more so when I learned the next evening that the same chariot had overturned on its return and that several people had broken their arms and legs in the process, then the verse quoted became so important to me once again and I praised Him who covered me with His fittest and whose strong angels stood by my side.

But I praise the Lord even more that he immediately opened a door for me in these regions and, as it seems, accompanied my work with his blessing. My compatriot in Burlington, whom I mentioned in the previous letter recommended me to his brother, who is an overseer in a steam mill here. As soon as he heard that I was from Nuremberg and a Lutheran preacher, and that I had already been to his brother's house, he left work and everything, took me to his house, and then to several Lutheran families in the city. During these visits I heard that the number of Lutheran families was only about twelve; but when I heard that in the bush, not far from the town, there were still several Bavarian families who were longing for a preacher, and that five miles down the river on the Illinois side was the town of Warsaw, where there were a large number of Lutherans without preachers, I plucked up my courage and immediately drew up a plan for my work. I set aside the afternoon of that day - it was Thursday - for a visit to the bush, Friday evening for a sermon in Keokuk on Saturday and Sunday morning for a visit and a sermon in Warsaw, and Sunday afternoon for a sermon in Keokuk.

After some wandering, I found one of the families in the bush, and a few moments were enough to make me feel at home there. The way in which my greeting was returned - the dialect, the costume, the kitchen utensils - everything immediately told me that I was among country people from the area of Nuremberg, and how great was not my joy when I heard that these people once belonged to a parish in Germany with whose pastor I am personally very well acquainted. There was, of course, much questioning and telling, but also complaining and tears, when I directed the conversation to the spiritual blessings of the old home and to the spiritual hardship in which these people found themselves with so many of their fellow believers in America. The latter they confirmed by their own narratives. They, like the Lutherans in Keokuk, have long been deprived of all spiritual care. In former times they were cared for by a Lutheran preacher from Württemberg, who now resides in Fort Madison, a town on the Mississippi between Burlington and Keokuk. He used to come here a few times a year, preach and give

However, because of the great distance and his many official duties, he felt compelled to stop his visits altogether. Thereupon they were hard pressed by the Methodists, and when they declared to them that they wanted to remain faithful to their Lutheran church, it was said to them: "You have been here for several years now, living without God's word, and your church asks nothing about it and sends you no preacher. We Methodists, on the other hand, come to you, spare no trouble and complaint, and ask no money for our trouble - who means better for your souls, your fellow believers or we Methodists? How will you remain faithful any longer to a church that does not act at all like a mother to you?" The people confessed to me that such speech made them contest, and only diligent reading in their edification books, especially in their postilions, would have kept them steadfast again and again. We, dear brother, know well what to think of the love of the Methodists to our co-religionists; but what shall we say to the reproach they make us? Should we not recognize in it an urgent admonition, which comes to us from the Lord through the mouths of our enemies, to look earnestly after these abandoned children of the Church, and to think night and day for their help? How many of our own have been tempted by such talk to despair of the love of their church, and to fall from the consolation of the right faith!" - I stayed overnight with one of these families, and the next morning I preached a sermon in the house of my landlord to the four families I had met, sold catechisms after the close of the service, and had the joy that three fathers of the families asked me to send the "Lutheran" to each of them, for which they immediately handed over the money. I then walked back into town and preached to a small congregation in the church of the local Presbyterians, who were more than happy to open it to me at my request, especially since one of the trustees, who understood some German, had read your letter of recommendation.

As I was about to set out on my intended tour to Warsaw on Saturday noon, two of the family fathers from the bush came up to me and asked me if I would allow them to accompany me? I asked the reason and received the answer: "We don't want to lose any of the sermons you preach in these parts; then we also have many acquaintances in Warsaw whom we would like to persuade to join us in calling a pastor." I had no objection to such reasons, of course.

I arrived in Warsaw shortly before sunset. Partly through my companions, partly through others, my arrival had become known everywhere in an instant, and already after half an hour Eirich received the invitation,

I was invited to preach that evening and the next morning in the Presbyterian Church. How pleased I was when I already had a significant number of listeners in the evening and saw the same even increased on Sunday morning! After the morning service was closed, I introduced to the people how easily they could keep a preacher with the Lutherans at Keokuk, and to my delight, a subscription for a pastor's salary was immediately opened and a meeting was announced for the afternoon to discuss this matter.

I could no longer attend this meeting, as I was expected back in Keokuk at three o'clock. After I had performed a baptism, I set off with my companions on my way back. On my return I had just enough time to change my clothes, which had become wet in the rain, into dry ones, and then I hurried to the church, where they were already waiting for me. The news that Warsaw was ready to form a Lutheran congregation aroused no little joy in Keokuk, and caused a similar decision here. My companions took leave of me with thanks and a happy face, and hurried home to their own, to bring them the glad tidings that they would soon again be able to partake of the Word and Sacrament. If it now comes to pass with the formation of a congregation in both places, as I do not hope otherwise, then they can be cared for by one man for the time being, and in such a way that Warsaw would become the parish seat and Keokuk the branch. Warsaw, because of its advantageous location, is rising more and more and is already inhabited by a considerable number of Germans, among whom there are supposed to be about forty families of Lutherans; Keokuk, on the other hand, does not expect any significant increase, at least not as long as an old lawsuit is not over, which is being conducted between two parties for the lots of the town and the lands of the surrounding area, as a result of which no reliable deed can be obtained at present.

I have given up my intention of visiting Quincy. I hear from various people who were there recently that there are already two "Lutheran" preachers there, a certain Preacher Jung, who has been there for a long time, and one from the General Synod, named Kühl, who was called by a small number of Lutherans only a few months ago. What am I to do there as a third, especially since there is a fierce dispute between the two congregations and their preachers?

And so herewith you receive my last letter. Soon hastening thanking and praising to the dear homeland

Your
loving one
Lochner.

Be not deceived, for God is not mocked

The French newspaper "*Le memorial*" in Rouen reports the following judgment of God under February 21, 1847, which is retold in the "Pilgrim from Saxony" of January 29, 1848.

In the last few days a sad event took place in the municipality of Gonpilleres. There was a company of factory workers at the table of Levailant, who was giving food. One of those present took the liberty of swearing in God's name, more out of habit than out of wanton malice. The host gave him some friendly ideas about this, which were well received by the laborer, who, by the way, was not a completely irreligious person. Another worker, however, a weaver named Herubel, now wanted to show himself as a strong spirit. First he denied that there was a God. Above his own boasts, he grew in courage to speak ungodly things, until at last he uttered the most horrible blasphemies against God. Levailant sought to meet this madness with gentle words, in order to appease the sacrilegious man. But Herubel answered with a sneer, "What sayest thou to me of thy God? I will dine with him to-night." At the same moment, thunderstruck, he fell on his face to the earth. He was dead! Think of the horror of those present, who recognized in this sudden death the divine punishment.

Political Correspondence from

Through friend L. I have been informed of your wish to receive for the Lutheran from time to time news from the old fatherland about the things that are now happening in it, and I did not want to reject his request to take over such regular reports for the best of your paper. You are now receiving the first sample, and it depends, of course, on how satisfied or dissatisfied you and your readers are with the new correspondent, that the correspondence is continued or handed over to a better reporter.

It is just as little in order to go out of the house with the door as to fall into it, and therefore I am permitted, as a fitting entrance, to report to you how we find ourselves here in your old home with the new - order we cannot yet say, and disorder we do not want, because, praise God, it has not become complete - that is, how we find ourselves with the new arrangement of things and how we regard it.

Our friends on the other side of the sea, who at the first news of the unexpected events on this side remembered us with such heartfelt sympathy in their letters, in their conversations and in their closets, probably imagined our situation as one of great agitation, anxiety and fear.

The people in the countryside, on the other hand, although there was no lack of tension, anxiety and anxious anticipation, especially at the beginning of the events, the mood of those in the countryside was not the same. Here in the country, on the other hand, although there was no lack of tension, anxiety and anxious anticipation of the morning news, especially at the beginning of the events, the mood of those who know what they want and what they believe is calm, composed and often cheerful. Whoever observes the events of the day, especially in Northern Germany, the increasing riots, the impotence and ineptitude of the governments, which became apparent, the increasing godlessness, which became more and more evident in the emergence and spread of German Catholicism and the friendship of the Light, and on the other hand the injustice and the irresponsible mental pressure which the governments, above all the Bavarian governments, were under, on the other hand, the injustice and irresponsible mental pressure exerted by the governments, above all by the Bavarian government under Abel's ministry, the deceitfulness and disloyalty with which the constitutions were violated, the provincial assemblies were led around on a fool's rope, the most just complaints of the subjects were rejected with a proud "We have not been moved" or even with scornful modesty: Whoever observed all this with some thought could not be alienated by the outbreak of a revolution, and only the suddenness of the outbreak and the rapidity with which the revolutionary fire spread over the whole of Germany was the surprising thing. Yes, were revolutions, found our situation so desperate, especially as in no small measure, who had stirred up the Baden far as ecclesiastical conditions were concerned, that we could only expect the so necessary reorganization of the Church and the freedom of the same, which must be presupposed for this, from a human point of view, from a revolution, which of course we would not make. When it suddenly came, and at the same time and out of it the cry for freedom and equality of all confessions, for separation of the church from the state, rang out, we felt no less satisfied than surprised, and the prospect of a better organization of church life and being far outweighed the concerns which, however, unavoidably forced themselves upon us with regard to civil peace and earthly advancement. We were and are ready to make sacrifices, and our only desire and constant plea is that the Lord take care of His Church, that He bring the sincere confessors of His pure Word into a living community, and that He make of His Church a handmaid who not only knows and speaks His holy will, but also does it. We hope that this will be the blessing that will ultimately remain from these storms and blossom in the midst of them, and that the gracious and merciful One will administer this, and this makes us confident and calm.

But whoever did not look at things so resolutely from our point of view, felt, after the first surprise and fear, quite like this

The situation was calmed only by the fact that the princes everywhere yielded to the urge of circumstances and let the most liberal promises go out, that they gave their consent to a parliament to be summoned to Frankfurt, which was to constitute the unified constitution of Germany and thus secure the "achievements," as it was called. This gave rise to a jubilation in all lands, which, to be sure, soon died away, and in which the prudent and the serious could not heartily join. For though the promised liberties were equally welcome to them, yet they could not find the manner in which they were "won" pleasing, nor worthy of their applause and rejoicing. But by their consent, by the praises even, which were bestowed by the princes on the days of such struggling and urging, and on the result of the same, the state brought about by force had become a humanly just one. Moreover, the mood of the people in those first days was predominantly constitutional - monarchical. Although republicans were already beginning to agitate, most of them saw that the establishment of a republic would be nothing other than the greatest injustice and the greatest misfortune among our circumstances and conditions, or those who did not see it were easily taught, and so it came about that the elections for the National Assembly at Frankfort turned out for the most part in this sense. But that these elections had to be accelerated as much as possible was a providence or permission for which we cannot thank God enough. For before one knew it, the attitude of the crowd had changed and become decidedly republican, to which, on the one hand, the activities of the former member of the Baden Landtag, Hecker, contributed in no small measure, who had stirred up the Baden maritime circle and, on the other hand, had drawn it to his side by threats and plundering, and, on the other hand, the appearance of the leftists at the Frankfurt Reichstag. These, with their mighty voices and their mighty impudence, with their few ground-breaking thoughts and their well-founded wisdom, soon had the great pile on their side everywhere. It was of no avail that Hecker's gang shot the noble General Gagern at the Parliament, that he himself was chased out, that his election to the Parliament was declared null and void, that the nonsense of his whole enterprise, the disloyalty and violence of his proceedings were exposed: he was proclaimed everywhere as the man of the "people," his name became the slogan of the "friends of the people." It was of no avail that the most impudent lies and intrigues of men of the Left came to light, that their deliberate endeavor to obstruct the proceedings of the Imperial Assembly was before their eyes, that at that meeting on the Pfingstweide they called clearly enough for a violent demonstration against the National Assembly itself, that thereupon the riot broke out in Frankfort, beside which the excellent deputies v. Auerswald and

Lichnowsky were most cruelly slaughtered: their mob fell but out of wantonness; one looked forward to the saddest to them in heaps like water, and it became clear how low future if it continued in this way, if the Lord did not see into we had sunk, how all moral feeling had died out among them in mercy and set a goal to the raging and rooting. people, how the greatest ignominies were no longer Now and then one breathed easier and felt joyfully capable of arousing a noble anger in the hearts; nay, they uplifted in hope, but often the next day or the next week cheered them in many ways. On the other hand, the brought news that had a more depressing effect and called the noblest men, who in the early days of despotism had stood everything into question again. Thus it was a beneficent before the crack, who had spoken for liberty and justice, impression that the election of the imperial administrator, Archduke Johann, produced everywhere, and all German while their present diminishers and suspects remained hearts felt united in him; the republican frenzy had passed away in something about it. Then came the Malmö cowardly silent, who had sacrificed office and prosperity armistice with the Danes, in which Prussia had violated her and honor, while those wagged their dogs, exposed to authority in form, but had nevertheless observed it in contempt and general distrust, because they stood once substance, and which for that very reason had been more for liberty and justice, but no longer against the recognized, if not approved, by the Imperial Ministry, and princes, against whom it was no longer necessary, but for which the majority of the Imperial Assembly had against the rioters and convention men and against the declared itself in favor, subject to a few improving sovereign rabble. And strangely enough, it was precisely conditions. There was now fire again at all ends, a wild devouring fire which could not be extinguished at all, which those who, for the sake of their existence and their was only fanned by the blood of the Frankfurt barricade livelihood, had to be most concerned that peace, order, fight and deputies' murder, and which was especially nourished by the clubbs which had formed everywhere. Although success showed that the majority of the Imperial business, the people of the middle bourgeois classes, who Assembly had decided correctly, the sovereign mob did not mainly joined in this riotous clamor, who gave new ask for this; they sent addresses of censure to the individual deputies and demanded that they return home and make applause to every new tone of distrust and excitement and room for better people, and since these did not follow, carried it from mouth to mouth, not suspecting how they because they did not grant anyone the right to recall them, were thereby stirring up the mass of the proletarians more and since these addresses had not come from the entirety and more, and how it would be they against whom that or the majority of their voters, but from the clubbs, there was spring tide, once it had broken through the dam, would first more and more murmuring and contempt.

(Conclusion follows.)

And if they were told, they would not believe it; they wanted the pleasant republic where there were no more civilists. It was in vain that one pointed to France, where already the peasant in the comfortable republic groaned under the burden of double and triple taxes, where suddenly the proletariat broke loose and could only be overpowered and subdued by a terrible battle in the streets of Paris, where all at once almost all the "achievements" of freedom (the right of assembly, freedom of the press, the right to bear arms, etc.) disappeared under the "rule of the sabre" which had become necessary. rule of the sabre" had disappeared: one still wanted the republic, one paid no attention to what had already been given, one wanted more, one wanted what one already had, for one did not trust those who had given it and who let everyone have it, one did not trust the men of one's own confidence whom one had imposed on the princes as ministers, for these men showed themselves not as leftists, not as destroyers, but as preservers, not as Revolutionaries, but as reformers, they were called reactionaries. And as one uttered the word: this is reaction, all cried out: Reaction! Reaction! and there was an end of reason and understanding, of reflection and contemplation. A goblet of tumult was poured out on high and low. The great ones did not know what to do, they committed one blunder after another; the little ones did not know what they wanted either, but not out of consternation like those,

Christ was the Son of God, he had all things in his power; nor would he subdue anything: he preached not, neither let himself be heard with any word before the thirty years, that he was the Spiritual man would be, who should help all men: do not do as we fellows do, if we only read a little word, then our belly becomes too big, cannot abstain, must go out with the little piece, it must be heard by all the world, only ears that, where do we get them, who hear it? So our red-blooded spirits take pains to bring something new onto the track, so that they are heard; forgetting that Christ taught here with his example that one should not come to the preaching ministry without being called. They have done enough these years that one may well be afraid of them; they do not even think behind them whether they also have the voice and the command of God. They speak well, they have the spirit of God, that tells us. Dear fellow, I think as much of your spirit as of your flesh in that place; there is more to it than your spirit. The man Christ was more than a spirit, that is, God himself, and full of all spiritual goods; he is full of the spirit, and soars: But he leadeth not away, as our great spirits do; but waiteth for the commandment of the Father, and breaketh not forth, until he hear from the Father, saying, This is my beloved Son.

Therefore, we are not to suddenly fall prey and believe the spirits who can do nothing else,

for boasting of the spirit, say unto them: I know not thy spirit. But if thou wouldst that I should believe thee, give a public testimony of thee, by which godly men may prove thee, as John did of Christ, who heard the voice from heaven: otherwise I will not believe thee. And if this be not done, but a new thing be put in the place, let it be freshly cast, that it may be done of the devil's spirit.

First Corinthians 2:4 also speaks of the Spirit, but he speaks in terms of the evidence of the Spirit. It is another thing to have the Spirit, and to prove the Spirit. If I did not have a proof of the Spirit, I would never preach. Now this is my evidence, not that I am called by the face of God to preach, but that I am compelled to do it by other people, and must do it for the sake of other people. So I have the evidence of the spirit of love, which seeks not its own, but more diligently other people's benefit. I have nothing of it, but trouble, I would rather stay at home in my little room; but I owe it and am obliged by the spirit of love. And though I have no other spirit, and am a knave in my skin, yet I shall do it for love's sake, and help them that need it, and desire it of me. This is my contumely. But this is their defiance, and they are so proud of it, that the Spirit has taught them. But who asked you to teach us and to preach to us?

But this thou mayest do: if thou feelest a spirit within thee, which putteth anything into thee, then thou mayest consult of the same with another, whether it be right, and according to our faith, and according to the scriptures; as John 1 Epistle 4:1 saith, Ye shall prove or try the spirits, whether they be of God.

...are. And St. Paul says to the Romans Cap. 12, 7: If anyone has prophecy, let it be like faith. But To burst out thus, to ask no man for it, and to defend himself, to declare himself, to be subject to no man, is surely the devil. Christ is full of the Spirit; he does not yet speak a word, nor does he do a work, unless he was glorified by the Father beforehand; he does not want to enter the ministry by himself, but through another, namely, through the Father. But after he was glorified, he took up the cause, and did his ministry, teaching, preaching, and working miracles; and there it was done.

What a theologian needs.
From Scriv. Seel. Sch. 4 Th. p. 25 b.

A pious theologian, well trained by many crosses, used to tell of himself that, when he was still young and called to the preaching ministry, he was loved and honored by everyone in such a place, where he could make a good living, and because of his learning, good gifts and manners, and therefore his courage had grown, and much love of the world and of himself had come under him, he once rode in the neighbourhood to an old and godly preacher, who not only received him with joy, but also kept him with him the night and entertained him well. The next day, when he was about to leave after having had breakfast and mounted his horse, the old preacher said to him: "My dear master, I must remind you of something else, so that you may remember me. Do you also know what you still lack? He answered, "I still lack much, good books, more learning, a happy marriage, and the like. Thereupon

says the other: Cross, cross, cross, no, master, miss you! when the good God sends you home, you will become a man and a theologian! Ah, he used to say many times, how often I think of this speech! I mean, the pious God has afflicted me with many crosses.

Treasures of the Church.

The first Christians had such a zealous and burning love that they considered the poor, who enjoyed their works of love, to be the treasure and ornament of the church. Once it aired a pagan emperor, Decius, after the treasures of the Roman church. For it had been brought to his notice that the bishop Sixtus, when he was being led to his death, had exhorted his deacon Laurentius to take care of the treasures of the church. For the Christians of Rome had a treasury for the support of the orphans left by the holy martyrs, and they contributed to this treasury every Sunday. Since the emperor demanded that Laurentius deliver the church treasury, he promised it, but asked for three days to put everything in order. During this time he distributed all the available treasure among the poor, and on the third day he assembled all the widows, orphans, blind, lame, sick, and infirm who had been received from the church at Rome in the court of the imperial palace. When he was asked by the emperor where the treasures were that he had promised to deliver, he said, pointing to the assembled multitude: "Behold, these are the treasures of the church, the true eternal treasures, which never perish, but always increase; which, though they have been specially communicated to each, yet are common property." The noble confessor had to atone for this deception of the avaricious tyrant and for this faithfulness shown in the goods of the poor with an agonizing death. He was laid on a red-hot grate, and here, with praise and thanksgiving, he breathed out his immortal spirit, having only before with admirable calmness, as if he felt not the least pain, commanded his executioners to turn him over, since he was now roasted enough on one side. Sh.

Why faith is not everyone's thing?

Luth. H. p- 17. Leipz. Ausg. about 1 Mos. 12,4.

Promise and faith are by nature one to another, so that neither may be separated from the other. For what is it good for a man to promise much, and there be none to believe it? And again, what is the use of faith if there is no promise? Therefore promise and faith belong together, and the natural order requires that, after Moses has described the promise, he should now also say what Abraham believed, that is, that he accepted this promise and kept it. The devil also hath his promises, and that very seemingly; therefore it requireeth a sharp understanding to distinguish between God's and Satan's, that is, between the true and false promises. The promises of Satan are easy to make, and are received with pleasure, and are accepted, and they make men safe and bold, so that they both have no regard to themselves and to the judgment of God. As we see that the Jews, the Turks, and with us the false brethren, have the most sure courage, and do nothing less than to incur the wrath of God.

and judgments should fear. But when God promises something, faith must fight a great and long battle, because reason, or flesh and blood, does not believe that God's promises are impossible. This the sophists do not see and consider, and therefore they think that we are fighting for a small thing when they hear that we teach about faith. For they neither understand nor know that faith is a change and renewal of the whole nature, so that the eyes, ears, and heart themselves hear, see, and feel quite differently from other people.

For faith is a living and powerful thing; it is not a drowsy, and idle thought, nor does it float and swim on the top of the heart like a goose on the water, but is like water heated and warmed by fire; the same, though it remains water, is no longer cold, but warm, and so is different water: so faith, which is the work of the Holy Spirit, makes a different heart, mind, and spirit, and so makes a new man. Therefore faith is a high, heavy, and mighty thing; and if it be spoken of aright, it is rather a suffering thing than an effectual thing. For it changes the heart and mind, and since reason tends to keep to the present, faith takes hold of things that do not appear before the eyes; it considers them to be present, contrary to all reason. And this is the cause that not everyone's faith is like hearing; for few are believers, but the greatest number hold much more to present things, which are felt and grasped, than to the word.

Church News.

On Sunday Septuagesimä, February 4 of this year, the Vice-President of our Synod, assisted by Pastor Streckfuß, ordained the candidate for the sacred office of preaching, Mr. Friedrich Nützet of Franconia, after he had received a proper profession from the Evangelical Lutheran congregation of St. Thomas in Harrison and Tully Township, Van Wert County, Ohio, and had passed the prescribed examination, before his congregation.

On Sunday Estomihi, February 18, the same ordained, with the assistance of Pastor Wolter, Mr. Daniel Stecher of Lübbecke in Westphalia, until then a stuvent at the Seminary of Fort Wayne, after the latter had received a regular calling from the Lutheran St. John's congregation in Columbia and Washington Township (Whitley Co., Ind.), and in Huntington (Hunt- ington Co., Ind.), and had also passed the examination in the midst of his congregation.

To refute something coldly and carelessly, what is that but to confirm a thing twice? Luther.

Christian heroism.

Lions, let yourselves be found again, As in the first Christianity, That nothing could overcome; Look at their torment, how they glow with love. How they spout fire, so that even Satan is afraid of the desire to die.

In dangers unafraid. And untouched by lusts that might tempt the vain. Were they then, the lust Just went for the sky; Far from the tumult the mind was lifted, Heeded not what was temporal.

All things according to their essence, And not according to opinion, since Were thoroughly measured, The judgment in the light happened; Blissful in misfortune Were they and merry, Far from human slavery And free from their bands.

O that I, like them, were in that state! Let me in the bottom know thy helping, strong hand, My God, right alive! Grant that I may continually, Until in Tob, by thy strength, Lift up good knighthood.

Come, be of good cheer, O brothers, be of good cheer. Let's be hearty... Follow those witnesses heap! Only the body touches what is his due; He hath well deserved to suffer, and thy soul is green under it.

The self-redemptionists.

There was a man in the mud up to his ears. A wanderer says, "How can you get out?" And he said: I'm not lost at all. "Go home in peace. I sit here until I see the time, And then - but you weak-minded Thor Will hardly understand this great feat - I pull myself up by - my own pigtail. (People's Gazette.)

Indication.

To be had at the lithographic establishment of L. Gast, in St. Louis, Mo:

32 Confirmation notes

with Bible verses and song verses, likewise with biblical pictures and marginal drawings. Lithographed and published by Leopold Gast. Price: i Dollar.

The undersigned editorial staff feels compelled to recommend these Confirmation Certificates to the preachers. The Bible verses and hymns they contain are appropriately chosen, and the biblical pictures and emblems are executed with Christian sense and taste. We never saw anything more beautiful of this kind. Whoever wants to give his confirmands something quite lovely to commemorate the day of confirmation, will find here a beautiful opportunity. The editor of the "Luth.

Receipt.

Received for the Heathen Mission at Lass from the Lutheran congregations in and around Monroe and Adrian \$32.00. Along with all kinds of clothing for the Indian children. Wilhelm Hattstädt, Rev. Received for the same mission: \$7.50 from some members of the Lutheran congregations in St. Louis. >1.00 from an unidentified person. \$1.00 from an unknown.

Paid.

The 4th year. Mr.?. Hattstädt (3 Er.). The 5th year of the HH. I". Hattstädt (2 Er.), Peter Hobstrtter, embosser. The 2nd half of the 5th year Mr. Höhne ssn.

Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. April 2, 1849, No. 16.

(Sent in by Pastor Keyl)

The original order of worship in the German churches of the Lutheran

Under this title, Doctor Kliefoth, Superintendent of Schwerin, published a very instructive book two years ago, in the writing of which, in addition to other aids, five and ninety different church ordinances were used. This writing has probably come to the attention of only a few readers of this paper, but it rightly deserves to be known to all Lutheran preachers and congregations. I have therefore undertaken to provide as short an excerpt as possible from this writing, but with some changes and additions from Dr. Luther's works, which should serve especially to make readers realize all the more how the restoration of the right order of worship is a major benefit of the Reformation and is inseparably connected with the restoration of pure doctrine. That they may recognize how many and great merits the highly enlightened man of God, Dr. Martin Luther, has had in this, and how faithfully his co-workers have built many an excellent church order on the foundation that he laid as a wise master builder. That they may better learn to appreciate "the beautiful services of the Lord," as they have been held in the whole Lutheran Church of Germany, from the Reformation onward, for nearly 200 years, but then, especially from the year 1750 until recent times, have become more and more corrupt. - This excerpt should also provide an opportunity for a careful comparison of the present with the past, in order to convince oneself that the Lutheran service is no longer held in its original form in almost any place, at least not here. That not only the new American, so-called Lutheran Agenda of 1842 is obviously antilutheran, but also that in the service many things are claimed and held to be Lutheran, which are not, at least not here.

not according to the historical context with the model of the oldest Lutheran church orders.

Finally, these communications are intended to awaken in preachers and congregations the desire for greater uniformity in the ceremonies and, as far as this is possible, on the basis of the original Lutheran order of service. In order to help prepare the implementation of this desire, preachers and congregations may find the following recommended for further consideration and discussion.

1) The general principles of the Lutheran Church concerning the disposition of worship.

These principles were first and most concisely expressed by the great man of God, Dr. Martin Luther, in his writing, "On the Order of Divine Service in the Congregation" of 1523, which begins with the following words: "Divine service, which is now practiced everywhere, has a fine Christian origin, just as does the ministry of preaching. But just as the office of preaching is corrupted by spiritual tyrants, so also the service of God is corrupted by hypocrites. Therefore, just as we do not abolish the office of preaching, but desire to restore it to its proper state, so also it is not our opinion to abolish the worship of God, but to restore it to its proper state. - Three great abuses have fallen into the worship service: the first, that God's word has been kept silent, and only read and sung in the churches. This is the worst abuse. The other: Since God's Word has been silent, so many unchristian fables and lies have come in, both in legends, hymns, and sermons, that it is abominable to see. The third: That such worship was done as a work to obtain God's grace and blessedness. Then faith has perished and has given everyone to churches and foundations, wanting to become priests, monks and nuns!" (Walch X, 262 ff.)

Accordingly, there are three things that Dr. Luther emphasizes about the then existing church service in general, its Christian origin, its great corruption, whereby he names three abuses, and its restoration. Consequently, the standard by which he judged each individual part of the immense mass of worship customs, in order either to retain it, or to purify it, or to do away with it, was not merely, as in the Reformed Church, a certain biblical commandment, or the earliest ecclesiastical antiquity, but it was the model of the whole wholesome doctrine. This standard showed how, in the whole service of God, what God does for us through preaching and his Word is as far different from what we do before God through prayer and thanksgiving, vows and confessions, as heaven is from earth, and yet how both, especially preaching and prayer, must be connected in every service. With this standard, Dr. Luther and his co-workers were able to deal firmly and clearly with the traditional orders of worship and ceremonies, to examine everything and retain what was good, to add what was half, to correct what was crooked, to reject what was wrong, and thus the Lutheran Church received its purified worship, through which, as through the purified doctrine, it preserved its connection with the old, indeed with the whole Christian Church of the past, which the Reformed Church stormily tore apart.

Although the Lutheran service retained the good old things from the Roman Catholic Church, it also took up a new thing, which had been suppressed under the papacy the longer the more, and this is, besides the general reintroduction of the sermon, the participation of the congregation in the service, especially through multiple alternate singing and through the singing of hymns. In order to achieve this purpose, it had to be ensured that the Word of God could now be read, preached, the sacraments administered, prayed and sung in the German language, and since until then it had often been done in German.

In the past, when the most diverse services had taken place in the church at the same time, each service had to be arranged in such a way that it formed a self-contained whole. With these and other related principles concerning the purpose and arrangement of the service, the writing of the church orders that were unified from the specific church ordinances became more and more the beginning in the southwestern territories of Germany in the office of Christ's Day." (X, 2753.)

necessary, for what confusion would have arisen if the arrangement of the service had been left to the chance or discretion of the individual congregations and the individual preachers, especially when one thinks of the large Lutheran territories. In particular, the participation of the congregation in the divine service, as something new, was a point whose careful determination was as necessary as it was difficult. Also, a firm, constant order and much from the fact that salvation has already come and is present that was fixed in the church service was necessary so that the congregation could feel at home in it and always find flesh, as well as through his coming in the Word and in the sacraments, without which the former would be of no help to us. But, he says, salvation can also be referred to the church ordinances took great care in the exact arrangement of the service. But they also proceeded with future inasmuch as it is to be fulfilled only in eternal life at young heir was wrongly referred to the infant Christ, and great caution, for they never failed to send a warning Christ's coming to judgment; then he designates the what is told of Simeon and Hannah in the Gospel did not beforehand that they were not meant to set forth in such meaning of Advent in the following words: "Because happen until five weeks later, at the presentation of Christ an order something suitable for all circumstances, salvation was promised and believed before, but now in the temple; at the same time he indicated the correct something unchangeable, or something necessary for fulfilled and begun, we still keep the remembrance of the old standard by which similar blunders in the choice of salvation, but rather they unanimously separate God's promise of the then future salvation; for because we live, as pericopes are to be judged, saying: "There is nothing in the unchangeable gifts, namely his Word and the holy it were, in the midst of the two Advent, we ought to praise order, is no matter which is preached at what time, if only sacraments, far from all human ceremonies or statutes. approvingly both God's mercy, who promised it then, and the mind would remain in its order." (XI, 322.)

2) The Sundays and feast days of the church year. The Advent Season. Dr. Luther does not explain its meaning from waiting for the coming of the Lord, but rather fond of the Epistle Isa. 9. which is really a lection for the Vigil or Metten. In particular, he preached five sermons on that was fixed in the church service was necessary so that (Rom. 13:11), namely, through the coming of Christ in the it on Christmas Day in 1532.

The Sunday after Christmas has, according to Dr. Luther's remark, the Sunday after Christmas has church ordinances took great care in the exact to us. But, he says, salvation can also be referred to the inappropriate pericopes, in that what the epistle says of a arrangement of the service. But they also proceeded with future inasmuch as it is to be fulfilled only in eternal life at young heir was wrongly referred to the infant Christ, and great caution, for they never failed to send a warning Christ's coming to judgment; then he designates the what is told of Simeon and Hannah in the Gospel did not beforehand that they were not meant to set forth in such meaning of Advent in the following words: "Because happen until five weeks later, at the presentation of Christ an order something suitable for all circumstances, salvation was promised and believed before, but now in the temple; at the same time he indicated the correct something unchangeable, or something necessary for fulfilled and begun, we still keep the remembrance of the old standard by which similar blunders in the choice of salvation, but rather they unanimously separate God's promise of the then future salvation; for because we live, as pericopes are to be judged, saying: "There is nothing in the unchangeable gifts, namely his Word and the holy it were, in the midst of the two Advent, we ought to praise order, is no matter which is preached at what time, if only sacraments, far from all human ceremonies or statutes. approvingly both God's mercy, who promised it then, and the mind would remain in its order." (XI, 322.)

But if these church ordinances often call ceremonies God's truth, who has kept his promises, and will at last fulfil The feast of the circumcision of Christ occurs first from *adiaphora*, or things of the middle, which are neither them in eternal life, for this is the time in which the goodness the sixth century onward, and at first without connection commanded nor forbidden in God's Word, this is by no of promise and truth of fulfilment meet together (Ps. 85, 11.), with the New Year's feast, which the heathen celebrated means to be understood as if it were all the same to the and thus comprehends the present time in itself both, the in honor of their idol Janus on the first of January, with Lutheran church whether one held it in the divine service future and the past." (Luther's W. XII. 1406.)-The season of many horrors, at which the Christians showed their sorrow. this way or the other. Rather, according to the 10th article Advent was a fast in the ancient Church, of which the It was not until the eleventh century that a connection was of the Formula of Concord, it is to be understood in such a Lutheran Church has retained only the prohibition of found between these two festivals; but Dr. Luther, and way that a human ceremony is called a middle thing only weddings and public merrymaking. The Gospels and after him many others, returned to the former usage of the in contrast to the papal view of the sin-substituting power Epistles now in common use are the same as were in ancient church, and preached on this day, in order to give of its ceremonies. Likewise, one would be mistaken to general use in the 6th century. the festival its right and the day its honor, only of

believe that the Lutheran Church attached great weight to The Christmas Festival. In honor of the article that Jesus circumcision and the name of Jesus Christ.

the arbitrariness, contradiction, or innovation of the Christ is truly God and truly man, born of the Virgin Mary, The Sunday after the New Year has several pericopes, individual congregation or individual clergymen; on the Christmas, according to all purely Lutheran church especially as Gospel, Matth. 2, 13-23, the story of the contrary, history sufficiently teaches with what ordinances, like Easter and Pentecost, is to be celebrated innocent infants, of which Dr. Luther says: "This is also an ruthlessness it has treated such insubordination of on three days (the third, however, for the most part only excellent story, which one should by no means let come individuals in its proceedings, from Carlstadt on. And half), according to some un-Irish on two, according to all out of the church, both for the sake of the doctrine and according to doctrine, based on 1 Corinthians 14:33: "God reformed only on one day. Since the old church, which still besides the trust, so therein is held up to us Christians." is not a God of disorder, but of peace, as in all the churches celebrated the vigils or holy evenings before the feasts, had (XIII, 2480.)

of the saints," she has always regarded the right to an abundance of pericopes, the great diversity in the The Feast of the Epiphany (January 6) is, according to establish and change the worship service as a right of the arrangement of the Christmas pericopes in the Lutheran all pure Lutheran church orders, to be celebrated as a whole church, uno treated the associated local church is to be explained from this; thus, in Luther's writings whole feast day; according to the testimony of Dr. Luther, congregation and the individual clergyman as bound to up to the year 1522, four sermons on Sirach 15:1 are found the ancient church celebrated and kept it high especially such regulations of the church as a whole (of course only for the third feast day. Only exceptionally does the second because of three great miracles and revelations of God for the sake of the law of love), held to unanimity of the feast day retain the pericopes of St. Stephen's Day, and the that happened around this time, namely the arrival of the ceremonies, forbade all arbitrary innovations, and has not third feast day only one day.

tolerated the great multitudes of frivolousness and misconduct.

wise men in Jerusalem, the transformation of water into wine, and the revelation of the divine God.

majesty at the baptism of Christ. This is also the subject of by reading the story of the Passion in three sections. the hymn: "Was fürcht'st du Feind Herodes," which Dr. On Maundy Thursday, which already occurs in old Luther translated from a hymn written by Sedulius in the Lutheran church orders only as a half holiday, the institution of Holy Communion was preached, if Palm Sunday was not miracles is preached on the 2nd Sunday after Epiphany, designated for this purpose. there remain two Protestant pericopes for that feast, of On Char Friday, which is mostly called a whole holiday, which, according to Dr. Luther's advice, especially the one according to the procedures of Christian antiquity, either the about Christ's baptism should be preached on this feast, whole history of the Passion, or the last part of it, or Matthew since a special time in the year must be set aside for it, as 27:45-50, was taken as the basis for the Gospel. most Lutheran church orders have done for various The feast of Easter, in blessed remembrance of the resurrection of Jesus Christ from the dead, is, as already recalled above, originally celebrated with a three-day celebration. In the arrangement of the pericopes no change orders, with very few exceptions, the pericopes still in use has been made, except that for the second feast day as today. epistle also Ap. Gesch. 2,14. ff. occurs.

The feast of the Purification of the Blessed Virgin Mary The Sundays from Quasimodogeniti to Rogate are (February 2), which falls in this period, has been considered to belong to the Easter season, for most of the celebrated throughout as a whole feast day, with special Gospels prescribed for it, which are taken from Christ's reference to the hymn of Simeon, through which Christ is farewell discourses, are intended to indicate the fulfillment also revealed. of what the Lord had foretold to His disciples about His death and resurrection. Moreover, at this time, according to the counsel and procedure of Dr. Luther, especially from 1 Cor. 15, our resurrection is to be diligently preached, without which the resurrection of Christ would not bring us complete benefit.

(To be continued.)

Political Correspondence from Germany.

Lent or Passion begins with the Sunday (Conclusion.) Quinquagesimä or Estomihi (strictly speaking only with the In the meantime, the Imperial Assembly had spent a next Wednesday) and closes with the Saturday before great deal of time discussing the fundamental rights, with Easter. Of the earlier ordinances concerning fasting, the many interpellations to the ministers, with a great deal of Lutheran Church retained, as with Advent, only the wanting to govern and with many dealings, and saw itself prohibition of weddings and public merrymaking. In the compelled by events as well as by the general mood of the Sunday morning services, the only sermons were on the people to pass from the second discussion of the Gospels, which were still in common use, and which all fundamental rights to the discussion of the Imperial portrayed the Lord Christ as the conqueror of the world Constitution. When, however, the Left noticed that the work and the devil, as the prescribed Lenten Collect for the of unification, in spite of all obstacles, revolts and agitations, praise of God and the consolation of the faithful still wanted to come about, it, which had previously cried out emphasized, as well as the songs intended for this time, with all its might for unity, for centralization and disregard of such as: "Ein' feste Burg ist unser Gott" and "Was kann all the special interests of the individual states and princes, uns kommen an für Noth". In the weekly services, and in suddenly threw itself on the opposite side and declared, the countryside also in the Sunday afternoon services, through one of its chief spokesmen, Robert Blum, freely and sermons were preached on the new compilation of the impudently, that where a state defended its special interests Passion story published by Dr. Bugenhagen, as it can be against the imperial government, it was on that side. For found in the older agendas and hymnals. since the governments now showed themselves willing to come to an agreement with the Reich Government, and Week from Palm Sunday onwards, the Lutheran church Since the latter at the same time fulfilled its legal calling to orders are divided into two classes; the one and most oppose not only the external but also the internal enemies numerous has the whole history of the Passion repeated, of the Reich and of order, the leftists declared the Reich either in sermons on the individual days, or, where this is Government to be reactionary, and the echo of the clubs reverberated. Yes, Arnold Rüge resigned from the Reich Assembly and went to Berlin, where anarchy began to flourish and

where a congress of democrats was soon to convene, intending nothing less than to blow up the parliament in Frankfurt and to constitute itself as the true and right representative body of the people. In the meantime, Rüge went about the country, rooting and raging, declaring Frankfurt to be a wretched village in which he could no longer have remained, because he saw that nothing more could be done or won there for the cause of the "people. Robert Blum, however, had gone to Vienna as an emissary of the Left, in order to bring thanks and applause to the Reichstag there for its pro-Hungarian and anti-Imperial resolutions, and had appeared there in the assembly hall among the students as a kind of Danton, and had then become the leader of the barricade fighters.

In Vienna, namely, the so-called German and the Slavic parties were opposed to each other in and outside the Imperial Diet. The numerous Slav peoples of the Austrian state had taken advantage of the general confusion and the powerlessness of the governments to rise up, and had already, at the time of the parliamentary election to Frankfort, openly dealt with a Slav confederation, to which their deputies had gathered in Prague. Nothing came of it, because hardly two of the deputies understood each other, but they had prevented the elections almost throughout Bohemia, frightened the Germans to death, and thrown all order into disarray, until Prince Windisch-Grätz, the commandant of Prague, restored them to peace and order by his cannon and his calm, firm conduct. The Diet of Vienna, however, owed little thanks to the Prince, and when the Banus Jellachich of Croatia, empowered by the Emperor, moved against the Magyars, i. e. the actual Hungarians, who had long since begrudged all the other peoples of Hungary equal rights with them, and had even wanted to rob them of their national language, who were now also completely outraged against the Emperor, tore his envoy Count Lemberg from his carriage in the open street at Pesth, murdered him, dragged his corpse through the streets, and almost licked his blood in animal fury, but always pretended to the Viennese that they held with the Germans and only did not want to let the Slav rule arise; Then all Vienna was again inflamed against Jellachich and against the "Camarilla," which would have induced the Emperor to take such steps. Now several Viennese regiments were to march out against the rebellious Hungarians, but, incited by the agitators, bribed with Hungarian gold, and intoxicated with German beer and brandy, they refused to march out. The furious mob sought out the Minister of War, Latour, a man of long standing and great merit in the field of warfare, from whom the order to march had emanated, in his palace, dragged him out of hiding, drove him down into the street, and as he was about to step out among the people, one of them thrust him through the throat with an iron rod, a

Then they tore off the clothes of the corpse, emasculated him, and hung the naked and shamefully mutilated body on the candelabra in front of the palace, to the amusement and laughter of the surrounding women. All this was done before the eyes of the grenadiers, who stood quietly watching. But the mob stormed into the armoury, drove out the weak garrison, and plundered it clean. And the Reichstag decreed amnesty for all that had happened, no word of indignation at that hideous assassination, but many words of disapproval that the unhappy Emperor had "forgotten his duty for the second time" and had once more left Vienna. As a few months before he had fled to Innsbruck, so now he had fled to Ollmütz in Bohemia. The Diet, from which, however, a considerable number of members had also fled, had declared itself permanent, apparently taken the reins of government into its own hands, which, however, were actually in the hands of the Assembly together with its appendages, with 100,000 inhabitants leaving the city of terror, anarchy completely reigned. Now it was high time to get serious, and they did. The Emperor moved the Diet by manifesto to Kremsier in Moravia, because it could no longer deliberate freely in rebellious Vienna. But the Diet did not obey, declaring itself free enough and the ministers who had signed that decree traitors. Banus Jellachich had already marched out against the Hungarians, had beaten them once, and now left them and turned against Vienna. Prince Windisch Grätz had his regiments from Bohemia marched against the capital, and when enough troops were assembled, he presented the Viennese with his conditions, which alone could save them from insult and ruin. Among other things, he demanded that all newspapers, pamphlets, and posters cease to appear except for the Wiener Zeitung, which was to carry only official articles, that all meetings be stopped, and that three named people be delivered up, as well as others whom the prince would later designate. In addition, of course, Vienna was declared to be in a state of siege until peace, order, and security were restored, and as long as the state of siege remained in force, so long were those decrees to remain in force. But these very conditions caused a tremendous commotion not only in Vienna, but also, as in Vienna, throughout all of Germany; the Reichstag in Vienna resolved to defend itself against the rebel Windisch-not yet been recognized in Austria, and that Blum, the Grätz, the newspapers dubbed him "bloodhound," "Alba," "barricade fighter, had stripped himself of his dignity as a "traitor," and the Left in Frankfurt wanted the Reich Minister to call him to account. But he did not care about all that, but set his deadline for the acceptance of his conditions, among which he still had the one that one must hand him over, even whom he would name later; but since the Viennese, in their confidence, did not want him to be handed over, he did not want to be handed over.

The Hungarians did not accept the promise that they would come to the aid of the city, but prepared themselves for the utmost defence under their self-elected commander Messenhauser, an officer and theatre poet who had resigned under the promise that he would never bear arms against the Austrian flags. On the 30th, Vienna surrendered to the pardon and disgrace, but the next day, when it was believed that the Hungarians could be seen from St. Stephen's Tower, the capitulation was broken again, so that the murderous battle broke out anew and Windisch-Grätz finally entered the conquered city on November 1. He was received by the citizens with loud cheers, with flags waving and cloths waving out of the windows, for they had been under a terrible reign of terror during the time since Latour's murder. Robert Blum, in a speech which he delivered in the assembly hall, had called upon everyone who did not take up arms against the enemy outside to treat himself as such an enemy, had then given himself up as the leader of an elite corps and defended a barricade; indeed, according to the testimony of many witnesses, he is said to have said in a public speech that two hundred more Latourists would have to be killed if things were to go well in Vienna. In addition, there were 24,000 proletarians, who never wanted to admit that the city was underhanded or surrendered, who took the citizens out of their houses, drove them before them into battle, and finally set fire to the imperial library building in order to burn down the castle itself, which was only prevented by the entry of the troops. The roof of the library, however, burned down. On the market and in public places the riffraff had their watch-fires and did the most shameless things with the fine strumpets, yes, the whores, also rushed into battle armed and drove the respectable citizen to the same course with scorn and threats of murder. From such freedom the Prince had had to free Vienna. At the first, however, he exercised severity, hermetically sealing off the city from the suburbs in order to apprehend the leaders of the uprising, which he only partially succeeded in doing. But Robert Blum was shot, and after him Messenhauser and others. There was again fire at all ends in Germany that the "noble Blum" had been "murdered" without even consulting the National Assembly. But Windisch Grätz declared that the Frankfurt resolutions had also been recognized in Austria, and that Blum, the "barricade fighter, had stripped himself of his dignity as a member of the National Assembly. What was to be done? One did enough with death celebrations here and there, but in Berlin, meanwhile, the much talked about and much feared Democratic Congress had met, and after it approached and belittling each other, had parted again with shame and ridicule.

Thus, of course, the blowing up of the National Assembly had to be omitted. The Berlin Assembly, on the other hand, wanted to be all the braver. It had abolished the nobility with a stroke, wanted to forbid the king to do so "by the grace of God," wanted to forbid him to retain the new ministry of "Brandenburg" and not to allow himself to be transferred to Brandenburg. The King had ordered the latter, because anarchy had already broken out in Berlin to such an extent that members who did not vote in the sense of the Left and the mob were threatened with death, waited for them with ropes, axes, and hammers, so that they escaped a sad fate only through the darkness of the night. Therefore the king adjourned the meeting, to let it continue freely later in Brandenburg. But the Left declared itself permanent, and Berlin being declared in a state of siege, and no regard being paid to its sovereignty, it resolved half in flight to refuse to pay the taxes. Thereupon it was driven from place to place by military force, and at last broke up. At first, the steps of the government and the resistance of the state assembly caused great excitement everywhere, naturally against the government, which at present belongs to the order of things in our country; approving and encouraging addresses were sent to the state assembly from all sides; in Frankfurt, too, it was decided to send an envoy to Berlin, who was to try to get the Brandenburg ministry to give way to another and to leave the state assembly in Berlin. But in vain. Instead of being able to do anything against the government, the envoys convinced themselves by their own view of the state of affairs that it was high time that the Prussian government intervened, and that it could not do otherwise. The refusal to pay taxes, by which the rump parliament thought it had performed its greatest heroic deed, had suddenly changed the minds of the people. They saw what a terrible confusion would result if it were carried out, and many rich people offered to pay their taxes in advance for the coming year if the government should be embarrassed by the refusal of others, and some even put their entire fortunes at the government's disposal. In the meantime, the members of the right and of the center gathered in Brandenburg for the state assembly, which was to be reopened, and the left also joined them. But their conduct prevented any proper deliberation, and the government saw itself compelled to dissolve the assembly and call for new elections, so that a new state assembly could convene in February 1849. But because the agreement on a new national constitution could not be reached with the previous one, the king now issued one himself, or rather he surprised his people with it in every respect. For this "octroyierte constitution" is so liberal, so unlike all previous constitutions.

The constitution is so accommodating to the wishes of theand Gagern is now Prime Minister. He wants to establish of 20 juicy and powerful reflections on the story of the great past that even the members of the Left were taken abackthe unity of Germany without Austria and to achieve the sinner (according to Luc. 7, 36. ff.) as follows: by it, and some could not conceal the fact that they wereconnection with Austria only by means of legation, which, "Who is this that forgiveth sin also? Thus asked the properly embarrassed by it. Not only does this constitutionhowever, should be as close as possible. If the Imperial Pharisees, because they took Christ for a mere man. They exactly follow the fundamental rights discussed atAssembly does not agree with him, his ministry will seemed to be able to bear the general story of the Frankfurt, but it also declares that where a difference arisesimmediately come to an end. Everything is in suspense. forgiveness of sins to some extent, but they did not believe from the further discussion and second reading of theThe Christmas and New Year holidays give time for that through the ministry of a man the application of the fundamental rights, the government, in conjunction with thedeliberation. The knots are tied, the questions sharply forgiveness of sins could be made either to many believers next state assembly to which the constitution is to beposed, the year 1849 shall bring the solution. God have in general, or especially to one and another who desired it. submitted for revision, must bring it into harmony with themercy!

fundamental rights. In some points it is even more resolute than the fundamental rights; for example, it allows the church complete freedom and does not even reserve to the state the right to confirm the election of church servants. Now joyful astonishment arose in the country; from all quarters addresses of thanks for the constitution were received by the king, even from places which shortly before had sent to the Left addresses of encouragement. General Wrangel, formerly much hated and rejected, is now the most popular man in Berlin, and Held, hitherto the chief demagogue, agitator of the people, and eater of tyrants, now amuses the people in the same house where the rump parliament had last assembled, with puppet shows in which he ridicules it. Now, at the end of the old and the beginning of the new year, one is busy with the elections in Prussia, which, however, seem to be more radical than one might otherwise have expected, because of the non-political severity with which the government proceeds against the former members of the left.

In Frankfurt, however, the fundamental rights have already been read for the second time and passed with few amendments. The imperial constitution, too, has been discussed up to the last and main point, that of the imperial head. Whether an emperor? whether a hereditary or elective emperor? whether no emperor, but a triad? whether for the time being always only an imperial administrator? whether the King of Prussia or the Emperor of Austria? *) These are the great difficult questions, which are made even more difficult by the fact that Austria has so far not recognized the resolutions of the Imperial Assembly, and has even declared quite blatantly that for the time being it cannot enter into the Federal State. One of the main obstacles is §§ 2 and 3 of the Imperial Constitution, which stipulate that German Länder with which non-German Länder are associated can only belong to the German Reich on condition that their non-German appendages remain associated with them only through personal union. Austria cannot do this without giving herself up. And over this the whole Reich Assembly has shaken among themselves as if at a boiling point; all parties have broken up over it; the Reich Minister Schmerling has resigned as an Austrian on the advice of his own friends.

*) This is at present Franz Joseph I, after his uncle, the previous Emperor Ferdinand, and his father, Archduke Charles, abdicated in his favour. He is eighteen years old.

The Law.

As far as heaven is separated from earth, so far ought we to separate the law from the conscience. For the law can do nothing else in the conscience but terrify, increase sin, and kill. Therefore the realm of conscience belongs to grace alone, which presents to us Christ who suffered for us. But the law must be referred to the body and the outward members, that it may be a rule and guide of outward duties. Luth. Opp. VI, 756.

A testimony of Dr. Heinrich Müller about the power of absolution.

Dr. Heinrich Müller, the author of the "Heavenly Kiss of Love", the "Spiritual Hours of Refreshment", the "School of the Cross, Penance and Prayer", the "Final Chain" and the "Mirror of the Heart ") and several other spiritual writings, still seems to be held in some esteem by the Methodists and other certain people. At least the "Apologet" and the "American Ambassador" have already shared several excerpts from his writings with their readers; the former even once presented Heinrich Müllern as a witness of truth against the so-called Old Lutherans. We hope, therefore, that the Methodists, when we present to them a testimony of such a man to the power of holy absolution, will not be so quick to reject it, but will take it to heart. At least such a testimony should convince them that a man can be devoid of living faith and holy living, and be a zealous Christian and enlightened teacher, and yet hold fast and take comfort in the Bible doctrine of the power of absolution, to all dead works-worship and all carnal reliance on mere pure doctrine.

Heinrich Müller writes in his "Thränen- und Trostquelle" (source of tears and consolation), a series

*The book of this name is a postilla of two parts, the first of which contains the sermons on the Gospels and the other on the Epistles for all Sundays and feast days of the church year. This excellent book of sermons has recently been reissued unchanged, and quite a number of copies have been sent to us for sale. Whoever wishes to have it, can obtain it through the editorial office of the Lutheran. Both parts, well bound in one volume, cost \$2.50 Cts.; a single part paperback \$1. D. R.

From this it is easy to see how coldly and aboveboard they must have administered the ministry of the Spirit among the people. For they deny that through the ministry of reconciliation the promise of grace is to be so applied to the faithful that they can and should infallibly conclude from it that their sin is forgiven them. Thus they have not judged otherwise than that in the preaching of the word of forgiveness of sins something is only generally said without some power and cooperation of God. Many are still of this opinion today, and for this reason they greatly diminish the ministry of the Spirit in their writings. The Pabst's doctrine of the doubt of grace comes very close to this Pharisaic blasphemy. For if we are not infallibly assured of the forgiveness of our sins by the preaching of the atonement, what is there to esteem it? If it be the word of God, it must be in greater assurance. What men say may be false, because all men are liars; but what God says is certainly true, for God is the truth, and if he tells us the truth (though through men), why do we not believe him?

"Who is this that forgiveth sin also? Because He was not a mere man, but both God and man, He had the power to forgive sin, not only as the Son of God, but also as the Son of man, especially since, according to His human nature, the omnipotence of God, which He essentially had as God, was personally communicated to Him. Therefore he says elsewhere that the Son of man has power to forgive sin. Not only had He (as Bellarminus and some of the Reformed would have it in a good Pharisaic way), as a true man, the right to forgive sin, but He also had the divine power. He had power to do it, he had also power to do it, for if he had not only power (authorization) but also authority to command the unclean spirits to depart (Luc. 4, 36), how should he not also have been able to forgive sin with the same power and authority? This we are not to deny nor blaspheme, but rather rejoice that in Christ we have such an almighty Lord, even according to the nature in which He is our flesh and blood. And this He plainly intimates.

When he adds in the place touched, ""On earth,"" indicating that He did not first receive the power to forgive sin in the state of His exaltation, when, leaving earth, He assumed the heaven of all heavens, but already had it and revealed it on earth in His deepest state of humiliation. The possession of this divine power was given to Him in the first point of His conception; the use of it was not entirely lacking, but the complete and universal use of it was reserved for heaven....

"Who is this who also forgives sin? Such thoughts the devil often gives to the poor sinner, when he listens to the word that preaches reconciliation, whether in or out of the confessional, and especially before, or in, or after confession; shall it be possible for the preacher, the man who is a sinner as well as thyself, to forgive thy sins? Yes, he is the right man for that. Only rely on it, and you will find yourself shamefully deceived. What forgiveness is there for a man who is up to his ears in sin? Thou hast sinned against God, and not against him. How can he give God his right, and forgive thee that which is not his? But, dearest soul, be not deceived. God hath also given man power to forgive sin on earth. For because sin is committed against the Lord, the Lord also forgives sin. No one may forgive another's sin; that belongs to the guilty party alone. But since God no longer acts visibly with us on earth, he has instituted the ministry of atonement and given the power to forgive sin to the one who was rightfully called to it, not in his own name, but in the name of the one who entrusted the ministry to him. From him he has power to forgive sin. Dellen's servant he is, whose command he must live up to straightway, whose honor he must seek even hereunder alone. Let it not seem strange to thee that a sinner forgiveth sin. The angel without sin, yet forgives no sin. For who can bear his presence in this sinful flesh? Man a sinner, and yet forgives sin. Anon finds himself. It is through men that God draws men to Himself. One sinner must not be afraid for another. Men were the apostles, and yet Christ gave them power to forgive sin. Whose soever sins ye remit, they are remitted unto them. The disease is in us, the remedy we find near us, one man to another. On earth we sin, and sin shall be forgiven. God showeth mercy to the humble. It is not a bad grace when a man confesses his sins to another. No small mercy, when one man comforts another. There is nothing less to God and his glory. For God alone forgives sin, as the Lord, men only as his servants; men not as men, but in God's stead, not in their name, but in his. The Pre

The preacher forgives, not the sin, but God through it. The preacher lends God only his hand and mouth, but God thereby creates what no angel or archangel can create, your Redeemer, who has given him the power to remit your sins in his name. Man forgiveth not thy sin, but God by him: of human power and ability, or merit and worthiness, too of this the word of Christ doth assure thee, Whose soever forgive some sin, even if one were as holy as all the apostles are, and all the angels in heaven. Wherefore there must be a right distinction between that which men do of their own initiative and worthiness, and that which Christ commands to be done in his name, and since he works by his power." If absolution is to be right and powerful, it must proceed from this command of Christ and read thus: I absolve thee from thy sins, not in my name, but in Christ's, and by virtue of his command, which commanded me to tell thee that thy sins should be forgiven thee; so that it is not I, but he himself, by my mouth, that forgives thy sin, and thou art bound to receive it, not as a word of man, but as if thou hadst heard it out of his own mouth, the mouth of the Lord Christ. For he be a mighty king or emperor? The mightiest king of though the power to forgive sin is God's alone, yet he exercises and divides it by the outward ministry of preaching, yea, not only by the ministry of preaching, but also by all believing Christians, by the former in all ordinary cases, by the latter in some extraordinary cases, and when necessity requires it. "It is not only said to those," says Luther, "who are preachers or ministers of the church, that they should remit sin, but also to all Christians." Then each one may comfort the other in mortal need, or where it is otherwise necessary, and pronounce absolution. The keys, as I have already written elsewhere, are given to the churches, and entrusted by them to the preachers, as stewards of the mysteries of God, but in such a way that every member of the churches may retain his right to the keys, and may also exercise such right on his neighbor in case the proper pastor is not available. Every Christian, by the virtue of the anointing which he has received from God, has the power, and indeed the duty, to proclaim the consolation of God's grace in Christ from the Word to a troubled heart that is wrestling with hell. But what is this but the forgiveness and comforts thee. For he speaks not his word, but Christ's, at Christ's command, in Christ's name. O comfort above all powerful effect of this absolution, for the promise of him who is the truth is expressly stated: "Whose soever sins ye remit on earth, they are remitted unto them in heaven. Such a sweet echo is between heaven and earth. Remission on earth: Redeemed in heaven. If man said to you, as man, your sins are forgiven, you would doubt. But now that God has said it through man, you can be of good cheer. For thou hearest this consolation as from Christ's own mouth, because thou hearest it from him that was in Christ's stead, and in Christ.

Name speaks. For his person you should not trust a word to the man who speaks to you, but you should trust Christ, your Redeemer, who has given him the power to remit your sins in his name. Man forgiveth not thy sin, but God by him: "Who is this that forgiveth sins? You may well be astonished when you hear that the servant of Christ or another believing Christian absolves you from sins in Christ's name. Who is this man, that he forgives sin? Surely the power of a faithful servant of Christ is above all power on earth, so that without him no one, no matter how great and powerful he may be, can be freed from sin and eternal death. For though all kings and emperors might gather together their glory and power, money and goods, yet they could not save either themselves or any man from the least sin. What doth it profit a man, if his heart be troubled, that he be a mighty king or emperor? The mightiest king of Babylon, Nebuchadnezzar, was not helped when he became mad, but Daniel the prophet came and absolved him from his sins. And, O! how comforting it is to thee, thou poor sinner, that thou mayest find forgiveness of sins on earth, as often as thou seekest it with a penitent heart! Truly an unspeakable comfort, that one man can open heaven to another with a word, and shut up hell. An inestimable consolation, that through men you are given the heavenly eternal treasure, which the whole world cannot pay for with its riches. What are the treasures of all the world, the crowns of all kings, gold, silver, precious stones, compared with the treasure called the forgiveness of sins, by which thou art delivered from the power of the devil and of death, and art assured that God in heaven will be gracious to thee, and so gracious that for Christ's sake thou shalt be his child and heir, and Christ's brother and joint heir? Thou liest sick, and thy confessor, or some other devout Christian, cometh to thee, and comforteth thee. Who stands there before thy bed? The Lord Christ himself, though in his servant, visits and comforts thee. For he speaks not his word, but Christ's, at Christ's command, in Christ's name. O comfort above all comfort! Christ thy comfort in the last hour, When none else can comfort thee. For such comfort be Thou, O Lord JEsu, eternally praised!"

(Sent in by Pastor Fick.)

Petalesharro.

The Pawnee Loups have long had the cruel custom, unknown to the other American tribes, of making human sacrifices to the "Great Star" or planet Vmus. This horrible practice preceded the annual preparations for planting corn, and was considered necessary to bring about a fruitful year.

In order to prevent a bad harvest and a resulting famine, I'm delighted. I love the palefaces more than ever, and will it was expected that someone would offer a prisoner of open my ears wider when they speak. I am glad you have war of one of the two sexes, and there were always those heard of my deed. I did not know my deed was so good. It who sought an honor in consecrating the spoils of their came from my heart. I was unacquainted with its value. I bravery to the general welfare. The victim himself was know now how good it was. You teach me by giving me this carefully kept in ignorance of his fate, was beautifully medal." dressed, well fed, and treated with all delicacy, with the The rationalists use such deeds as proofs of the natural intention of promoting fatness, and of making a more goodness, purity, and integrity of the human heart. We, on agreeable offering to the gods to be propitiated. When the the other hand, with Augustine, see in the virtues of the careless victim was sufficiently fattened by the successful heathen only brilliant vices. Such deeds have the use of these means, a day was appointed for the sacrifice, appearance of good works, but nothing more, for they and all the people assembled to witness the solemn spring from ambition, vanity, and the desire for glory. The performance. heart of the unregenerate is evil, and so are all his products, no matter how outwardly they shine under the hypocritical mask of virtue.

Think of the great gathering of the Pawnee's in honor of the sacrifice and their wild whooping. In the middle of the large circle they bring a stake, the end of which is sharpened, then they drive it deep into the earth. Then nature in the human sacrifices. And yet, it cannot be denied, there is a shouting and a shout of joy, a sign that in this terrible aberration a dark presentiment of human everything is ready. At some distance stands a band of sinfulness, of the wrath of God and of a reconciling Pawnee's - at the guide's side a fine girl. She is an Itean. sacrifice, is expressed.

They are approaching. He who led them captive steps proudly into the circle. A shout of joy greets him. He takes the girl by the hand and leads her to the fateful place. Her back is leaned against the stake, ropes are brought, and she is tied to it. Then bundles of wood are collected and placed around the victim. Already a torch coming from the forest is seen nearby. At this moment a young warrior leaps into the circle, rushes to the pole, cuts the ropes which bind the sacrifice to it, leaps on one horse and throws it on another, drives both to the fastest gallop, and is soon gone in the distance. It was Petalesharro, the son of the great chief of the Pawnee's, Letalashahou. After taking the rescued girl to the vast plains beyond the limits of the Pawnee city and providing her with food, he showed her the best way to her people, who were about four hundred miles away, and left her. She had the good fortune to be on the next days to meet a band of warriors of her people, by whom she was safely brought home.

In 1821 Petalesharro went to Washington on behalf of his people. The ladies there presented him in a solemn assembly with a medal in recognition of his noble deed. With the grace that is characteristic of the Indian, he held the medal, which he had won in such a heroic way, in front of him and answered in view of it as follows: "This gift brings peace to my heart. I feel calm, like a leaf after the storm and when the wind is still. I have heard you.

"The Light Friend."

In the last number of this paper, a correspondent from our good city of St. Louis is furiously incensed that the Lutheran some time ago proved how foolish it is to take offence at the miracle of Balaam's talking donkey. This matter, as well as the fact that we Lutherans do not want to believe how our republic is of the devil according to our own understanding, makes our dear republican fellow-citizen so upset that, as if seized by a spirit of divination, he utters the following oracle: "But the time is coming for America certainly still unfortunately, where these Lutheran Jesuits, just as well as the Catholic ones, are driven out of the country, as has happened elsewhere." Since we must now fear that the honorable Mr. Correspondent has in the story of the talking donkey something for him personally We hereby declare that we have by no means wished to offend any of our fellow citizens personally with the same.

len. But as to the second point, we believe that, although revolution is never made without sin, yet every existing proper authority and government, by whatever means it has come into existence, is of God, for the Scripture says, "Let every man be subject to the authority which hath power over him. For there is no authority without from God; but where there is authority, it is ordained of God." Although the correspondent has signed himself with the letter X, we modestly doubt that this is the first letter of his name, but rather believe that he wants us to understand, for our comfort, that he belongs to those who like to fool people with an X for a U, and that we therefore have nothing to fear from this unrepugnant oracle.

"Answer the fool according to his foolishness, that he may not think himself wise." Proverbs 26:5. When the princely Schönburg court preacher at Hartenstein, Niedner, was once at his prince's table, a snippy noblewoman turned to the venerable old man and said: "Tell me, Mr. court preacher, do you really believe that? that Balaam's ass spoke?" The one asked answered quickly, "No, my lady, for it is written that it was an ass that spoke." -The damsel was silent.

The evil spirit does not look so favorably on right belief and good living in secret and in oneself. But if one wants to lead out, and spread the same, confess, preach and praise even to the other too well, he does not like it. Luther.

Law and Gospel.

The law, if it be rightly understood, maketh despair, and bringeth on despair: but if it be not understood, it maketh hypocrisy. Like the gospel, if it be not rightly understood, it maketh a sure and rude man: but if it be rightly understood and believed, it maketh a godly man. Luther.

Church News.

After Dr. Stibolt of Holstein had received a proper calling from the German Lutheran congregations at Warsaw, Illinois, and at Keokuk, Iowa, and had received the prescriptive theological candidate examination, he was publicly and solemnly ordained to his office on the 28th of last month before the local Lutheran congregation in the Church of the Holy Trinity by the President of the Synod with the assistance of Pastor Bünger.

Communication of world affairs.

It is difficult to draw a correct picture of European and, more specifically, German conditions, and even more difficult to draw a probable conclusion for the near future, since these conditions have fallen into new confusion and uncertainty since the last few months. Apparently, external calm has been restored almost everywhere, but the bitterness of the parties continues; the reactionary, i.e., the return to the early

The party that has gained the upper hand has gained the upper hand everywhere, and has wrested from the hands of the people their so-called March victories, partly by force, as in Vienna and Berlin, partly through the arts of politics, but it does not yet seem to be at all certain of its triumph.

The lofty ideas of German unity and freedom have for the most part evaporated into nothingness; never has the prospect of unity among the various German tribes been more remote than now. The Diet of Frankfurt, which is supposed to be so expensive that every word spoken there costs half a florin, seems to be losing more and more of its moral force. It passes resolutions, but no one cares. In January, the so-called fundamental rights were to be publicized and introduced throughout Germany, but when the day came, no one thought of it; some governments virtually refused to introduce them, others wanted to recognize them only conditionally, still others wanted to wait and see what the others would do. The Diet decided that there should be one emperor, and that he should be elected from among the ruling princes. Austria, however, realizing that the King of Prussia has a good chance of winning the imperial crown, is making a bad face and will in no case put up with subordination to another prince. It will either separate itself entirely from the German Confederation, or, if it cannot bring about the election of the Emperor, it will overthrow the whole project by secret intrigues, especially since it has like-minded confederates in Russia, Bavaria, and Hanover.

In Hungary the hitherto victorious imperial arms are said to have suffered considerable losses from the Hungarians, and it is supposed that the emperor would be willing to make a cheap peace with the rebellious Hungarians.

Denmark continues to arm itself significantly, despite the fact that the peace negotiations are continuing and the armistice is to be extended by three months.

In France, the new president, Louis Bonaparte, is gaining popularity and supporters. There is already talk of his imminent accession to the throne.

That the pope has fled from Rome is already known; now the Roman people also proclaimed the republic on February 9 and declared the pope's temporal rule over the Papal States abolished. But it is desired to secure to the pope the exercise of his spiritual power. This act was concluded with a Te Deum in St. Peter's Church. It is probable that the fire will continue to spread, as the Grand Duke of Tuscany has already been driven from his residence and the republic has been declared there. Two armies are said to be in the offing against Rome, to restore the pope to "the inheritance of Peter."

It is also a strange sign of the times that the Turkish ruler has enacted a law by which the Christians enjoy equal civil rights with the Muslims and are to have access even to the highest offices of state. The two principalities under Turkish sovereignty, Moldavia and Wallachia, which were occupied by the Russians at the instigation of a revolution that broke out there, are still in the hands of the latter, and they have no desire to give them up again, despite the protests of England and France against them.

The enlightened and the church. Alternating song.

1 Sam. 24,13.: The LORD will be judge between me and you.
The Enlightened.

How we have come so far, How we have advanced so far! We have now made the doctrine clear, We have won the core of the Bible. We have shown that one God must be. His attributes we know: Thou, God is God - that's common now, And to call Christian his messenger.

The Church.
The mouth of the unwise saith well, The right god we mean;
But their heart is full of unbelief, With that they deny him.
Though their nature be corrupt. It is an abomination in the sight of God. There's none that does her any good.

The Enlightened.
And what man's nature is, That you need only ask us; Of his gifts so many we know the right to say. For all things are clear to reason, It builds a tower up to heaven, There it sees God and, to a hair's breadth, Man in the tumult of the earth.

The Church.
Our knowledge and understanding are enveloped in darkness. When not thy spirit's hand Fills us with bright light. Think, do, and write good, Thou thyself must do in us.

The Enlightened.
Man is noble, is divine, is free, Is born without sin;
If he needs his gifts in many ways, He will never lose his happiness. And if he stumble - behold, we do not deny it - he need not be dismayed. His own virtue will speak him free again, Its splendour will already cover the damage.

The Church.
By Adam's fall all human nature and being is corrupt: His poison is upon us inherited. We could not recover without God's consolation, Who hath redeemed us from the great hurt, Where Satan's power hath brought us to incur God's wrath.

The Enlightened.
See, this is truth, which makes you free And happy, it does not hinder joy; Only that it be nicely moderate and decent, So as not to shun the consequences.
And when ye have finished the earthly course, Ye faithful, ye glorious souls, Then shall ye, who have done good here, The reward of virtue not lack.

The Church.
In the midst of life we are embraced by death: Whom shall we find to help us, that we may obtain mercy? That thou, O Lord, art alone. We repent our trespasses, which have offended thee, O Lord. Holy God, holy strong God, holy merciful Saviour, you eternal God, let us not sink in the bitter misery of death. Kyrie eleison.

The Enlightened.
How far we have come, how far we have advanced! But take heed, O friends, of that which we have so laboriously won.
Unite, friends of the light, at this time, To tighten the bonds still tighter, Lead against the dark ones the quarrel: Ye shall prosper...

The Church.
The word they shall let stand, And have no thanks. He is with us on the plan With his spirit and gifts.

Take the body,
Good, honor, child and wife:
Let's go there,
They don't have it for profit;
The kingdom must remain with us.
(From the Time Poems by H. A. Seidel.)

The two blind men.

Once upon a time in Rome there were two blind men. One of them cried out daily in the streets of the city, "He is helped who is helped by God." The other cried out, "He is helped who is helped by the emperor." - Since they did this daily, and the emperor often heard it, he had a loaf baked and filled it with many gold pieces. This loaf, filled with money, he gave to a blind man who appealed to the emperor's help. Feeling the heavy weight of the bread, he sold it to the other blind man when he met him. The blind man who had bought the bread carried it home, and when he had broken it and found the money in it, he thanked God and from then on ceased to beg. But as the other was still begging bread in the city, the emperor called him to him, and asked him, "What hast thou done with the bread which I caused to be given thee yesterday?" He answered, "I sold it to my friend, because it seemed doughy to me." But the emperor said, "Indeed, he whom God helps is helped," and drove the blind man away.

(Lat. Gesch. aus d. 13. u. 14. Jahrh.
Mag. f. Lit. d. Ausl.)

The German Evangelical Lutheran Synod of Missouri, Ohio, and other States will hold its next sessions at Fort Wayne, Ind. from Wednesday after Trinity, June 6 to 16, v. l.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.

Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. April 17, 1849, No. 17.

As it once was with the Lutheran mission

One evening in 1705, in the month of March, King Frederick IV of Denmark dismissed his ministers at about eight o'clock. This Frederick belonged to that old, pious royal family that embraced the purified gospel with full love right at the beginning of the Reformation. His ancestor Frederick II, when he was about to die, had diligently commanded that the saying be read to him when he died: "Thus God has loved the world. This precious word had remained, as it were, the family's last consolation among his descendants. Our Frederick IV now sat in his red-robed armchair, lost in various thoughts about the difficult times. Two wild wars raged through Europe at that time, and he had a part in both. Beside him on the smoothed floor stood a simple oak box to which he alone had the key. It contained petitions that had come in during the day, and which he was in the habit of carrying through himself every evening. There came before him one, dainty in writing, but very sorrowful in content. A widow, mother of five children, begged his mercy. Her husband and eldest son had gone out to the East Indies two years ago with a detachment of Danish troops. They had been garrisoning Trankebar on the Coromandel coast, which Offre Giedde, an emissary of King Christian IV, had acquired in 1618 from the Sultan of Manchuria for the Crown of Denmark. During a stroll they had been attacked and cruelly murdered by the heathen natives. Her two providers were now dead; she begged the king for maintenance for herself and her children. Kings are set by God to be providers for widows and fathers for orphans. This was well known to Frederick. One stroke of the pen and the plight of the orphans was remedied.- But God had given this petition into his hands for another end. At the letter when his thoughts went out on pilgrimage to

East India. Above the murder of his servants, the paganism of his subjects there had come before his soul in complete darkness. Already during the lifetime of his father, Christian V., the blindness of the pagans had often fallen heavily on his heart. He had sometimes wondered why the Protestant Church did nothing to convert them. So this evening he took no other petition from the box. Right royal thoughts went through his heart. "Why has the Lord given us kings the scepter? Why has he made us shepherds of the nations? We are to bring back to him the stray sheep as faithful servants. The poor Indians must have the gospel preached to them!" He rang the bell. A servant entered. The king ordered him, "Call me Provost Lütken at once. This Provost Lütken was his court preacher, and had formerly been employed in Cologne on the Spree, a part of what is now Berlin. When Lütken entered, the king said to him: "Do not be surprised that I have summoned you so late; the Lord of heaven and earth needs you, and through me his call goes out to you. Thereupon he led the old man to the map of the territory of Trankebar, and continued, "This piece of land the Lord gave possession of to my excellent ancestor, Christian IV. You know how I annually send out troops to secure the same to my crown. Doctor," he continued more quietly, "what do you mean? I will send apostles to prepare the way for the Lord! I will build lighthouses on the coasts, so that the ships will not be damaged, so that the people will not be harmed in body and possessions. I will also set up lampstands, that my poor heathen may not be shipwrecked in soul. Get me men for this purpose!" "My lord and king," answered Lütken, "God has put the thought into your heart. He blesses you abundantly. But whom will you send? Where is a Paul who does not shrink from the dangers that await him beyond the sea? But," continued the old man, his face transfigured, "there is one I know who will answer the call of the Lord.

follow to the nations that sit in the shadow of death. My king, send me!" "Nevermore," Frederick interrupted him, "you shall stay, you shall stand by me as friend and counselor. You shall not expose your gray head to the dangers of sea voyage. "You shall not give up your health to that ravenous climate. Doctor, make us men. Consider yourself, and speak also to Bishop Bornemann of Zeeland. But if you can find none in my realm, you shall write to Germany." Lütken rose and went. He praised God in his soul, in whose hand is the heart of kings. After some days he came again to the king, who received him with the words, "I have already waited for you; we have already hemmed too long in such high-needed work. Have you found workmen?" "No," was Lütken's reply, "I know of none in your Majesty's realm, nor does Dr. Bornemann know how to advise you." "That grieves me greatly," interjected the king, "that my kingdom has no such armour of God. That is not a fine Godliness, in which there lives no love for the poor darkened heathen. Now therefore write to Germany." Lütken wrote to the preacher Lysius in Königsstadt, and to his former colleague Christian Campe in Cöln on the Spree. But these knew nothing better than to send the letters to August Hermann Franke in Halle, and to ask him for advice and help. So in a short time the answer came to Provost Lütken that there were two fine men who feared God with all their hearts and had enough reason in the beatific doctrine, and that they would be willing to accept the request. - But we must pause a little here, and look at the wonderful ways of the Lord side by side. The same God who in the Acts of the Apostles directed Cornelius the centurion to inquire of Simon Peter the way of the Saviour, at the same time signified to this Simon Peter in a vision that people of all kinds of people should be received into the Church. The same God who

Here, on the one hand, King Frederick's heart was seized of theology were not ashamed to go to a pagan other 2000 Thaler by an English ship and writes with his and moved for the poor heathen, and he had already schoolmaster, to sit down with the poor tamule children on own hand: since the ship had sunk by divine permission in prepared men to carry out the gospel of peace. It was the flat ground, and to draw the letters and words of the the great storm, he wanted to let them participate in this Bartholomäus Ziegen balg' from the small town of Pulsnitz language of the country with a stick in the sand, so that they misfortune finely, he sends them herewith the same sum in Upper Lusatia. He had become an orphan at an early only learned the language of the natives first. Another living again. In 1715 Ziegenbalg came to Europe, visited his king age. His mother died first. As she lay on her deathbed, she testimony of Z.'s great humility is the saying with which he in the war camp before Stralsund and introduced him to a said to her children, "Dear children, I have collected a great later comforted his co-workers during a serious illness: "If a converted Indian boy who thanked him for the love he had treasure for you, a very great treasure I have collected for servant dies on his estate, the economy does not perish; shown to the poor heathen people. The king had him you." When the eldest daughter asked where the treasure much less the Church of Christ, if I am called away. - King preach before him in the camp, and rejoiced at the man's was, she answered: "Look for it in the Bible, my dear Frederick took the most faithful care of his messengers. He courage of faith, who wished to return to his heathen children, and you will find it there, for I have nestled every assigned each one a certain salary of 200 Thaler. In addition country as soon as possible. The king assured him of his leaf with my tears." These words, spoken in the tone of to this, he arranged for them to be collected in his lands, faithfulness and help for all time. Because his faithful farewell, the children have never been able to forget. The When he heard that their work had some success there, he provost had gone to his rest, he founded a college that was father, too, must have been a deeply devout man, who came, as it is said in the old reports, with new and more to preside over the missionary work with insight and looked forward to death with calmness, even with joy, movement to his old court preacher and said: "Doctor, strength for the future. The deed of foundation closes with Already during his lifetime he had his coffin made and create me people! Soon he sent three more messengers the words: "Let us then, with united forces and hearts, placed it in his hanse. Once, when he was seriously ill, after them, in whose equipment high and low, nobles and accomplish what the good and pleasing will of God directs conflagration broke out in the little town, which spread so commoners vied with each other. Each one wanted to do and the misery of the people requires. The opportunity is violently that its flames also engulfed the house of the sick something. When he learned that his governor there, now at hand, the harvest is great. Now that we have time, Ziegenbalg. He was unable to rise from his bed. The other Hassius, had committed all kinds of hardship and injustice let us do good, so that in his time we may reap without members of the household did not know what to do for him against the missionaries, and not without the ceasing. He himself, the Lord, the eternal God, will give to in this danger and fear. So they made up their minds, put encouragement of the Jesuits, who had taken up residence our planting and watering, that the seed of his word, which him in the coffin that was standing ready, carried him there during the Protestant sluggishness, he declared to his is scattered among the Gentiles, may bear fruit in through the flames to the market, and laid him down there, entire court at table that he was not at all satisfied with the abundance. The LORD is faithful who promised, and he And there, in the marketplace, in the coffin, beside his irresponsible tract that his workers had had to endure, and will do it. To him be glory forever and ever." - burning house, he went to his rest. - Can we be surprised that he would know how to protect them most vigorously in This is the beginning, the birth and infancy of our that children, to whom their parents are still shining in death their office. He shut the mouths of chatterers and tongue- Lutheran mission. Little by little, 30,000 souls were won to with the word and with faithful joy of death, walk in the ways thrashers who, out of their own unbelief and laziness, made the Lord from the Hebrew people in Trankebar.

of the Lord in faith from their earliest youth? The eldest pointed speeches about the mission. In 1712 he made a sister took the place of father and mother in Bartholomew, perpetual endowment, according to which 2000 Thaler in There are still letters from her, in which she admonishes the crown thalers were to be paid out annually from the post boy at school not to forget the Lord, who gave himself to office income for the maintenance of preachers and school death for him. Oh, if only the mothers who write to their teachers in India. That was the last thing his faithful avenger, children in schools would still write such letters today. In Provost Lütken, experienced. For a long time he had been Berlin and Halle, under the guidance of Ph. Spener and A. bowed down by sickness. But even in his illness he could H. Frankens, the young man studied theology. He was then never speak without deep emotion of the work in which the first to be chosen by Franken when he received the Lord had made him worthy to be a co-worker. His glory was invitation of the King of Denmark. To him he then added that he had helped to carry wood when he saw this fire rising Heinrich Plütschow from Wessenberg in Mecklenburg, of in the soul of his royal Lord. When he received the message whose youth I know nothing to tell you.-These two men of the eternal endowment of his King, the spirit of the man were the first missionaries of our church. - When the king who had almost died came alive once more, joy shone from heard of their willingness to become missionaries, he all his face, and he exclaimed: Now will I gladly die, having hurriedly sent for them to Copenhagen, had them examined experienced this joy. God bless the king! - Even after his there, and had them consecrated to preaching and death, the king remained heartily loyal to the work he had missionary work. On November 29, 1705, the first ship with begun. In 1714, in spite of the heavy war, he sent the missionaries 2000 Thaler in addition to the salary from the Protestant missionaries, Sophia Hedwig, sailed to the missionaries 2000 Thaler in addition to the salary from the heathen country. post office treasury. The ship Dansborg, however, which was to deliver them, sank in a storm near Skagen. Then he sends his workers

When they arrived there, they took up their work with the greatest zeal, but in heartfelt humility. They, who were among the most capable candidates in Germany.

(Sent in by Pastor Keyl)

The original order of worship in the German churches of the Lutheran

(Continued.)

The feast of the Ascension has always been celebrated as a whole holiday; the Gospel shows us a blessed fruit of Christ's ascension and his sitting at the right hand of God, namely the proclamation of the Gospel throughout the world, but the epistle gives us an account of the ascension itself.

The Sunday Exaudi contains in its Gospel a comforting promise of the sending of the Holy Spirit for the proclamation of the Gospel and for the overcoming of the cross connected with it.

The feast of Pentecost is celebrated in praise of God the Holy Spirit and His works. The first Gospel, John 14, teaches, as Dr. Luther says, that the whole life of a Christian is a glorious new day of Pentecost, in that the Holy Spirit prepares and consecrates the very heart of man for the holy house and dwelling place of God; of all this, the story of the outpouring of the Holy Spirit in Acts 2 is a lovely example. The second

The second gospel, John 3, praises the gift that the Holy Spirit proclaims to men through the word of the gospel and gives to believers, namely, our Lord Jesus Christ. The third Gospel, John 10, gives instruction on the sacred ministry of preaching, as the ministry of the Holy Spirit, and especially shows the difference between true and false teachers. The epistles of the second and third feast days (Acts 10:42-48 and 2:29-36 or 8:14-25) bear witness to the preaching of the apostles and its fruit. The feast of Trinity demands, according to Dr. Luther says, to instruct, remind, and strengthen the people in the faith of the article of the Holy Trinity; for if this were not done, the other articles could not be acted upon purely, nor fruitfully; as to the difference of this and the other high feasts, he adds the following: "The other feasts of the year wrap up our Lord God in his works and wonders which he hath wrought; as, in the Christmas of Christ it is celebrated that God became man; in the day of Easter, that he rose from the dead; On the day of Pentecost, how he gave the Holy Ghost, and brought forth the Christian Church, and so forth; that all other feasts preach of our Lord God as he is clothed, as it were with a work; but this feast holdeth us to be who he is in himself, apart from all clothes or works, merely in his divine nature. There we must come high above all reason, leave all creatures hereabouts, and hear alone what God says of himself and of his inward being, or we shall not know it." (XII, 852 ff.) In his opinion, the ordinary Gospel of John 3 was chosen for this feast because it so clearly shows the difference between the three persons in their supreme work, namely, our justification, as the Father gives his Son to the world, the Son is exalted on the cross, and the Holy Spirit restores us to the kingdom of God through the water of holy baptism. The pericopes of the 27 Trinity Sundays were the same as we have now, with insignificant exceptions. The entire holidays celebrated during the Trinitatis period according to the old Lutheran church orders, with the exclusion of the Apostles' Days, are as follows: The day of John the Baptist (June 24) is to be celebrated, as Dr. Luther says, for the sake of spiritual joy, that John is the first preacher who is to point with his finger to the seed given, and to show us salvation and forgiveness of sins; consequently this feast is celebrated not for John's sake, but for Christ's, and indeed the Cantic or <i>Benedictus of Zacharias</i> is the right principal piece in the whole text because in it "with the most refined words he speaks of the Gospel and Kingdom of Christ with all its	The Lord has painted the fruits, colors, and attributes in the most masterly manner, so that it is a word and kingdom of grace, forgiveness, peace, joys, security, blessedness, and of all good things". (XI, 3059.) The Feast of the Visitation of the Blessed Virgin Mary (July 2) is also a feast of the Lord, for we celebrate it of all, to give thanks to God for the glorious revelation that has happened on this day, that the pious and old matron, the dear Elizabeth, who is full of the Holy Spirit, and who knows nothing of Christ and his conception, now comes forth and confesses that the virgin Mary is the true mother of her Lord and God: She is therefore glad that she has received such a great and glorious guest, who is called the Son of God. And the child in her womb, the dear John, also announces such a guest, becomes joyful and leaps in his mother's womb. So both the mother with her sermon and the child with his leaping testify that Christ is present, through whom all the world, but first of all the Jewish people, shall be saved from death, sin, and the devil. This should at the same time move us to joy and earnest thanksgiving to God. For if God had kept this treasure secret and had not wanted us to know about it and enjoy it, this wonderful revelation would have remained hidden. After this revelation follows a special piece, namely, the beautiful hymn of praise, the Magnificat: this is also worthy that we make a holiday in its honor, that it may be preached and well understood, for it is a fine hymn." (XIII, 2720. ff.) "The day of Michaelmas of the Archangel (29 September) we give thanks to God the Lord for this benefit, comfort and joy, that he has given us the protection and assistance of his dear angels, so that we do not live like the ungrateful godless people, of whom there are unfortunately all too many on earth, - but if one preaches about the dear angels, one cannot avoid, one must also preach about devils; But if one does not know this, that the devil is so close to us, then one denies the knowledge of the benefits that God does for us through his angels, just as one who does not know death cannot know how noble life is; and one who has not suffered hunger does not know how precious and valuable dear bread is." (X, 1234. ff.) According to the Pomeranian church order, the Reformation feast was celebrated as a special feast on the day of Dr. Luther's baptism (November 11). This day then received as Gospel Luc. 12, 35-48. and as Epistle Revelation St. Joh. 14, 6. 7. In Saxony, from the year 1669 on, this feast was celebrated on October 31, whereby as Gospel Revelation St. Joh. 14, 6-13. and as Epistle Ps. 46 was prescribed; by the way, the first one who pointed the angel with the eternal Gospel to Dr. Luther was not, as one usually assumes, the first one who pointed the angel to Dr. Luther.	Dr. Bugenhagen in Luther's funeral sermon, but Michael Stiefel, who published a special pamphlet on the subject as early as about the year 1520. According to a Saxon ordinance, the day of the consecration of the church was celebrated in the period from November 10 to December 6, as had already been done in Luther's time; he says of it: "I believe that it was by the special providence of God that the dear fathers ordered this gospel (Luc. 19, 1. ff.) to be read and preached on this day.) to be read and preached on this day, when they (the later teachers) had put on the vestments and trappings of the outward consecration of the church; although by a grievous sacrilege they greatly hinder the human heart, which is preoccupied with outward things, so that it cannot consider anything deep. But the gospel, which is spirit and life, saith that the temple should be sanctified unto God: not the temple which is built of stone or of wood, and covered with slate; but it saith that salvation is come unto the house, which is the son of Abraha." (XI, 3219.) The days of the apostles are celebrated in many Lutheran churches with a full day, in several, as in Pomerania, with a half-day celebration, but rarely on the next Sunday and even more rarely, after the process of the Reformed, on the weekly sermons. The legends of the apostles, with the exception of Paul, should be rejected, according to Dr. Luther's advice, in which he refers to Eusebius' Church History, because they have been corrupted by the wickedness of the heretics; but with respect to what the Holy Scriptures tell of them, Dr. Luther says: "It is very good that in the Church some histories of the saints have been preserved, which are so diligently distinguished in the Holy Scriptures, so that we should keep to such examples and improve our lives. For this cause the Holy Ghost hath ordained, that they should write not only of their holiness, faith, and good works, but also of their infirmities and sins, for our instruction and doctrine; that, as their faith and good works should shew us, and we should follow their examples, so also their sins and infirmities should warn us, that we should not be safe, but keep ourselves in good guard. For if it has happened to such great men, to whom we shall not be like for the rest of our lives, that they have stumbled and sometimes even fallen, how much more can it happen to us, though we are now standing, that we fall and lie down unawares. Therefore it requires great diligence and constant prayer that God may preserve us and not let us fall into temptation." (XIII, 2798. ff.) The rubbing of the days of the Apostles, whose pericopes, with few exceptions, are given at the end of our Bibles, is, according to the course of the Church year, as follows: Day of Andrew November 30, of Thomas December 21, John the Evangelist the 27th (usually by the third
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The following days are the same as in the previous year: the Christmas Day, February 24 for Matthias, May 1 for Philip and James, June 29 for Peter and Paul, July 25 for James, August 24 for Bartholomew, September 21 for Matthew and October 28 for Simon and Jude.

Among the more rarely occurring saints' days is found: Paul's conversion (January 25) with the Gospel Matth. 19, 27-30, or Acts 9, 1-22, and with the Epistle 1 Tim. 1, 14-17, or Acts 9, 1-22. Dr. Luther preached on this day only on the text from the Acts of the Apostles, because it is of historical content, after the manner of the Gospels; he says: "This feast we keep and celebrate for the sake of the glorious and lovely history and story, wherein is described how Scl. Paul was called by Christ Himself to be an apostle and ordained to be a preacher, which preacher and apostle He gave to us (who are descended from the Gentiles)." (XII, 1506.)-"The Historia of the Conversion of St. Paul is to be kept in the Church as a special miracle of grace of our dear Lord God, and to be preached of it, both for the sake of the great consolation and useful doctrine which is held forth to us in such a miraculous work." (XIII, 2520.)

The day of Mary Magdalene (July 22) has been equated with the days of the apostles in most Lutheran churches with regard to the whole and half-day celebration. Of the Gospel of this day (Luc. 7, 36-50.) Dr. Luther says: "This is an excellent history, which ought to be preached in the church every year on one day; for it holds before us the two most noble pieces of Christian doctrine, what is right repentance, and how one ought to come to the forgiveness of sins. (XIII, 2778.)

The day of Laurentius, the holy martyr of the third century, (August 10) occurs only in a few, but good church orders, and is likewise usually placed on a par with the days of the apostles. Herein belongs the word of St. Augustine, which Dr. Luther adduces: "The feasts of the martyrs are encouragements to follow them in their testimonies of blood, that we should not be weary of following them in that whose memory we celebrate with pleasure."

Among those days and feasts which the strict Lutheran church orders of the 16th century do not yet know are:

The penitential and prayer days, to which only the tribulations of the 17th century gave rise, and which only around the 18th century have gained more and more general validity; strictly speaking, according to the holy scriptures, they should only be kept on certain external occasions, e.g. in the case of land plagues and such general hardships. Nor does one find a feast of harvest in those days, although it is not uncommon for the harvest to be celebrated at the same time.

is moved to Michaelmas Day. If the Lutherans of the sixteenth century had been told of a feast of harvest, a mission feast, a feast of death, and the like, they would not have understood such language at all, or at least would have taken it for something papist; for to them a feast was only such a day as the Lord himself had made; and Dr. Luther, in censuring the Papal Church for its addiction to making feasts, says: "Nature is inclined, nay, restless, to set up outward customs and to institute divine services; therefore it is needful that one should come before it and keep it in the word of God, that we may be sure that we are doing godly things and doing God a favor." (XIII, 2318.) (To be continued.)

Instruction for a truly Christian life.
(From Luther.)

Shunning sin is a shrine: Put patience in suffering, and do good for evil. Happy in poverty -: now lock it up!
(S. Delitsch's Schatzkästlein.)

The sermon and sermon texts in the Lutheran Church.

Among the means which the church uses for the salvation of souls, preaching is uppermost. It is the means by which those who are far off are called, and those who are called and those who have come are established in their calling and election. In preaching, the church does not set great store by supporting the holy word by human art, but the main thing is not to hinder its power and effect, and not to impose on the word any mode of working which is unsuited to it. The preacher proclaims salvation in Christ Jesus with the consciousness that it is not his attribute but the noble content of the word that must bring souls from the world and close to God. It is natural, indeed, that the preacher should believe and therefore speak, and it is an ugly contradiction to preach and not believe; but a true preacher does not seek to commend the truth by expounding his faith and experience; he would thereby only commend himself; rather he seeks to bring his people to the point where they may say with those Samaritans, "We believe henceforth no more for thy speech's sake, but have them. He learns, the longer he treats them, the great ourselves known and believed that this is Christ, the Son of the living God." A sincere preacher, therefore, though he does not deliberately step back, neither does he deliberately step forward, but he comes with the Word, and text every year is not fit to be a preacher of the people, nay, the Word with him; he is a simple, faithful witness to the one may well say, of the Church. The always different and Word, and the Word witnesses for him; he and the Word new without appear as one. His preaching is based on holy rest. Even when he punishes, and zeal for God's house devours him, it is not the wrath of the troubled world, but the wrath of the unrepentant God.

The last, peaceable God, who awakens in him. It is not he who speaks, but the Lord in him and through him, and his ministry is worthy of the Lord. It is always the measure of manly maturity that distinguishes the ecclesiastical preacher.

In his great trust in the divine Word, he therefore disdains all methodism. He has a method, the method of simplicity, which is appropriate and literal; but this method is incapable of methodism. He does not seek to win friends for the Lord JEsu by human eloquence, nor by emotional excitement, nor by the more impure means of excited nerves. It is not the agitation of revival that he aims at, but the turning of divine thoughts. Just as the calling to enlightenment progresses, and every progress in the inner life is conditioned by a progress in knowledge, so he seeks above all things to make the holy thoughts of the divine word quite known, to bring them quite near to the memory, the sight, the pleasure, the innermost being of his hearers. He, too, does not reject the feelings of men, but he excites them by quietly holding forth the heavenly light, or rather, He lets this light shine and then knows for certain that warmth goes out with the radiance. His watchwords are not "awaken" and the like, but those words of Scripture which point to the gradual, silent increase of the divine grain of mustard seed. His pressing and urging is not the pressing and urging of human impatience, but patient perseverance with the Word. He waits gladly, and knows that the delicious fruit does not grow overnight, and waits for all his sheep, for he knows that the Lord has His hours, His haste, but also His tarrying.

So the preacher of the church is not a friend of the "new measures" of talking to the Methodists, but he sticks to the old measures of patient, faithful adherence to the Word and to pure doctrine.

The same spirit of calm, sure, prudent, and confident wisdom governs him in the choice of his texts. He is happy with the traditional pericopes and, even if he could, he would not like to use free texts or continuous pieces of Scripture as a basis for his lectures in the main services. He probably prefers to keep the Gospels for the main service, leaving the Epistles in their place in the order of the service, and never tires of preaching on the Gospels. Just as the people love to hear them most, so they become more attentive to him the more often he speaks about preaching wisdom of making entrance to the unknown through the known, and of showing all the doctrines of the Church by the all-known texts. He who changes with the Word, and the Word witnesses for him; he and the Word new without appear as one. His preaching is based on holy rest. Even when he punishes, and zeal for God's house devours him, it is not the wrath of the troubled world, but the wrath of the unrepentant God.

Connection to the known texts is more difficult for everyone and everywhere, but Cedar easily and gladly accepts new thoughts when they appear as a freshly recognized abundance of old truth. One should only make an experience free of prejudice. - From time immemorial the epistles have been chosen for the early morning or afternoon services on Sundays. With them, too, it is again the connection to the known and one that the preacher seeks: the epistles agree with the Gospels, the apostles with Christ - one faith is to be found everywhere, one order of salvation, one sanctification. - For the weekly churches, Luther proposes a continuous explanation of the Holy Scriptures. But even these an understanding preacher does not choose to explain the Scriptures completely and in the context of the words, which, after all, does not succeed and is not possible. He does not seek to explain every conjunction and preposition, every noun, every verb, in the most exact manner; but everywhere it is the clear passages which he takes out, and by means of which he can strengthen what is known to the congregation, and show it in a new light. His prophecy is always similar to faith, and he always gives to his people what they can understand by the light they have already received, by the light of his catechism and the Gospels. Not first explanation of the darkneses, but confirmation and probation in the clear, is what he wills and intends. - This is the way of simplicity, to which every gift is profitable, which is practicable for every gift, which does not look so learned and Bible-like as some other ways, but which proves and proves itself. It is clearly shown in the difference between Dr. Luther's interpretation of the Bible on the one hand and Calvin's on the other. To the former, Bible knowledge and knowledge of the understanding of Scripture is the next goal; the latter seeks everywhere to confirm anew the *Regula fidei*, the clear teaching of Scripture. Hence Calvin is so exact (as it can be profitable for theologians!), but Luther proceeds eclectically, magnificently pastoral, always girded and booted, to drive the gospel of peace and the one faith; and this is necessary for the wavering minds of both the laity and the intelligent.

(Löhe. Three books of the church.)

The Imperial Publicity Corporal.

"Where your treasures are, there your heart will be also." Matth. 6, 21.

It was in the nineties, when the German Empire still existed, but was already on the wane, and had to gather and steal its soldiers from all over the world; there was an Austrian advertising corporal in a village belonging to Friedberg Castle. He did it there, like many of his trade; he went about in the houses, he sunned himself on the street corners, and he watched and

The mustache was trimmed just when there was a dance in town. For in the houses there were quarrelsome husbands and naughty boys, on the street corners the day thieves gathered, and at dances there was liquor and beatings and bloody heads, and there he could do much at the appropriate hour with a good word and hand money. The so-called "emperors", who were to be found in almost every town, and who bobbed about with large, grey moustaches and often with wooden legs, date back to those days; the old uniforms, too, were white or pike-grey. Now the "Kaiserlichen" are almost extinct, and the faded uniforms have probably gone to the paper mills.

At that time there was an imperial advertising corporal in the little village of Friedberg. At that time, it was winter, the time was very long for the corporal; the trade did not go very well. So he sometimes came into the houses in the evening, where the peasants held council with each other; for he was a talkative man and liked to tell stories; whether they were all true, I don't know, but he liked to tell stories and hear something new. But as often as the corporal stepped into a house, and lit his pipe, and listened to the council, he heard nothing but, "Neighbor, how much do you esteem my oxen?" - "Godfather, your oxen are already stout!" "Cousin, what is the value of the oxen at Friedberg in the sheepfold?" - The corporal often shook his head at this, and went into a second house; but there, too, they held council about the oxen, only with the difference that sometimes a word also ran in about ox-fodder, and ox-fat, and ox-hides. When the corporal had listened to this for some time, he reluctantly knocked out his pipe at the stove, and said, "I must now go home to my quarters, for if I stay here I shall become an ox myself!"

Now I do not mean to say that the speech of Werb-Corporal was a very fine one, but it was certainly an apt one, for it was quite well understood by those ox-breeders and ox-lovers, and is still told to-day, and those who tell it laugh at it.

The German empire has since ceased, and the imperial canvassers have also disappeared, but it is almost as it was, then, as far as the neighbors' counsel among themselves is concerned. When I sometimes go into the houses, I still hear the same talk that the advertising corporal heard, only with the difference that now there is more talk of distilling brandy, and of the wool trade, and of the railway, and of the tithe collection. And then I think to myself, "How is a winter's evening so long, and life so short; how is the human heart so poor, and the Christian heart so rich!" How much does a Christian know, of which the ox-farmer knows nothing at all, and how do fields and ploughs, and sowing and harvesting, and early and late rains become so dear and valuable, when the

This is the meaning of the little saying: "Seek first the kingdom of God and his righteousness, and all these things will be added to you. Matth. 6, 33. (Volksblatt.)

(Sent in by P. Röbbelen.)

Another testimony that every revolution or violent rebellion of the subjects against their authorities is a sin against the fourth commandment and ungodly.

Because God looks at the heart, one is also in danger here in our country of committing the same sin which has already been punished many times by the dear "Lutheran" on those who have committed it in other countries and especially in our German homeland. As little as this danger is respected by the Spirit, who rules in our evil time by bending the poor souls of the children of men to his lies, and in our case by falsely ascribing to an illusory image begotten by him and received by the deceived spirits of men the name which, according to John 8. But if, according to John 8:8, it is only a liberty that exists before and with the word of him who said, "Render unto Caesar the things that are Caesar's," let this prevent no one from imagining it to be as great as the word of God shows it to be, and from preferring to be rejected by the judgment of all the world rather than to consent to such a judgment as rejects not the princes and authorities, but him who instituted them. But since it is very difficult for the sick nature of man to stand up against a great multitude, even if only in one principle, and since the heads, befogged by the anal liberty of our day, give those who are of a different opinion little of the blood they claim for themselves, it is also very good for those who do not themselves consent to the raging cry, "Down with the princes!" to strengthen themselves among themselves by the same confession. The sender of this has at least read with sincere gratitude the testimonies which have already repeatedly confirmed that the faithful witness of truth, in whom they have become loud, does not, as so often happens in our glittering times, only to have a beautiful motto, wear the word on his forehead: "God's word perish ----- now and never."

But in order to justify anew "and Luther's doctrine" as such an addition, which stands in the motto of the "Lutheran" only because of the exact agreement of this doctrine with God's word, and at the same time to strengthen the faith in God's word in all his sayings, especially in those that, like Rom. 13:1 ff. which demand submission to the authorities, by the confession of the great man who, as a child born anew through God's word, stands alone in our last times in simple acceptance of it, here follows his explanation of the saying Isa. 26,16, from which everyone can see that he who believes in the Word of God is the only one who has faith in God.

The Lord had sucked himself free from the breasts of He pretends to be a faithful and pious preacher, who seeks eternal wisdom, and continued to suck himself free in this nothing but the glory of God and the salvation of souls. a prisoner, and so it covers everything with its hands, as if land of bondage from the wrong opinions, from the self-will As he doeth now by our sacramental cults, and others, it were a precious thing that no one can defend. For a and conceit of godless men against the pressure of bad who also have vain scriptures against us, and would base higher spiritual mind is needed, which has and keeps the princes and authorities, as against all other tribulations, has their things thereon, hold up our own sayings and articles word of God pure and true, so that it can discern and refute it. For this reason there should and must be wise and found other weapons in the armoury of Christian believers against us, and set forth high and excellent words, the glory faithful preachers and bishops in Christendom, who watch than their own revenge and sacrilegious indignation: and name of Christ, and great earnestness to the truth, and in all places and see that no devil's dung creeps in secretly

Isaiah 26:16, "O LORD, when there is tribulation, excellent love and care of souls. Behold, dear Christian, and gains a loophole. Therefore they are called bishops, they seek thee: when thou chastenest them, they cry (they say,) there thou hast God's word, so holdest thy own *episcopi*, that is, watchmen and overseers, who are to be out fearfully." faith, that Christ is gone up to heaven, sitteth on high at the back; otherwise he will easily break through and destroy

He still continues to set the pious and the wicked Father's right hand. Right hand of the Father, there to be everything. For if he can bring himself to be conceded in one against each other. The gospel is spread to the uttermost sought 2c. How comest thou then that he should be in bread article, he hath gained, and is as much as if he had lost parts of the earth, though all princes and kings oppose it; and wine, and be brought down by the hissing of a man over them all, and Christ already, and can thereafter also break but the spreading of it is done in weakness. For both the altar 2c. O, that would be far too near the glory of Christ, and take others: for they are all wound and closed in one teachers and the disciples of it are pressed with the holy and what more such words are thereunto. Behold, this is another, like a golden chain, that where one link is cross, which is thy discipline, by which thou teachest and right starting and knocking, not as of Satan; but adorned as dissolved, the whole chain is dissolved, and all things pass maintainest thy own in their duty, which is as necessary to the word and truth of the Lord Christ, that he may win the away from one another. And there is not an article that he the spirit as meat and drink to the body. For without affliction poor, unwise, and secure souls, and suddenly snatch them cannot overthrow, if he can bring it about that reason falls in and wants to cleverly, and then knows how to finely twist the word cannot prove its power. And as iron, when it is away, and stretch the writing so that it rhymes with it; this then

used, becomes bright, so also a Christian is instructed and So he did in time past also by the Arians, (who denied comes in like a sweet poison. Therefore we also see now, helped by temptations, as it is said in the proverb, The rod the article of Christ's deity,) and other heretics, who also because the devil has once gained room, that he always makes pious children. But he adds an excellent doctrine, would not fight against the scripture, but led the very same introduces one heresy and one mob over another, today When thou chastenest them, they cry out fearfully; there is for themselves, and interpreted the Christians' opinion as attacking this article, tomorrow another; as he is already a fearful crying. They do not cry out, they do not mourn, as contrary to the scripture, as dividing the deity, and making now on the way, by his preliminaries, by which he wants to the wicked do in adversity; but they send forth unutterable more than one god. 2c, adorned this with such excellent again dispute Christ's divinity, item, the resurrection of the dead 2c. Now these are such beginnings that he attacks sighs, which pass through the mouth as a murmur, as the appearances and fine words, that they drew emperors and the whole of Christendom.

conjurers murmur. all the world to themselves, until scarcely a bishop or two Above which also he specially assaileth every man,

This is the point Paul is aiming at in the 8th chapter to remained, by whom God would preserve Christendom. first with the high spiritual temptations of faith 2c., and the Romans when he says in v. 26: "The Spirit represents But after these came another attempt of the above the high article of Christ: there he may pretend so us with unspeakable groaning. For a Christian in his mischievous devil, through the works of the pope, against many thoughts, that he may take away or pervert the word affliction should not weep, run to and fro, do miserable the righteousness of faith through Christ, so that he also so look upon thyself, what thou hast done or not done 2c. For things, become fainthearted, blaspheme, or despair, but cunningly broke through the Scriptures, drawing on good he shall paint and represent himself unto thee as if he were Christ himself in majesty, and shall terrify thee as a judge, sigh to the Lord with patience. So today we have no other works and outward righteousness, introducing great requiring thy works of thee 2c. Yea, even thine own remedy against the princes and bishops who are our rulers appearances of holiness and spiritual life. This first did thoughts of Christ and faith deceive thee, that thou thinkest than this groaning. harm, and violently swept in like a flood, and filled the whole thyself right in them, and yet is nothing but thine own

world, and set up such a regime of the papacy, with all conceit or devotion. If then thou dost pursue such things, manner of worship, masses, orders, pilgrimages, vows, and canst not defend thyself with the word of God, and saints' service, 2c., which were also confirmed with miracles lettest thyself be enticed out of thy defense, that thou (but false ones) by the devil; as Christ and the apostles mayest dispute with him, he will at last drive thee in, and make thee so astray, that thou knowest not where Christ, before pointed out, that even the elect might be led into error or his word and faith, abideth. But few people know of this, about it. Matth. 24, 24. who fight and struggle with him. The rest of the rough

For thus it is, that where the devil first finds a breach crowd never come to it, whom the devil rides with certainty open, and there are not valiant preachers to defend him, he that they do not respect God's word, or make believe that soon breaks forth, and is always tearing away, until he gets they can do it all too well.

the upper hand, and takes all again. For he always comes Wherefore it is needful that every man be valiant and with such beautiful pretensions, which are according to that the devil is not far from us, but always about us, and reason and human wisdom, and can understand and lieth in wait to catch us, lest he present his thoughts or comprehend them, and can be in harmony with them. pretences to us for the word of God. We have well founded the articles of our faith in the scriptures, wherefore hold thyself, and be not turned about with glosses, and interpreted according to reason, as it may rhyme or not; 2c. but if any man would smear thee otherwise out of reason and thy thoughts, say, Here have I the barren word of God, and the word of the devil.

Bon the devil's cunning attempts.

(From Luther's Sermon on the Christian Armor, 1.1532. See his Works, Hall. A. IX, 418 ff.)

What and how many are his cunning attempts, we cannot tell nor conceive, without what we must learn in ourselves. For here he is master of masters, and of a thousand arts, with such diverse thoughts and interpositions as he offers for God's word, by which he has deceived all the world from the beginning, and forcibly introduced all manner of heresy into Christendom. For (as I have said) he cometh not thence trolled in his hideous black colour, saying, I am Satan, beware of me; but creepeth jay, as a serpent, and adorneth himself most beautifully with God's word and name, bringing even the

For the faith I will keep; I will not think, ask, or hear any more, nor reason how this or that rhymes, nor hear thee, though thou bring another text or saying than is contrary to that drawn out of thy head, and smear thy slobber upon it. For this shall not be contrary to itself, nor to any article of faith, though it be contrary in thy mind, and rhyme not. But enough has been said about this elsewhere.

Similarity and difference between true godliness and adorned hypocrisy.

An arrow flies through the air at great speed, so does a bird; a clock is in constant motion, so is the pulse vein in the human body; the pot stands by the fire, boiling and bubbling, so that the water overflows; the spring also pushes up its water and lets its little stream flow from it, but who does not see what difference there is between all these? Those things have their motion by hasty external and violent impulse, but otherwise have no life in them. When the arrow has reached the height to which the power of the bow drove it, it falls down again; when the clock has run out, it stands still; when the fire is put back, the pot's whirling and overflowing comes to an end. But these, the bird, the pulse, the fountain, move from an inward force due to them, voluntarily and steadily. So it is also with the hypocrites, who have the appearance of a godly life, and deny the power, and the godly, who have their spiritual vitality from grace and from union with Christ JEsu. There is such a difference between them as between an artificially painted and a naturally beautiful pleasure garden. The former may amuse my eyes for a time, but when I stretch out my hand to gather flowers and break fruit, it is a flat board or painted cloth and nothing more; but the latter may not only feast my eyes, but also refresh my heart and satisfy my stomach. In the same way, an artist can make an image of a man or a beast that moves and moves, but it does not live. -----

Scriver.

Right revenge and best self help.

In the French village of Querry the peasants had just grievances against their lord of the manor. The ferment was great, and on the point of breaking out. Then the priest stepped into the pulpit and said, "My friends, the day of liberty and vengeance has dawned. The bisher of this village has hitherto been a tyrant; he must therefore be punished. In so righteous an undertaking I cannot leave my congregation; allow me, therefore, to be your leader, and swear all to follow my example; they swore, and the priest continued: I swear to avenge myself, that I may forgive him; for God saith, avenge not yourselves, my beloved, but give place to the wrath of God. Vengeance is mine, I will repay, saith the LORD. Let every man be subject unto the authority that hath power over him: for there is no authority without from God: but where there is authority, it is ordained of God. Whosoever therefore shall set himself in opposition to the authorities, opposeth the ordinance of God: but they that oppose shall receive judgment of themselves. Be subject to all human order for the Lord's sake. - The example

of their shepherd and faithful to the oath they had taken, the peasants pardoned their lord of the manor.

Sartorius' life mirror.

The evil B.

A strong mother had three good, lively children, who, like other children, sometimes became very naughty in their lively mood. Then the mother used to use the tapping stick, and not just as a joke. A lady of the new, delicate education, who would only allow the rod and stick to be used on children "if the latter were animals and not human beings," quarreled with her about it and exclaimed: "How cruelly you treat these lovely angels! Why, you beat off their skin and flesh!" The mother smilingly remarked that if her little ones were angels, there would be no danger in beating off skin and flesh. In truth, however, she still had three pretty little babies, and she would have to knock them down, not their skin and flesh, but their flesh, if she were to get any pretty little babies. Yes, she went on, believe me, my dearest! every child has a certain bad B at the front, which is hard to get rid of without knocking. That's what my little piece is after; his tongue always says this: "B! B! You wicked B! Down, down, down from the dear child!"

It was really something - so to speak - beautiful for an angel, when her child nestled its tear-damp, high-skinned cheek against the knee over which it had first been placed for chastisement, and sobbed: "Mother, I want to be pious!"

W. R.

Truth.

After Hans Sachs: from "des Knaben Wunderhorn".

Four maidens of noble stock Were with each other: Ignis Fire the first with Nam, Aqua Water the other.

Aer the desire, so was called the third, Then Veritas the truth, That stood there in the garden's midst And shone in clarity.

"I do often long for you," said she, with prudent sense, "Therefore tell me, ere I escape, Where shall I always find you?"

The fire said, "Strike a stone with a good sword's point, And I'll be with thee quickly, And joyfully spout sparks."

The water said, "Where rushes stand, There shalt thou dig for me, Thou shalt see me by the root, There will I feed thee."

Lust said, "When on a tree the leaves go and nod, I am also in the same room, and will soon refresh thee."

All three of them said, "Thou noble truth, where shall we find thee?" And Truth said, "In sorrow."

O sisters, murder upon murder! No house of my own shall I keep; I'm not to be found here or there, I'm to be driven out by everyone.

I also knock at scholars, Because honest is their change; But their word is a lie and delusion And scanty after the bargain.

They caught me and bound me, They poured din on my snow-white face, I was almost blinded.

With books they beat me silly, And scratched me and clawed me, And pulled me about by the hair, Out the door they banged me."

She wanted to lament much more, A little door rang out, A critic came straight along, From it she swayed.

The pastoral letter

of the pastor Grabau of Buffalo from the year 1840. Together with the writings exchanged between him and several Lutheran pastors of Missouri. The book is presented to the public as a protest against the assertion of hierarchical principles within the Lutheran Church.

Under this title a booklet has just been published, edited by several Lutheran preachers from the State of Missouri and endorsed by Pastor Loeber in Altenburg, Perry Co., Mo. In order to enable the reader to form an opinion as to what he may expect from the booklet, we communicate the following from the preface:

"Against well-meant or ill-meant judgments we must declare above all things:

First: God knows and our letters and testimonies below prove that we did not seek our honor, not quarrel and discord, or start this quarrel without need, but hesitated, warned and tolerated for such a long time and only finally did not resist the urge of our conscience and the requests of many brethren any longer to hand the whole matter over to the public. Secondly, we were especially forced to do so by the circumstance that Pastor Grabau and his like-minded brethren, together with 18 deputies of their congregations, in a public synodal report of 1845, attacked us most bitterly on the part of our doctrine, our ministry, and our life, insulted us, and thus challenged us ourselves to answer publicly, which we, however, postponed until the third year, during which time we repeatedly, but unfortunately! in vain, whether we could not settle the dispute between us and those pastors by a personal understanding with them. Thirdly, we can assure you in advance that this dispute is not a mere quarrel about words or indifferent things, but very precious and important truths, the unadulterated preservation of which for the whole church, especially at this time, can only be of the most beneficial influence through God's grace.

Those articles of doctrine, however, which are chiefly dealt with in this booklet, are especially the article on the relation of the office of preaching to the congregation, on the calling to this office, on ordination, on the spiritual priesthood of all true Christians, on the spiritual liberty of the same, on the use of good church ordinances, etc.".

The whole manuscript consists of the following parts: Preface.

- 1. the pastoral letter of the pastor Grabau.
- 2. evaluation of the pastoral letter, which the author had asked us to do.
- 3. Pastor Grabau's supposed refutation of our above assessment.
- 4. a letter from Pastor Grabau to Pastor Brohm in New York, which belongs to the previous refutation.

- 5. our evaluation of the foregoing rebuttal of pastor Grabau.
- 6. response of the Synod of Freistatt and Milwaukee to our previous assessment.
- 7. our response to the previous synodal letter.
- 8) Further futile attempts at a mutual understanding. Excerpt from the public synodal letter of our opponents, together with short evaluative remarks. The booklet contains 101 pages in large octavo, and may be had for 25 cents in New York from Mr. H. Ludwig, and in St. Louis from Mr. F. W. Barthel.

Constitutional Amendments.

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein:)

Sec. 1. That hereafter the Judges of the Supreme court shall be elected by the qualified electors of the State, and each shall hold his office for the term of six years only, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any Judge of the Supreme court, by death, resignation, removal out of the State, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such a vacancy, but every election to fill a vacancy shall be for the residue of the term only. The General Assembly shall provide by law for the election of said Judges by the qualified* voters in the State, and in case of a tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall also provide for an election to fill any vacancy which shall occur at any time within twelve months preceding a general election for said Judges. The first general election for Supreme court Judges shall be on the first Monday in August, A. D. 1851, and on the first Monday in August every six years thereafter. If a vacancy shall occur in the office of a Supreme court Judge, less than twelve months before a general election for said Judges, such vacancy shall be filled by an appointment by the Governor, and the Judge so appointed shall hold his office only until the next general election for said Judges.

Sec. 2. The offices of the several Supreme court Judges shall be vacated on the first Monday in August, A. D. 1851, and all parts of the original constitution or of any amendment thereto, inconsistent with, or repugnant to this amendment, are hereby abolished.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein,) that the following be proposed as an amendment to the Constitution of this State:

Sec. 1. That so much of the thirteenth section of the fifth article of the constitution of this State, ratified at the present session of the General Assembly, as provides that the Governor shall nominate, and by and with the advice and consent of the Senate, appoint the Judges of the Circuit courts, and that each Judge of the circuit courts shall be appointed for the term of eight years, and that every appointment to fill a vacancy of such Judge, shall be for the residue of the term only, is hereby abolished; and hereafter each Judge of the Circuit courts shall be elected by the qualified electors of their respective circuits, and shall be elected for the term of six years, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any circuit Judge, by death, resignation, removal out of his circuit, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such vacancy, provided that said vacancy shall happen at least six months before the, next general election for said Judge; but if such vacancy shall happen within six months of the general election aforesaid, the Governor shall appoint a Judge for such circuit, but every such election or appointment to fill a vacancy shall be for the residue of the term only; and the General Assembly shall provide by law, for the election of said Judges, in their respective circuits, and in case of tie, or a contested election

between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall provide by law for the election of said Judges in their respective circuits, to fill any vacancy which shall occur at any time, at least six months before a general election for said Judges The first general election for circuit Judges shall be on the first Monday in August A. D. 1851, and on the first Monday in August every six years thereafter. No Judicial circuit shall be altered or changed at any session of the General Assembly next preceding the general election for said Judges. The offices of the several circuit Judges shall be vacated on the first Monday in August, A. D. 1851.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

Resolution to amend the Constitution in relation to the offices of Secretary of State, Attorney General, Auditor of Public Accounts, State Treasurer and Register of Lands. Resolved by the two Houses of the General Assembly as follows:

Sec. 1. That the twenty-first section of the fourth article of the constitution of the State of Missouri be and the same is hereby abolished.

Sec 2. There shall be a Secretary of State, who shall be elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, unless sooner removed by an impeachment. He shall keep a register of the official acts of the Governor, and when necessary shall attest them, and he shall lay the same, together with all papers relating thereto, before either House of the General Assembly, whenever required so to do, and shall perform such other duties as may be enjoined on him by law.

Sec. 3. The eighteenth section of the 5th article of the constitution of the State of Missouri is hereby abolished.

Sec. 4. There shall be an Attorney General, who shall be elected by the qualified voters of this State at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties as shall be required of him by law.

Sec. 5. The twelfth section of the 4th article of the constitution of this State is hereby abolished.

Sec. 6. There shall be an Auditor of Public Accounts, who shall be elected by the qualified voters of this State, at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties, as shall be required of him by law. His office shall be kept at the seat of Government.

Sec. 7- The thirty-first section of the third article of the constitution of this State is hereby abolished.

Sec. 8- A State Treasurer shall be elected by the qualified voters of this State, at such times, and in such manner as shall be provided for by law, who shall continue in office for four years, and who shall keep his office at the seat of Government. No money shall be drawn from the Treasury but in consequence of appropriations made by law, and an accurate account of the receipts and expenditures of the public money shall annually be published.

Sec. 9. There shall be a Register of Lands, elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, shall keep his office at the seat of Government, and shall perform such duties as shall be required of him by law.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L PRICE, President of the Senate.

Resolved by the General Assembly of the State of Missouri, (two thirds of each House concurring therein) that the following be proposed as an amendment to the constitution of this State.

Sec. 1. That the boundary of this State be so altered and extended as to include all that tract of country lying west of the present boundary of this State, so that the same shall be bounded as follows, viz: beginning at the south west corner of the State; thence west to the middle of the main channel of Grand river; thence up the same to the mouth of the Neoshoriver; thence up in the middle of the main channel of the same, to the northern boundary of the Quapaw land; thence cast along said boundary to the present State line, or to include so much of said boundary as Congress may assent to.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

MISSOURI:

OFFICE OF SECRETARY OF STATE.

I, Falkland H. Martin, Secretary of State of the State of Missouri, do certify that the foregoing proposed amendments to the Constitution of the State of Missouri, passed by the fifteenth General Assembly of the State of Missouri, are true copies of the original rolls now on file in this office.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of said office. Done at the City of Jefferson, this twentyfourth day of March, A. D. 1849.

FALKLAND H. MARTIN,

Secretary of State.

==>> The undersigned congregation has recently received, through the Christian charity of one of its members, a bell cast by Mr. H. W. Rinker in Chicago. This bell has turned out so excellently in every respect that we consider ourselves obliged to acknowledge this publicly and to recommend Mr. Rinker's work to other congregations.

Schaumburg, Cook Co, Ill, March 15, 1849.

The Lutheran congregation of St. Peter's U. A. Conf. there.

In the expedition of the Lutheran are now available: Dr. Luther's Home Postilion, New York Edition, bound in leather \$2.00.

Kirchen-Gesangbuch für ev.-luth. Gemeinden, to which in the 4th edition also the Sunday and festival pericopes together with the description of the destruction of Jerusalem are added, published by the local Lutheran congregation U. A. C. Bound in pressed calfskin d. piece 75 Cts.

1 dozen H8.00 - against Baar- 100 pieces H62.50 Z Payment.

A B C book, New York edition, the piece 10 Cts, by the dozen \$1.00.

Or. Luther's Small Catechism, at the same prices.

The pressure from the

Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Synod of Missouri 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12th, is finished and available from the author ras dozen at \$1.80.

In next Num. we intend to give a recorded advertisement of this booklet. D. R.

The German Evangelical Lutheran Synod of Missouri, Ohio, and other States will hold its next sessions at Fort Wayne, J n v., from the Wednesday after Trinity, June 6 to 16 of this year.

Received

for the Synodal Missionary Fund:

\$1.00 by Mr. k. Detzer and some members of his Parish. H6.77Z of parishioners in St. Louis.

Paid.

The third year, Mr. Samuel Koch.

Den 4. Jahrg. Hr. k- F. A. Hofman.

The 5th year HH. H. Albach, Brandt, I. Beißwänger, W. Bohde, G. Ebert, Andr. Fischer, Wich. Hilskötter, Ad. Haynel, P. Henkel, Aug. Hellwig, 1^ Hofmann, Hattstädt (2 Er.), I Jmwalde, D. Katenkamp, Fr. Kleppisch, Samuel Koch, Ernst Kuhlmann, Fr. Louis, H. Schneider, Phil. Süffel, Ant. Wischmeier, Henn. Wachen, Jakob Weber.

Printed by Arthur Olshausen, publisher of the Un,riger des Westen".

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.

Redigirt von C. F. W. Walther.

Vol. 5. St. Louis, Mo. May 1, 1849, No. 18.

(Sent in by Prof. Wolter.)
Self-contradiction in the Catholic Church-

From two successive numbers of the Catholic Church Newspaper of Baltimore we extract, word for word, the following two passages:

1. from No. 43 of this year, page 346:

"The Bible, and especially the New Testament, is not only the most excellent book of instruction and edification for those who strive for truth and holiness of will, for peace of God and conscience; but it is at the same time the most faithful and sympathetic book of consolation and warning, which calls the attention of prudent and salvation-seeking Christians to the signs of the times, warns them in all dangers and persecutions, and opposes the sufferings of the time, against which all who love the Lord and are devoted to him with steadfast fidelity of will, and keeps them in the reassuring certainty that the Lord guides the course of the world's events through his omniscience and omniscience and, intervening with goodness and omnipotence at the right time, sets the goal and measure when evil has the upper hand and threatens to destroy everything. -But then the Word of God is for all believers at the same time a workshop of the Holy Spirit, the most glorious arsenal of God, from which the contending Christian should take weapons and arms to beat his raging enemies out of the field. Before all other weapons, St. Paul recommends, Ephesians 6:16, the shield of faith, with which Christians are to catch the fiery darts of Satan, shot by unbelief, which has seated itself in the chair of doctrine, and itself sharpened and poisoned by Christian teachers. - Then they are to take, verse 17, the helmet of salvation and the sword of the Spirit, which is the word of God, whose strengthening and conquering power has not only been perfectly proved and tested against all temptations of the devil, the world, and the flesh, but has also strengthened the minds of the first believers.

Christian heroes of the faith and witnesses of blood, under the most cruel tortures and chastisements of their executioners and murderers, rose above themselves and all that is perishable, and filled with the most joyful hope, with the certainty of eternal life."

2. from No. 44 of this year, page 354:

"Among and beside those sad efforts to weaken and gradually destroy the reputation of the Bible, the Bible rage of our days, which has become the prevailing fashion of the time and is spreading like an epidemic over the whole earth, is a phenomenon that one could not believe if one did not look at it with one's eyes. The Bible, which has been most shamefully maltreated, and which was left only as a common schoolbook of some value, and scarcely as much value as Herodotus', Homer's, and other heathen's writings, is flung like the meanest junk goods by bales and pennies into the world and among the inhabitants of the earth, so that even this flinging by bales may not fail to depreciate the value of the goods which those hopeless attempts at scholarship might still have left. Millions are spent on this waste of the Bible, while hundreds and thousands of naked starving human children are cold-bloodedly looked upon around them! While the most learned men, with the most earnest countenance, rack their brains to inquire into the meaning of the sacred document, written in dead old languages, and in this strenuous pursuit proclaim to the world, in quartos and folios, their divergent and daily varying results of research, without becoming one with each other and with themselves, they stubbornly insist on putting into the hands of the people the old book, written in long extinct languages, and consisting only of many divergent copies and translations, without the very slightest explanation of expressions and passages which are difficult to understand." -

One can hardly believe one's eyes when one encounters these two statements, which contradict each other so bluntly, in one and the same paper, and even more so in two papers that immediately follow each other. For as much truth and edification as the former contains, as ungodly and detestable is the latter. Both, however, once again provide the sad proof that at least the vocal leaders of the Roman Church, not out of a complete ignorance of the truth, but against their better knowledge and conscience, hostile and seek to eradicate the obvious and well-conscious truth out of pure godlessness.

We would not need to add even one word to prove this assertion, for even the dumbest eye recognizes the obvious contradiction in the two articles cited, as when, for example, No. 43 states: "The Bible, and especially the New Testament, is not only the most excellent book of doctrine and edification for men who strive for truth and holiness of will, according to the conscience of God. 43: "the Bible, and especially the New Testament, is not only the most excellent book of instruction and edification for men who strive for truth and holiness of will, for peace of God and conscience," etc., or: "the Word of God is a workshop of the Holy Spirit for all believers," etc., etc., etc. - I say, even the dumbest eye recognizes the cutting contradiction of these words with what is read in No. 44, where, e. g., the distribution of the Bible among the inhabitants of the earth is called a waste of the Bible, by which the value of the goods is depreciated; or where the holy Scriptures are called: "an old book, written in languages long since extinct, existing only from copies and translations that differ in many ways, which is given into the hands of the people without the least explanation of passages and expressions that are difficult to understand. - I think one can see with one's own hands how far the papists' respect for the Bible goes, even if they use such beautiful expressions for it. Nevertheless, we want to point out in a few words the rotten reason from which this absurdity arises, that the Catholic church newspaper, on the one hand, puts the Bible in the hands of the people.

The reason for this is actually only one, namely, the and to change the enmity into holy desire and worship. The and to keep the souls of Christians imprisoned in false arrogance planted in man by the devil and beautifully word has this power (Rom. 1, 16. Hebr. 4, 12. 1 Cor. 1, 18. services. Therefore the papist priests praise the holy cultivated by the papists. The reason for this is really only Job. 6, 63. etc.) and never loses it, because the power is Scriptures, for they have their advantage in doing so, and one, namely, the arrogance planted in man by the devil and from God, even if millions of people, out of a stubbornness for the sake of the people they ought not to say outright beautifully cultivated by the papists. This arrogance, and rebelliousness that is even more than the natural that they ask nothing at all about them, but only love their however, appears in the Roman church especially in two hostility against the word, block and close themselves own invented statutes, which fatten their bellies, fill their forms: a. in the misjudgment of the ghastly and thorough against it. Therefore it is ungodly to say that by spreading pockets, and bring them honor among men; therefore, I corruption of human nature and in the overestimation of the Scriptures they are dishonored and degraded in value. say, they praise the holy Scriptures on the one hand, but the natural powers in man; b. in the lust for power. This would be as if a physician, having a delicious remedy on the other hand they quickly attach to them again such a.) It is well known that the Roman Church, against the for a disease, should not administer it to all those afflicted an insult that everyone should think: It is only well if I most explicit and clearest passages of Holy Scripture (e.g. with that disease, but only to some, perhaps especially rich, remain unmolested with it, for if the Bible, as the priests Gen. 8:21, Rom. 3:10-18, Ephes. 2:1-3, etc.), and even that the medicine might remain in price, though as many say, "is a book written in all languages long since extinct, against the testimony of such Church Fathers and others might be in need of it, and perish without it, as would and existing only from copies and translations that differ in Conciliar decisions, which the Papists themselves do not wish. Who would not think this an impiety? But this is how many ways," then I have little desire to trouble myself with dare to reject, nevertheless maintains that man, in his the Roman priests would have it done with the Holy it, and would have little profit from it, for I am not one of the present fallen state, still has some good powers.), even Scriptures. To the richer men, that is, to those who imagine learned. Such thoughts are just right for the papist priests; against the testimony of such church fathers and conciliar that they are richer in piety and righteousness than the rest, that is just what they want to bring about, that every one decisions, which the papists themselves do not dare to the Bible is to be given; but to the grosser, more open should think: the Bible is an excellent book, is God's word reject, they nevertheless maintain that man in his present sinners, who need it most, it is not to be given.-Well, let us and truth for salvation, but for me it is too high, I cannot fallen state still has some good powers and the ability to suppose, as the Roman Church teaches, that some men and do not know how to use it, therefore I will keep to what prepare himself by his own efforts for the grace of God and are not so wholly corrupted by sin as others; how, then, the priests, the learned people, say, they must know it. So to take hold of that which is offered. On this false ground ought one not to come to the aid of the sickest first, and thus it happens that people look the priests in the mouth (that they draw the equally false and ungodly conclusion that possibly bring the sacred Scriptures first to those who are would be all right), but not at the same time into the Bible, some men are more worthy of God's grace and others less. most grievously afflicted? Here the papists will perhaps say, and do not inquire whether it is true what the priest says. As if all men were not equally worthless before God, and "Yes, but it would be evil to give precious medicines to a Then the priests have won the game, for now they can all without exception worthy of hellish damnation, as if any sick person who does not take them, but pours them away. speak lies as much as they like, and it serves their man were worthy of the unspeakably precious gift of God's - But nothing can be thrown away from the word of God, as purpose; the people always think it is God's word and word! If the Papists were right in the ungodly assertion that from other medicines; it becomes neither less nor more, serves salvation; so then they are deceived, become man had still retained natural good powers after the Fall, whether millions accept it or throw it away, and nothing is men's servants, and if God does not do something special with which he could prepare himself for God's grace and taken from anyone because it is given to others. It is an for them, become Satan's prisoners. turn to it, the conclusion could still be heard to some extent: eternally rich, gushing spring of life, which can never be But let someone say whether this is not blaspheming He who does not use these other good powers is not exhausted, never diminished, whether many or few draw and dishonoring God's Word, thus disgracefully worthy to receive the grace of the word of God. But now it from it. Therefore it is certain that if the papists are zealous disparaging the Bible and making it rumored as if no man is true that there is not a trace of sound divine power left in against the spreading of the Bible, it is because they are could understand it, unless he has eaten scholarship with any man, that rather all are dead in trespasses and sins, Pelagian heretics, i.e., such people who maintain that spoons and is acquainted with the ancient languages as that they have all gone astray and become unfit (Rom. 3), human nature is not wholly corrupted by sin, but is still able with his mother tongue? Is it not an outrageous abuse of the Holy Spirit to refer to the Scriptures inspired by Him in that of every man without exception it is true Isa. 1:5 ff. to do something good by its own powers. such terms as the Catholic Church's newspaper does? "The whole head is sick, the whole heart is diseased. From b.) The other form in which the arrogance of the papists, Why then did not the Holy Spirit have it written in such a the sole of his foot even to the top of his head there is no especially of the priests, shows itself, is the lust for power, way that every one could understand it? Has He not been soundness in him, but wounds, and sores, and boils, which and this, of course, also drives them very naturally to way that every one could understand it? Has He not been have not been healed, nor bound up, nor soothed with hostility against the spreading of the Bible. For since the able to do this, or has He not wanted to? Then He is not oil."If it were therefore a dishonor to the word of God, a Holy Scriptures clearly and distinctly point out the truth of the Holy Spirit, but something quite different. - But the thing waste of it, and a diminution of its value, to bring it near to salvation to every one who will only let himself be guided, it is this, that no man, be he the most learned or the most men in every possible way, even to men who ask nothing is to be expected that the more the Bible comes among the unlearned, understands even a little of the word of God out of it, but despise it; God would have been the first to be people, the more it will become evident that the papist of his own ability and vain cleverness; for the natural man guilty of this wasteful and disdainful use of his word, for he priests teach all kinds of things which do not at all serve hears nothing of the spirit of God, it is foolishness to him, has given it to the ungodly world, which truly did not ask salvation, but only to strengthen the rule of the priests. and he cannot know it, 1 Cor. 2:14. him for it, but on top of that despises and hates it; indeed, it is so fundamentally corrupt that no man could and would accept God's word, if the very word did not have in itself the power to overcome the hostile resistance of the natural man.

passeth through the heart, and enlighteneth the man with his indwelling divine light. Therefore David says in Psalm 19:9, "The commandments of the Lord are pure, and enlighten the eyes;" and Psalm 119:105, "Thy word is a lamp unto my feet, and a light unto my path;" and Solomon in Proverbs 6:23, "The commandment is a lamp, and the law a light." Wherefore also a venerable old Church Father compared the Word of God to a brook, whereby a lamb might wade, and an elephant swim; that is, it is not too deep for the most simple not to drink the truth of salvation out of it, and again too deep for the most learned not to come to the bottom.

But let us again suppose that the Bible is, as the papist priests pretend, "an old book, written in languages long since extinct, and existing only in many different copies and translations," and we should wonder why the Catholic church-newspaper praises this old book so highly. How then can this book, which is said to exist only in many different copies and translations, be the most excellent book of teaching and edification for men? how can it be the most faithful and sympathetic book of consolation and warning? how can the contending Christian take from it arms and weapons? Is it not utter nonsense to claim this of a book which, according to the papists, is so little comprehensible and not even reliable?

But if we ask further: Who are the few who know how to fast and interpret the word of Scripture correctly, the answer is: the papist priests, the pope at the head. Now, we will leave quite undiscussed for the present how they can prove that they have the right understanding of the Bible, and, what is more, that they alone have it; but we will also admit this for the present; but then we ask you, dear clergymen, why are you not so compassionate as to make a translation of this book which every one can understand? you could accompany the obscure passages with explanations. Why do you not make a correct, faithful, intelligible translation, then the matter would be helped at once; for if you are the infallible interpreters of the holy Scriptures, you must also be able to translate them correctly and intelligibly, especially if the pope wanted to help you, whose office it is much more proper to promote the knowledge of the word of God than to have his slipper kissed?- If you then had such a translation, then nothing would stand in the way of your holy zeal for the salvation of the souls of men, that you would not give away your great riches, which are now being consumed by day thieves in monasteries, at least in part, to have Bibles printed and distributed among the people? But I will tell you, dear reader, where there are still knots. If the papists would do so,

If they were to write a correct, comprehensible Bible among their own people, then their priestly rule would be at an end, then they would no longer be able to play under the little hat, then the cats would no longer be able to manse in the dark. That's why they can't do it. - But if a Bible were to come out from them that did not faithfully reproduce the true meaning of the Word of God, but was unclear and falsified, they would soon have their fingers rapped and their knavery proved, so that they would only have shame and disgrace from their work. That is why this is not possible, and so it is not possible at all that the papist priests should take care of the spreading of the Bible, but they must rather take up arms against those who, without asking the pope and all his priestly tail, spread the Bible out of their own impulse, for this can be a danger to their priestly rule, especially if it should succeed in gaining acceptance for the Bible among the Catholic people themselves.

By the way, let this be said, that if some perhaps take part in the spreading of the Bible out of mere fashion or other dishonest intention, these indeed suffer the damage of their dishonesty for themselves, but the spreading of the Bible therefore remains its blessing unimpaired, and here the word of the apostle Paul suffers application Philippians 1:18: "That Christ only may be preached in all manner of things, whether by chance or by right, I rejoice therein, and will rejoice also."

(Sent in by Pastor Keyl)

The original order of worship in the German churches of the Lutheran

(Continued.)

3) The individual services and acts of worship.

The Hanpt service. In the Lutheran church, a service became the main service by being connected with the celebration of Holy Communion; in the Reformed church, on the other hand, one service was elevated above the other only by the fact that no work was done on its day, while the other services took place on work days; the communion service was held every three to five weeks, except on the three high feasts; according to some church ordinances, in cities every month, in villages every two months.

Already in the earliest Christian times, the main service was held in such a way that, accompanied by songs and prayers, first an epistle was read, then a gospel, and after the explanation of the latter, Holy Communion was celebrated. This order has therefore been retained by almost all Lutheran church orders, which also agree with the old church that a main service is not complete without the celebration of the Lord's Supper.

In order to ensure that the congregation is always hungry and thirsty for the sacrament, all purely Lutheran agendas order the service in such a way that the celebration of communion forms a major part of it, which is why they usually refer to the entire main service by its old name "Mass"; but they do not make it a law that the celebration of communion must take place without fail, but they also make provisions for the case when there are no communicants; One of these is that at the end of the sermon the pastor should read an admonition to the congregation for not partaking of the sacrament, for the questionable causes, as well as for the threatening dangers of this omission, whereby the church, as the still existing forms show, proceeded so carefully that it awakened the indolent and yet did not shrink from the weak in faith.

Although the Lutheran Church prescribed the celebration of the Lord's Supper only at the main Sunday and feast-day services and before the assembled congregation, it also permitted individuals who had a particularly urgent desire for the sacrament to be administered at one of the weekly services, but always in public, i.e. at the altar and with singing; only the sick and the weak were permitted to receive communion in the home.

The Metten were held on Sundays and feast days early before the main service, in cities with readings from the Bible and sermons about it, in the countryside, however, instead of the sermons with readings from biblical Summaries.

Vespers on Sundays and feast days, now usually called the afternoon service according to the procedures of the Reformed and Uniate Church, was intended in places for the epistle sermon, otherwise also and especially in the country for the catechism sermon, with which the catechism confession was always connected.

The Sunday vespers, in which, according to most church orders, the sermon also took place and then, as its actual object, confession and absolution, preceded the main service of the Sunday, in which communion was held, as the preparation. All older Lutheran church orders prescribe the retention of private confession and private absolution, and if some southern German ones, with which the second Pomeranian one of 1563 also agrees, permit the pastors to read the general confession after the usual exhortation to confession, absolution must nevertheless be given to each individual with the laying on of hands as the main item for which confession takes place.

The weekly sermons, which were primarily intended for the interpretation of entire books of Scripture, were held on the other days of the week, depending on the number of preachers. There were times when, for example, in Nuremberg from Sunday to Saturday 32 sermons could be heard, in Magdeburg 50; on the

country such a sermon took place at least once a week.	Funerals of persons in authority, preachers, etc. held.	Choral singing of the congregation has survived until our time.
According to all Lutheran church ordinances, the act of baptism belongs to the house of the Lord and may only be performed in a private house for special reasons; for the most part, in accordance with the entire former church, it was performed outside of the aforementioned church services. This also applies to the public confirmation of baptism administered by a Christian in an emergency, for which the form to be used is prescribed in many ordinances.	According to most church ordinances, the ordination of preachers was held on a Sunday or weekday before an assembled congregation, namely after a preceding sermon on the holy office of preaching at the altar in the presence of some ministers of the divine word, and the ordained person was then given Holy Communion.	Dr. Luther now found a manner of public worship which, besides former wholesome usages, also contained many abuses, but he did not deal with it as the Swiss reformers (?), who declared themselves against the existing institution without further ado, but he used all diligence to examine what existed and to retain what was good; thus the Lutheran main service retains all the pure pieces of the Pontifical Mass, which originated in old Christian times, but there is nothing in it of such pieces as were downright contrary to Scripture, e. g. the <i>Offertory</i> or the sacrificial chant; thus also the Lutheran Church retains many individual forms, e. g. of Collects, Prefaces, and the Liturgy. The Lutheran Church also retains many individual forms, e. g., of collections, prefaces, and the like, but has easily done away with everything that was tainted with saints' service and other papal abominations, and although it has always retained the main purpose of the divine service, namely, that the congregation should be instructed in the word of God, it has nevertheless retained many uses that are not contrary to this word, e. g., the altar in place of the altar, the altar in place of the altar, the altar in place of the altar, the altar in place of the altar, and so on. For example, the altar, instead of which the Reformed, as is well known, have only a communion table; the custom of the minister of the church turning toward the altar during prayers; the official dress of the preachers; the sign of the cross, crucifix, genuflection, folding of hands, altar lights, and so on. The better arrangement of the service, however, required an immense amount of work, for in accordance with the main intention of the service, to instruct the congregation from God's Word, everything had to be done in German; therefore, the existing pure forms had to be translated from Latin, the content of many had to be completed, and the stock thus gained had to be increased, since many old things had to be thrown away and many new things that were necessary for the right teaching were used.
With regard to the act of Confirmation, only in some older agendas are there some, and very different, instructions; according to the Pomeranian one, originally written by Dr. Bugenhagen in 1535, it was held in towns on a weekday, in the villages on a Sunday. After the preceding sermon and after the singing of the hymn: Komm, Heil'ger Geist, etc., the preacher stepped before the altar and had the confirmands stand on either side of it; this was followed by a prescribed exhortation to the children, which concluded with three questions, to which the former answered unanimously with: Yes, Amen. Then the children knelt at the altar, while an exhortation was addressed to the congregation, the holy Our Father was prayed, and another special prayer was said for the children. Finally the priest said the blessing over each child or, if the number of children was large, over several at the same time, but in such a way that each child's hand had to be laid on the altar. The whole thing was concluded with the hymn: "To God alone be the glory", or: "May God be merciful to us".	The introduction or induction of ordained preachers before the assembled congregation was performed in a similar manner, with the exception of communion; the excellent form for this in the Pomeranian Agende deserves to be more generally known. 4) The ecclesiastical chant and the hymn.	
The marriage ceremonies were usually held after three bids, sometimes also with well-known persons under certain circumstances before the same, but never differently than in the church, either on Sundays after the Vespers or on a weekday. The wedding sermons, which later became more and more frequent, were preached from the pulpit, after which the wedding was performed at the altar according to the form.	It is certain that many individual elements of public worship date back to apostolic times, and that all the basic forms of it, such as the litany or the general church prayer, and the like, were already found in the earliest church. The Oriental or Greek Church traces the institution of its worship to the apostle Jacob. The difference between this and the later arrangement of the service consists especially in the fact that in the entire ancient Greek church only psalms and hymns are found in place of hymns; nevertheless, the congregation is in constant activity, in that everything, e.g. the litany, consists of alternating conversations between it and the ministers of the Word. In the ancient Greek church, moreover, neither melody nor figurative music was in use, but only a recitative similar to psalms; and, finally, the arrangement of the service is almost always one and the same throughout the whole church year.	
According to some Lutheran church ordinances, the church service for women in six weeks' gestation was also held on a Sunday or weekday, after previous announcement; for this, as well as for the public blessing before the altar, forms are required.	The occidental or Latin church took its divine service from the Greek, developed it in its own way, and completed it by the introduction of chant and church music; Ambrose, in particular, introduced chorales in the 4th century instead of recitative, e.g., "Now cometh the Gentile Saviour": Nun kommt der Heiden Heiland (Now Comes the Saviour of the Gentiles); but especially Gregory the Great in the 6th century rendered great services to hymnody and church music, but both became the nearer to the time of the Reformation the more corrupted by secularization and artificiality. After these transformations, not only did the whole of the service become far shorter and more rounded, but the individual forms received a richer and more crowded setting. Everything that belonged to the minister of the church, e.g. the collects and the like, was no longer read since Gregory the Great, but was sung in Latin in recitative form; everything, on the other hand, that belonged to the congregation was written in chorale form, and this difference between the collegiate chant of the pastor and the chorale of the congregation of the congregation was not only a matter of the church, but also of the church itself.	Since the Lutheran Church also wanted to make the congregation active, it needed a hymn, but for lack of what was already available, it was forced to do the work itself. Finally, it was not only necessary to integrate what had been produced in this way into the church service, but also to practice it in the congregations; the course of this work must also be surveyed in general. - The people still had a great reverence for the old church singing of the clergy and the choirs, and it was therefore not advisable to proceed against it stormily, as Carlstadt and then the Reformed Church did. Rather, for good reasons, Dr. Luther was interested in allowing this church singing in Latin to continue at least until corresponding German pieces were provided; in addition, there was the necessity of composing German hymns for the congregations, to which Dr. Luther not only urgently encouraged others, but also proved his mastery in this himself.
The funerals were generally held like this: At the grave, while the corpse was being lowered into the ground, a song was sung, e.g.: Mit Fried und Freud 2c. 2c. The preacher then read a biblical lesson, e.g. from John 11:20-27, 1 Corinthians 15, 1 Thessalonians 4:13-18, followed by a short exhortation, and concluded with a collecte and benediction. Special funeral sermons were preached in the first period of the Lutheran Church mostly only at the		With regard to the musical, Dr. Luther retained

the institution made by Gregory the Great that the ministers of the church should sing everything that was their duty at the altar, thus also the pericopes, and that the congregations should respond by singing, and the former not both because the well-sung word continues to be intelligible in larger churches, than the spoken word, for this reason would not be applicable in most village churches, but rather because in this way the congregation is enabled to pray along with the slowly sung prayers, which is not possible with a mere reading.

As far as the alternate singing is concerned, we find in the Lutheran agendas a multiple participation of the congregation, so that either the pastor intones and the whole congregation, led by the choir, responds, or that the cantor or the choir or a choirboy intones and the whole congregation responds, or that the congregation, divided into two halves, intones and responds to each other.

But what was entirely new and peculiar in the Lutheran Church was the church song; the only thing that the Christian people had of this before the Reformation were German songs about the Ten Commandments, faith, and Our Father, which, however, were sung only outside the church; this is also true of other songs, e. g., "So Holy is the Day" (from the twelfth century); for centuries the German people had nothing else in the church than the Kyrie eleison. It was not until the Lutheran Church that the hymn was fully developed and placed in its proper place, although in its first two centuries it decidedly preferred the doctrinal and confessional hymns, e.g. "Es ist das Heil uns kommen her" ("Salvation has come to us"), to those which expressed more the feelings of individual Christians. Indeed, the Lutheran Church so highly honored the most excellent of these songs, such as "Ein Kindelein so löblich," that it often ordered them to be preached at appropriate church times in the catechism sermons.

With the church hymns, the melodies of the same, in which a certain basic tone prevails, also came into being; only, of course, one may not consider our present-day chorale singing to be entirely consistent with that of the old Lutheran church, for the old melodies have been frequently corrupted by the falsely famous art of the chorale books and, in particular, the older church did not know the setting off in the chant at the end of the stanzas, which often destroys all sense of the words, but rather let the points of rest occur at the comma, full stop, etc., etc., etc., etc., etc. etc.

The work required to train the congregations in responding and in other hymns in general, as well as in learning the hymns according to content and melody, was an extremely extensive and arduous one, and was greatly increased by the fact that the mass of the people could not read.

The songs were intended only for the use of the pastors and sextons, who had to sing them to the congregations during the services until they were able to sing along with them. Therefore, it was necessary to be very sparing with the number of songs; thus, the first hymnal published by Dr. Luther in 1524 contains only eight songs. Luther, published in 1524, contains only eight hymns, the one published shortly before his death 129, and this is approximately the number of hymns that were in use in the church until about the year 1650; For these and other reasons, one tried to prevent the intrusion of many new songs; one also insisted that the songs were always sung in their entirety, and only the Strasbourg church order permitted the breaking off of them; admittedly, they had not yet grown to such considerable number of verses as later.

(To be continued.)

Three pairs and singles.

You have two ears and one mouth;
You want to lament it?
Many things shalt thou hear, and -
Say little on it.

You have two eyes and a mouth;
Make it your own!
Many a thing shalt thou see, and -
Hiding some things.

You have two hands and a mouth;
Learn to measure I
Two are there for work, and -
One for dinner.

Sartorius' life mirror.

"Huebner's Biblical Histories."

Edited by C. G. Weyl, preacher in Baltimore.

We considered it our duty to warn our readers in the 12th number of this journal about this book, whose title is already a lie and whose content is full of blasphemies. To bring the publisher of this book, Mr. Weyl, to recognition and admission of his grave sin through this well-motivated warning, could not have occurred to us, of course, since we have come to know the man's character only too well. From this side we rather suspected something quite different, and what we suspected has happened, and even more. We have shown, as readers will remember, that Mr. Weyl has not, as he expressly promised when asked to support the work, reissued Hübner "in its old unchanged form and essence," but has delivered a book that has nothing in common with the old Hübner except that it bears Hübner's name (thus, of course, also this only deceptively) on its brow. We expressed the good hope that Mr. W. might not have announced the book out of malice, but out of ignorance, as Hübner's work in form and essence, not only in the most definite way, but also as such afterwards. We could not believe that a human being (let alone one who is

(If he wants to be a Christian and a servant of the church,) he can be ashamed of playing a deception of which he knows in advance that it must be revealed. Now what did Mr. Weyl first answer to justify himself on this point? - It is hardly believable, and yet it is so: Mr. W. admitted that he had not had all of Hübner reprinted, not out of ignorance, but with full consciousness, contrary to his promise; partly because a copy of the old Hübner could not be found (?), partly because the same "might be unseemly for the present age and perhaps also too one-sidedly ecclesiastical. *) That he had first promised it was "an innocent mistake". He had wanted to publish "a textbook for all Christian constitutions and not a stiff Lutheran one," for he was "progressing with the times. - We confess that we did not expect such an answer, even from Mr. Weyl. The latter has herewith set his actual character in a light in which we have not yet seen and regarded him. The word of God, of course, which reveals all the hidden depths of the human heart (Ebr. 4,12.13.), has already drawn such characters; just read Isa. 3, 9. 1 Tim. 4, 2. Now we cannot just say: "God have mercy on all listeners who have such teachers!" we must also add: whoever lets himself be led by such men, after he has read such self-justifications from them, is worth nothing better.

However, in the 12th number of our journal we had not only criticized Mr. W. had shamefully broken his word to deliver the old Hübner, but also proved with literal excerpts from the book that it was a book written in a rationalistic spirit, full of empty virtue-talk denying Christ's only beatific merit, and 'full of blasphemies against Christ, full, that is, of speeches by which Christ's true divinity is blasphemously approached. What does Mr. Weyl do? The man with his evil conscience does not even attempt to justify the worst passages that we have cited as proofs, but, passing them over with silence, he only seeks to justify those that he hopes will be swallowed up by his audience, which is unfamiliar with pure doctrine. He then cites for his book the approving testimonies of two men who are supposed to be generally recognized as orthodox, namely that of the Rev. Fr. Stohlmann of New York, and one of the same kind by the preacher Rauschenbusch, already known to our readers. Hereupon we have only this to remark, that the aforesaid gentlemen, even if they are acknowledged to be so

*) From this second reason one can see that the first, the lack of a copy of the old true Hübner, was not the actual reason with Mr. W.; for if Mr. W. had been able to get hold of an original edition, he would still not have reissued it for the sake of the second, third and fourth reasons.

pure in doctrine, by their testimony can never again make faith language out of moralizing gossip, never again make praise of Christ out of blasphemies; that by their testimony they have therefore not saved the honor of the new Weyl's Huebner, who is thoroughly saturated with the poison of false faith, but have thereby alone exhibited to themselves a public lamentable testimony of their apostasy from the pure biblical faith and their low zeal for the honor of their highly praised Savior, and have burdened themselves with the former heavy responsibility of all the unspeakable damage which Weyl's Huebner will and must do in many thousands of young innocent hearts. Let them continue to accuse us of unkindness and heresy; this will not prevent us, in accordance with our profession as editors of a public journal, to publicly punish all ungodly conduct that is publicly practiced by those who want to sail under the flag of our Lutheran name, in order to remove the arousal that arises from it, to call it by its true name, and to warn everyone against it (Cf. Ephes. 5, 11. 3 Mos. 19,17. Is. 5, 20. 56,10.11.); Neither shall this hinder us further, especially then, to spare no man, and to hold our peace, when the glory of him is assailed, who is the true God, and the eternal life, and in whose name all the knees of them that are in heaven, and in earth, and under the earth, shall bow, and if that be ascribed to the works and virtue of man, which is but to the merit of him that shed his dear blood of God to make reconciliation for our sins, and not for ours only, but for the whole world, upon the stem of the holy cross. May God grant us only a heart that is continually inflamed and cannot cease to be jealous when the heart of our beatific doctrine, the doctrine of justification through faith alone in the God-Man Jesus Christ by grace without works, is attacked. To be reviled in this way is an honor for us, of which, God knows, we do not consider ourselves worthy, since we have already done so much dishonor to our Savior.

By the way, we cannot leave unmentioned that in a subsequent number of Weyl's "Kirchenbote", Preacher Rauschenbusch gave the explanation that he was "unhappy that his private letter addressed to Mr. Weyl had been published, and that with it he had neither wanted to pass judgment on that book, nor did he want to pass judgment at all." *)

Finally, we note that, praise be to God, it is by no means the "Lutheran" alone, as Mr. Weyl would have his readers believe, who here in this country considers the new Hübner to be a ratio

*) The father of Mr. Preacher Rauschenbusch is namely the author of the s. g. Hübner published by Mr. Weyl.

alist machination, in that this was also done by a contributor to the "Reformirte Kirchenzeitung" in Chambersburg in one of the last numbers of the same. We have now done our part. Whoever, in spite of the testimony received several times, still wants to poison the youth, who have been redeemed at great cost, with the false teaching of the book, sprinkled with the sugar of pious speech, let him do so at his own risk and responsibility. If some are still so weak in knowledge and in the gift of testing and discerning spirits that they think there are not so many errors in it as we would like to find in it, consider: "A little leaven leaveneth the whole lump" (Gal. 5:9), a little poison is also deadly. Now as little as he would give his children bread to eat, if there were even a grain of arsenic in it, because he would not murder his child bodily, so little should we give our little ones spiritual food, if there were even a false doctrine in it, lest we become murderers of their souls. He, the good shepherd, graciously takes care of his lambs himself, and governs the hearts of all those to whom he has entrusted them to feed, only to water them with the pure milk of the sweet, beatific gospel (1 Pet. 2:2), and then crowns their laborious work with the glorious success that a faithful generation may again grow up in this glorious land of ecclesiastical freedom.

"A public lie is not worthy of an answer," Luther writes in the Great Confession.

"What concerns all (in the Church) must be done with the consent of all. " Leo.

How necessary it is to fight against those who falsify the doctrine of the holy sacraments or of any other article of faith.

(From Luther's Sermon on the Armor of Christians on Ephes. 6, 10. ff.: "We have not to fight with flesh and blood" 2c. From the year 1532. works. Hall.

Ed. IX, 454. ff.)

We do not fight against them (the false teachers) as against flesh and blood, but against the wicked devil, who fights against us through them, and attacks us not in a fleshly or bodily way, but our faith, the dear Word, baptism, sacrament, and all articles of faith, which are neither given nor founded by flesh and blood, nor do they belong to this earthly government. Therefore we do not fight against them to take away their body, their goods, or anything of theirs, or to save ours against them; but to keep our doctrine and faith, Christ and God, and to cut them off from the devil and win them, and to gain eternal life, of which the world knows nothing. The good is so great that no man's heart can comprehend it, and is not to be esteemed so small, as the world does, and some unwise spirits suppose, deceived by the devil, above the Sacrament or

Another error: "Let us not quarrel so hard over one article, 2c. and over it break up Christian love, nor give one another over it to the devil: but, though we err in one little thing, as we are otherwise one in others, let us give way and let go a little, and yet keep brotherly and Christian unity or fellowship!" No, dear man, not to me of peace and unity, about which one forsakes God's word; for then already eternal life and everything would be lost. Here it is not a matter of giving way, nor of conceding anything, for the love of thee or of some men; but to the word all things must give way, whether it be enemy or friend. For it is not given for the sake of outward or worldly unity and peace, but for the sake of eternal life. The word or doctrine is to make Christian unity or fellowship; where the one is equal and united, the other will well follow; where it is not, there remains no unity. Therefore tell me of no love nor friendship, where one will break off from the word or faith; for it is not said that love, but the word, brings eternal life, the grace of God, and all heavenly treasures.

This we will gladly do, that we may keep outward peace with them, as we must do in the world with every man, even with the worst of enemies; that go their way in this life and worldly being, about which we have nothing to fight; but for the sake of doctrine and Christian fellowship, we will have nothing to do with them, nor hold them for brethren, but for enemies, because they knowingly persist in their error; and fight against them by our spiritual warfare. Wherefore it is but a devilish and deceitful crafty attempt, which pretendeth such things, and requireth that we should yield a little, and hold good an error for unity's sake; that he may thus craftily lead us away from the word. For if we accept this and agree, he has already gained space, and soon he has taken a whole cubit when a finger's breadth would have given way to him, and soon he has even torn it down.

It does not seem that there is such great danger and power in it, but St. Paul makes it truly great, that it is not money, nor goods, nor men's love and favor, nor worldly peace and comfort, nor what flesh and blood is, nor what the world can give and take away, but the loss of God and eternal life. Therefore let that remain, or let it go, where it remains, or where it leads, for he has not yet gained anything by it; but if you understand that he takes away this piece, that is, the word, you have lost everything, and there is no more counsel or help. For the chief thing is gone, without which no good life, nor what thou art able to do, is valid or subsisting before God, and yet the devil, with such a beautiful pretense and appearance, stands and seeks how he may bring thee about it; for he has it in mind that he would take everything from thee. Therefore it is not to be jested at, nor to be sure. If you were to fight for your house and farm, your wife and child, and finally for your own life and limb, you would not be lazy, but would seek out your enemy and not let him have peace, nor accept anything from him, nor give in to him, but see how you can get ahead of him and become his ruler. Now thou hast other enemies here, who mean thee differently, and have sworn eternal death to thee, and will not cease till they have overcome thee, and yet with such cunning attack thee, as above said, as if they sought love and friendship of thee. 2c.

Behold, this is the cause why St. Paul exhorts us so highly above, that we should be strong in the Lord and in his mighty strength, that is, that we should not be moved to depart a hair's breadth from the word, but confidently resist such crafty attempts of the devil.

Support of the German Lutheran Seminaries for Preachers at Fort Wayne, Ind. and of the time at Altenburg, Mo. and of the High School at the latter place.

We take the liberty of calling the attention of the preachers of our synodal association in particular to the resolution which our synod passed during its last year's meetings here, "to organize a collection through its preachers in the congregations, so that each one may have the opportunity to contribute to the preservation and expansion of the above-mentioned institutions to the best of his ability. May every preacher lay this matter rightly on the heart of his congregation in its importance and urgency, so that many willing givers will open their hearts and hands and most vigorously promote the most important work of our united forces for Christ's glory and the salvation of His Church.

Should such Lutheran Christians and preachers, who do not belong to the association of our Synod, also feel moved to support our educational institutions, the undersigned editorial staff thanks them most sincerely in advance and declares itself ready to receive the gifts of love, to hand them over to the treasurers of one or the other institution, according to the determination of the donors, and to acknowledge them publicly in the "Lutheraner".

The editorial staff of the "Lutheran."

"Watch, and beware of covetousness!" (Luc. 12, 15.)

In a village in Lower Saxony lived a few poor people who had an only son. He became a wheelwright and then went on the road. About 12 years passed, and the parents did not hear from him, and did not know whether he was still alive or dead. But he lived, and because he was skilful and industrious, and kept his own together, he earned a good deal of money in foreign parts. After 12 years he set out for home to share his money with his poor parents as a grateful son, and to help feed them from his fortune. He had a comrade with him who accompanied him as far as the village where his parents lived. When they came to the village in the evening, he said to him: "Listen, I want to give my parents a rather unexpected pleasure. This evening I will stop at their house and not tell them who I am. Tomorrow morning, when I am still in bed, you come and ask my parents if their son is not here? And if they say: No! then you only say, he must certainly be here, he would certainly have arrived here. Then my parents will run swiftly to my bed, and half ...dead glad." - As I said, so it was done. The son came to his parents that evening, pretending to be a stranger. He asked his parents, they would like to give him a night's lodging for money and good words, because he would not like to be in the tavern. He took out quite a bag of money, and immediately gave them a florin. The people took him in, but thought of nothing less than that this was their son.

would have been. He had also changed so much in the twelve years that they could no longer easily know him. But because he had so much money with him, they had the ungodly idea of beating him to death. They thought that because he was a stranger who belonged to no one, and because he had come all alone and late that evening, it would be impossible for them to betray him by beating him to death. They carried out this wicked plot in the most terrible manner. After the son had gone to sleep, and was fast asleep from fatigue, they opened the door quietly, and gave him such a blow with a piece of wood, that he was killed in a moment. They then took away his money and buried him in a pit behind the barn that night. - The next morning the comrade came up and asked, as if by agreement, whether their son had not arrived last night. How frightened the unhappy parents were at this question! But they answered, "No! The other, on the other hand, remained adamant that he must be here, for the very stranger who had come to their house yesterday was their son, whom they had not seen in so long a time, and who wanted to give them quite unexpected joy. Now both parents gave a miserable cry; terror and fear seized them, for now they perceived that they had slain their own son. The stranger, terrified at the heinous deed of these wicked people, hastened at once to report what had happened to the courts. The two parents were taken to prison, and soon after received the deserved reward for their heinous deed.

(Story Almanac.)

(Submitted.)

Hie sword of the Lord and Gideon.

O cry with the trumpet: Hie sword of the LORD, and Gideon, Hie God, the ancient stronghold! There's baptism and holy communion, And heavenly goods without number; Here God's pure word!

Here arches the dome of heaven; Here springs the eternal stream of life In word and sacrament... The soul, even unto death weary, Drinks of it, and is filled; Because it hath known the Lord.

O haste to heaven's blessed dew, and drink the fresh dew of grace: and the company shall be strong. Forsake this vain fancy; ye weary souls, make haste, eat the marrow of life.

Ye proud enemies, leave off threatening; Humble yourselves, kiss the Son of God. Who will not be mocked. Give glory to God the Lord alone! You'll never win; Because Zion is still standing.

O Lord God, how rich and great are You! Thou liftest us up thyself into thy bosom, And pressest us to thy heart. Thou leadest us through the field of thrones To Thee in the fair firmament: Therefore praise Him all around.

Therefore it crieth with the trumpet: Hie sword of the LORD, and Gideon, Hie God's pure word! Here's baptism and holy communion, and heavenly goods without number; Here God the old hoard! Hermann Fick.

Independence.

A king of France once asked a stranger he met in his castle who he belonged to? The latter answered with

with a self-satisfied air: "To no one but myself." - "My friend," returned the king, "you serve a very silly master."

Explanation.

The dear readers of the "Lutheran" do not want to be alienated by the fact that in this and the next, as well as the previous number of the "Lutheran", resolutions are published concerning changes in the Constitution of the State of Missouri. According to a law of our state we were obliged to take up the same three times.

Afterthought.

In the absence of the editor, it was omitted to state that the story given in the previous number, "How it once was with the Lutheran Mission" 2c., was taken from the "Volksblatt" of Tippelskirch.

Evangelical Lutheran Missionary Journal.

Published by Karl Graul for the Evangelical Lutheran Mission at Dresden (now at Leipzig).

For years Blochmann in Dresden has published a magazine under this title, in which, in addition to historical accounts of missions, continuous reports are given on the state and progress of the mission to the Gentiles throughout the world. This journal has the essential advantage over all other missionary journals that it does not take part in the religious missionary efforts of our time and therefore awakens and cultivates the zeal for the important work of Hebrew conversion without thereby killing the zeal for the pure doctrine of our church and entangling the readers in the net of a false union. The prenumeration price for a whole volume of 24 sheets is 12 Neugr. above 44 Kr. rhein. (elegantly stapled, with 4 pictures well colored in watercolor manner 20 Neugroschen). Mr. Missionary Baierlein (Saginaw, Mich.) offers to order the sheet on request.

For the good of the mission, Seminary Director K. Graul has also published:

1. the Gospel of St. John, in reflections on home devotions (reprinted from the Württemberg Summaries). Printed with large type, gr. 8th, stapled for the price of 6 Ngr.

The Doctrines of Distinction of the Various Christian Confessions in the Light of the Divine Word. With a proof of the importance of pure doctrine for the Christian life and an outline of the main unhealthy directions. 8. Stapled 14 Ngr.

The last-mentioned booklets can also be obtained in the above-mentioned way.

In the expedition of the Lutheran are now available:

Dr. Luther's Home Postilion, New York Edition, bound in leather \$2.00.

Kirchen-Gesangbuch für ev.-luth. Gemeinden, to which in the 4th edition also the Sunday and festival pericopes together with the description of the destruction of Jerusalem are added, published by the local Lutheran congregation U. A. C. Bound in pressed calfskin d. piece 75 Cts.

1 dozen H8.00 - against Baar100 pieces H62.50) Payment.

A B C book, New York edition, the piece 10 Cts, by the dozen \$1.00.
vr. Luther's Small Catechism, at the same prices.

The German Evangelical Lutheran Synod of Missouri, Ohio and other States will hold its meetings this year at Fort Wayne, Ind. from June 6, as the second Wednesday after Pentecost, to June 16 incl. - The brethren arriving will go to the residence of the Rev. Dr. W. Sihler, - if necessary inquire for the same at the German Laven of Messrs. Orff and Schwegmann, Columbia Slr. on Canal.
F.W. Husmann,
d. Z. Secr. d. S.

The pressure from the
Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Synod of Missouri 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12th, is finished and available from the author for \$1.80 a dozen.
Zn next Num. we gevenkea to give a nearer advertisement of this booklet. D. R.

Received

for the Trinity Lutheran congregation in Buffalo to pay off their church debt:
P32.25 by Mr. D. Wyneken of its Baltimore parish, \$12.00 by Mr. D. Ernst of Marion, Ohio, neml. O1.30 by its city congregation, O6.25 by its Werleins congregation, H3.15 by its Jacobi congregation, LL30 by Mr. D. Ernst, P13.62Z by the Lutheran congregation of Mr. D. Keyl in Milwaukee, P17.06 by Mr. D. Hattstädt by its congregations, ErlO.25 by Mr. D. Crämer from the Lutheran congregation in Frankenmuth and P1.75 from the Lutheran congregation in Frankentrost, Mich., G2.W by Mr. D. Streckfuß, namely: \$1.00 from its Zions congregation, P1.00 from its "t. Paulus congregation. K40.00 from the Lutheran congregation in St. Louis, Mo. 810.00 by Mr. D. Seidel in Neudettelsau, Union Co., O., namely: P5.00 from Mr. Matthias Spindler, member of the Lutheran St. Jacob's congregation.luth. St Jakobs-Gemeinde zu Wittenberg, Franklin Co., O., 50 Cts. from G. Michel, member of the said congregation, 5 Cts. from a stranger, *4.45 from several members of the St. Johannis-Gemeinde ungeänd. A. C. in Neudettelsau.
Praise be to the Lord, who helps us. Remember in mercy our beloved brethren in faith, even in their affliction, as they remembered us in ours.
E. M. Bürger, Pastor.

Received

for the construction of a church of the "First German Ev.-Luth. St. Paulus-Gemeinde" in Chicago, Ill.
By some parishioners in St. Louis H4.50. By Mr. R Jäbker of his parish in Adams Co, Ind, 6.00. By Mr. D Schürmann of his parish in Franklin Co, Znd, H5.00. By Mr. D Husmann of St. Peter's parish in Adams Co, Znd, 2.81. By Mr. D Husmann of Wilhelm Griebel P1.00 By Mr. D. Husmann from Bro. Schroeder 50 Cts. From himself 69 Cts. By Mr. D. Heib, Wapakonetta, O., \$2.00. A. >sel! e, Rev.

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to MissionS-Casse:
95 Cts. from a local parishioner by Mr. 1?. Bürger.
for the River Lass Mission in Mich.:
P4.00 from the Lutheran congregation in CoUinsville, ZU. \$2.10 from St. Zohannis congregation in Minden, Washington Co. ZU. \$1.00 from a member of the Lutheran congregation here.
Further:
P1.15 to Altenburg College. P1.00 for the Preacher's Seminary in Fort Wayne from the Lutheran Si. Zohannis congregation in Minden, Washington Co, Ill.

Paid.

The fourth year. Mr. Heinrich Helfrich.
Den 5. Jahrg- Die HH. Heinrich Ackermann, Christian Alt, D. Bacher, P. Ernst, D. Flessa, Heinr. Flock, Firnup, Gerh. Jburg, Martin Krüger, Conrad Michel, Gottfr. Müller, Georg Netterer, Joh. Heinr Succop, D. Spieß.

Constitutional Amendments.

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein:)
Sec. 1. That hereafter the Judges of the Supreme court shall be elected by the qualified electors of the State, and each shall hold his office for the term of six years only, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any Judge of the Supreme court, by death, resignation, removal out of the State, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such a vacancy, but every election to fill a vacancy shall be for the residue of the term only. The General Assembly shall provide by law for the election of said Judges by the qualified voters in the State, and in case of a tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall also provide for an election to fill any vacancy which shall occur at any time within twelve months preceding a general election for said Judges. The first general election for Supreme court Judges shall be on the first Monday in August, A. D. 1851, and on the first Monday in August every six years thereafter. If a vacancy shall occur in the office of a Supreme court Judge, less than twelve months before a general election for said Judges, such vacancy shall be filled by an appointment by the Governor, and the Judge so appointed shall hold his office only until the next general election for said Judges.
Sec. 2. The offices of the several Supreme court Judges shall be vacated on the first Monday in August, A. D. 1851, and all parts of the original constitution or of any amendment thereto, inconsistent with, or repugnant to this amendment, are hereby abolished.
A. M. ROBINSON, Speaker of the House of Representatives.
THOS. L. PRICE, President of the Senate...

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein,) that the following be proposed as an amendment to the Constitution of this State:
Sec. 1. That so much of the thirteenth section of the fifth article of the constitution of this State, rati fied at the present session of the General Assembly, as provides that the Governor shall nominate, and by and with the advice and consent of the Senate, appoint the Judges of the Circuit courts, and that each Judge of the circuit courts shall be appointed for the term of eight years, and that every appointment to fill a vacancy of such Judge, shall be for the residue of the term only, is hereby abolished; and hereafter each Judge of the Circuit courts shall be elected by the qualified electors of their respective circuits, and shall be elected for the term of six years, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any circuit Judge, by death, resignation, removal out of his circuit, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such vacancy, provided that said vacancy shall happen at least six months before the next general election for said Judge; but if such vacancy shall happen within six months of the general election aforesaid, the Governor shall appoint a Judge for such circuit, but every such election or appointment to fill a vacancy shall be for the residue of the term only; and the General Assembly shall provide by law, for the election of said Judges, in their respective circuits, and in case of a tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall provide by law for the election of said Judges in their respective circuits, to fill any vacancy which shall occur at any time, at least six months before a general election for said Judges. The first general election for circuit Judges shall be on the first Monday in August A. D. 1851, and on the first Monday in August every six years thereafter. No Judicial circuit shall be altered or changed at any session of the General Assembly next preceding the general election for said Judges. The offices of the several circuit Judges shall be vacated on the first Monday in August, A. D. 1851-
A. M. ROBINSON, Speaker of the House of Representatives.
THOS. L. PRICE, President of the Senate.

Resolution to amend the Constitution in relation to the offices of*Secretary of State, Attorney General, Auditor of Public Accounts, State Treasurer and Register of Lands. Resolved by the two Houses of the General Assembly as follows:
Sec. 1. That the twenty-first section of the fourth article of the constitution of the State of Missouri be and the same is hereby abolished.
Sec. 2. There shall be a Secretary of State, who shall be elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, unless sooner removed by an impeachment. He shall keep a register of the official acts of the Governor, and when necessary shall attest them, and he shall lay the same, together with all papers relating thereto, before either House of the General Assembly, whenever required so to do, and shall perform such other duties as may be enjoined on him by law.
Sec. 3- The eighteenth section of the 5th article of the constitution of the State of Missouri is hereby abolished.
See. 4. There shall be an Attorney General, who shall be elected by the qualified voters of this State at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties as shall be required of him by law.
Sec. 5- The twelfth section of the 4th article of the constitution of this State is hereby abolished.
Sec. 6- There shall be an Auditor of Public Accounts, who shall be elected by the qualified voters of this State, at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties, as shall be required of him by law. His office shall be kept at the seat of Government.
Sec. 7. The thirty-first section of the third article of the constitution of this State is hereby abolished.
Sec. 8- A State Treasurer shall be elected by the qualified voters of this State, at such times, and in such manner as shall be provided for by law, who shall continue in office for four years, and who shall keep his office at the seat of Government. No money shall be drawn from the Treasury but in consequence of appropriations made by law, and an accurate account of the receipts and expenditures of the public money shall annually be published.
Sec. 9. There shall be a Register of Lands, elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, shall keep his office at the seat of Government, and shall perform such duties as shall be required of him by law.
A. M. ROBINSON, Speaker of the House of Representatives.
THOS. L. PRICE, President of the Senate.
Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein) that the following be proposed as an amendment to the constitution of this State.
Lake. 1. That the boundary of this State be so altered and extended as to include all that tract of country lying west of the present boundary of this State, so that the same shall be bounded as follows, viz: beginning at the south'west corner of the State; thence west to the middle of the main channel of Grand river; thence up the same to the mouth of the Neoshoriver; thence up in the middle of the main channel of the same, to the northern boundary of the Quapaw land; thence east along said boundary to the present State line, or to include so much of said boundary as Congress may assent to.
A. M. ROBINSON, Speaker of the House of Representatives.
THOS. L. PRICE, President of the Senate.
MISSOURI:
OFFICE OF SECRETARY OF STATE.
I, Falkland H. Martin, Secretary of State of the State of Missouri, do certify that the foregoing proposed amendments to the Constitution of the State of Missouri, passed by the fifteenth General Assembly of the State of Missouri, are true copies of the original rolls now on file in this office.
IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of said office. Done at the City of Jefferson, this twentyfourth day of March, A. D. 1849.
FALKLAND H. MARTIN,
Secretary of State.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. May 15, 1849, No. 19.

(Sent in by Dr. Sihler.)

Second sermon of holy baptism.

We have, my beloved, last time dealt with the nature and effect of holy baptism, and have not done so as, for example, the unchurched preachers and catechisms are wont to do; for here and in the case of holy communion they like to leave aside what the holy sacraments actually are, so that in such silence they may offend neither Lutherans nor reformers, but be just to both. On the other hand, they immediately fall upon the use of the sacraments and the necessary condition of the hearts of those who use them. We, on the contrary, have not chosen such a way, but have gone honestly to work, and have first explained what Holy Baptism is, and what it does. And this is of great need; for though in earthly things it is not necessary to know the nature of a thing in order to use it rightly-as, for instance, every man uses common natural water for drinking, cooking, and washing, without knowing what the water really is-this is utterly impossible in spiritual things; and no man can make the right use of his baptism, and avoid its abuse, who does not know what it is and what it does. Or, for instance, is it possible for a man in temptation to take comfort in his baptism as the covenant of grace which the faithful God made with him in it, when he does not even know that in holy baptism the majestic and glorious God has so fatherly condescended to the poor sinner and adopted him in the place of a child? Does not such a man rather run the risk of seeking rest and consolation, though in vain, in the fragmentary work of his conversion and sanctification?

But as the knowledge of the nature and work of holy baptism must necessarily precede before one learns to use it wholesomely and blessedly, so also must it necessarily precede the knowledge of the nature and work of holy baptism.

The right use of holy baptism and the right avoidance of abuse follow from this knowledge, since Christianity in general is more about doing than about knowing.

Let us therefore deal with one another under the gracious protection of God the Holy Spirit, according to Marcus 16:16, and also with regard to the attacks and reproaches of the baptismal reprobates:

- I. On the Use of the Right Faithful Use of Holy Baptism.
- II. of the harm of the abuse or disuse of the same.

1) The first part of this right use is this, that the believing baptized person, through holy baptism, has at the same time the duty and receives the power to drown and kill the old Adam, as our catechism says, through daily repentance and penance, with all sins and evil lusts, and therein and thereby at the same time to bring more and more to light and life the new man, who is created according to God in righteous righteousness and holiness.

But both these things are accomplished by the power and virtue of the Holy Spirit, whom the believer obtains through holy baptism unto permanent indwelling, in the following manner:

First, the Holy Spirit impels the baptized to repent of daily and hourly sin and to confess it sincerely before the Lord, and then to take grace for grace, forgiveness for forgiveness, from the fullness of Christ's merit in faith.

Then the same Spirit, through and with the liberated and sanctified will of man, helps him to fight and put down the flesh more and more, and to bring forth righteous fruits of repentance, especially to cultivate faith through love, and to proclaim more and more, in a holy godly walk, the virtues of Him who called us from darkness to His marvelous light. And through the discipline of the Holy Spirit it happens that

The believer and the baptized are more and more able to do the opposite of the will of the flesh and to change its evil lusts and desires into the opposite virtues. For thus it comes to pass that the longer the more the miser becomes a benefactor, the angry a meek, the arrogant a humble, the lustful a chaste man. And in this work of increasing sanctification in the heart and life of the believer and baptized, it comes to pass at the same time, that the Holy Spirit, even through holy baptism, awakens and sustains right earnest and persevering prayer.

But when man therefore perseveres, pursues sanctification with all earnestness, fights the good fight of faith until the end, kills business through the spirit of the flesh, also patiently endures under the cross and holds on to the hope of eternal life without ceasing - then it happens again through the power and virtue of holy baptism, When the hour of death comes, original sin will be completely put to death and holy baptism will first do its work on the soul, so that it will emerge from the fragmentary work of sanctification to perfect holiness and will be carried by the angels into the heavenly paradise. After this, however, at the resurrection of the dead, at the completion of regeneration, holy baptism is also completed in the bodies of the saints, and then Ephesians 5:29 is perfectly fulfilled in deed and nature, so that the Lord Christ presents to Himself a church that does not have a spot or a wrinkle or anything like that, but that it is holy and blameless.

2) The second part of the right use of holy baptism is this, that it gives a special comfort in times of severe outward tribulation and even more so in times of inward spiritual temptation, when faith is mightily challenged by the devil, the world, and the flesh. For there are times in the life of the Christian when he cannot stand with his God above the walls.

He does not leap, or smite the people of war, but when, without having committed any sinful backsliding, he lies miserably on the ground, and cries piteously; for it seems to him as if God had hidden his gracious face, and had fixed his eye like flames of fire only on his old and new sins; Then he experiences much and great anguish; he fears that his skin shudders, and is terrified at God's right hand; the arrows of the Almighty are in him, the same wrath drains out of his spirit like water, and the terrors of God are directed toward him. Satan, the law, and conscience all stand up as witnesses against him and hold up to him the immense debt of his whole life, and the devil does what he can to hide the grace of God behind his holiness and righteousness and to make man's sin seem greater than Christ's merit, so that he who is challenged falls into the unbelief of despair and completely falls away from Christ.

How then? What is it that gives the afflicted man a firm and certain comfort when, after God's imposition, such a time comes upon his soul? Will the counsel of the Methodist ministers then strike, urging him to pray, to regain the sense of grace and the sensations of faith? Not so; for he cannot pray as he would like, his faith is not a flame that blazes vigorously up to heaven, but like a coal smouldering under the ashes, he can hardly give vent to the anguish of his heart with a sigh. But another advice of the Methodist proves equally unfruitful, since it points him to his earlier inwardly experienced repentance and conversion.

For at first the exhorted one recognizes very well that his repentance and conversion is nothing but patchwork, which can certainly punish man but not comfort him, but then the work of God is hidden from him in the fear of temptation; And since he no longer feels the kisses of love from the heavenly Father, who formerly ran to meet him, the repentant prodigal son, and pressed the sweetness of his merciful love and drawing grace into his heart, but rather the wrath of a judge and avenger, it seems to him, when he thinks of his former experiences of grace, as if he had now fallen away and the Lord had turned his mercy away from him.

But it does not really help the challenged person when he is presented with the comforting and gracious words of power and core from the holy scriptures, because in his despondent, fainthearted state he does not dare to take this comfort; rather, he is usually forced to listen to the terrifying words of threat and judgment, such as Heb. 6, 4-8, 10, 26, 27, Jn. 15, 6. Hebr. 6, 4-8, 10, 26, 27, Joh. 15, 6, in between, because in the fear of his soul he thinks he is one who has really fallen away.

Now there is nothing more comforting than to remind the desolate man of his baptism and to assure him of the firm covenant of grace which God had specially made with him in it and had accepted him for Christ's sake in the place of a child; And since he does not wantonly and deliberately despise such grace, and since his every longing and desire is to be sure of this grace even now, he should, by virtue of his baptism, only go straight ahead, break through the thick fog of temptation, and hold fast to the eternally faithful and true God only in childlike and simple faith, however weak it may be, in His promise of grace, which He spoke through the mouth of His servant once for all at his baptism.

It is well known how Dr. M. Luther raised Jerome Weller, who was also in a severe confrontation, and received thorough consolation from nothing, out of his misery by a few questions, and dispelled the dark storm-clouds all at once: "Are you not baptized?"

3.) The third part of the right use of holy baptism, however, is this, that even in the case of real and even greater and longer apostasy, and after he has turned away from God for a good time and toward the devil and his nature and works, man still finds the door of grace and the Father-heart of God open, if, like the prodigal son, he sincerely and righteously turns back to the Father's house and takes firm comfort in the unchanging, faithful God, who in holy baptism established a covenant of grace with him personally and by name, and for Christ's sake adopted him once for all as his dear child and heir.

No matter how long he may have wandered about in the world, unfaithful and in breach of covenant, following after strange gods, and having come as far as the sows and the bulls, the merciful Father's eye of the God of his baptism has followed him everywhere, and precisely for the sake of the holy baptismal covenant he allows his apostate and forsaken child to fall into all kinds of salutary tribulation and, through his Holy Spirit in his Word, always strikes his heart anew, so that he may at last strike within himself and seek his faithful covenant God again, confess his sin humbly and repentantly, and thereupon find the Father's arms open again and be given all the goods and rights of the Father's house, i.e., of the Holy Church. i.e. the holy church.

(II) Before we speak more exactly of the abuse of Holy Baptism, it will not be out of place to say beforehand, in general, that the abuse of a thing which is good in itself does not annul the essence of it and the blessing of its right use; the state of worldly authority, e.g. the state of marriage and the state of the home, are and remain divine orders, even though there are unfortunately many unjust judges and ungodly spouses; gold, pearls, and precious stones lose nothing of their value, even if they are not used in the same way.

a whore adorns herself with it. The same applies to the abuse of holy baptism, for it does nothing at all to its essence and value, even if there are unfortunately still so many Lutherans,

1) Those who rely on them in self-made and worksaintly! 1. Those who rely on them in their self-made and self-done deeds, without having right repentance toward God and true living faith in our Lord Jesus Christ. These are the Christians of name and hypocrisy, who have the appearance of godliness, but deny its power, and who are in the church like the chaff in the wheat, like the rotten fish in the net. In the face of such people, the enthusiasts quite unjustly accuse Holy Baptism and our pure doctrine of it and the right use of it; for what can it do if impenitent and self-righteous people rely on it as carnally as the Jews rely on their descent from Abraham and on circumcision? But what does John the Baptist

preach to these dead people, who had circumcision, but not the faith of Abraham, and were descended from him only carnally, but not spiritually? Behold, do righteous fruits of the bosom: only think not that ye will say among yourselves, We have Abraham for a father: I say unto you, God is able to raise up children unto Abraham out of these stones." The manner of trees is already laid up in their roots. Therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matth. 3, 8- 10. The same salutary sermon is preached by every faithful Lutheran preacher to the dead Lutherans of his congregation, without needing the brotherly cooperation of the dear Methodists. There it is also said: "Do not say to yourselves, who have the name that you are alive, and are dead - do not say to yourselves, 'We have Christ for our Saviour, we have been baptized, and are the children of God!' I tell you, God can raise up children for himself out of rock-hard heathen, but can carry you off by swift judgments, if you do not repent."

O wretched Pharisees, seduced by the devil of hope, self-righteous, sanctimonious of works, will you, through your malicious impenitence and unbelief, continue to make the intercession of the Son of God for you barren fig trees, which he does for you precisely for the sake of baptism, futile, and finally turn it into a curse for you? For if ye persevere in this way, will not your fate be like that of the fig tree at Jerusalem, which was an image of the Jewish people, and which the Lord cursed, because he found only leaves and no fruit on it? Will ye not also be silenced with terror, when the king, with eyes like flames of fire, searching hearts and kidneys, discerneth you in the shame of your nakedness, and saith unto you, How came ye in, and yet have ye no wedding garment? Bind their hands and feet, and cast them out into the outer darkness, where there is weeping and gnashing of teeth.

But no less abuse of holy baptism: and so on, receive Holy Communion; and here the zealotsIn the first place, the main parts of the book, which was permitted by the time, dealt with the benefit of the right use the faith of the triune God, and have turned again to the congregations in question for the sake of such lax churchand the harm of the misuse and non-use of holy baptism. May the gracious and merciful God bless the word we have heard in all our hearts for the sake of Jesus Christ, his dear generation, which are the carnal men, and according to them for their contempt and non-use of holy baptism, when Son, our Lord. Amen.

2.) Who have grossly and manifestly fallen away from are quite right when they sharply attack the Lutheranpermitted by the time, dealt with the benefit of the right use the faith of the triune God, and have turned again to the congregations in question for the sake of such lax churchand the harm of the misuse and non-use of holy baptism. May the gracious and merciful God bless the word we have heard in all our hearts for the sake of Jesus Christ, his dear generation, which are the carnal men, and according to them for their contempt and non-use of holy baptism, when Son, our Lord. Amen.

(3) On the other hand, we must also seriously attackheard in all our hearts for the sake of Jesus Christ, his dear generation, which are the carnal men, and according to them for their contempt and non-use of holy baptism, when Son, our Lord. Amen.

the mind the children of Esau; For as he sold his firstborn they, although baptized as infants, but thereafter departed for a lentil dish, so they sell their sonship, which theyfrom their baptismal covenant and were later seduced by "Where Christ receives what is His, we will gladly let ours go for His sake," wrote Luther, after he had been received by holy baptism, for money and goods, for powerfalse doctrine, fall into the delusion as if the establishment ours go for His sake," wrote Luther, after he had been called upon to make a comparison in religion. (Works. Hall. A. XIX,' 2154.) ' and honour, for the lust of the eyes and the lust of theof human inventions, institutions, exercises, and customs, called upon to make a comparison in religion. (Works. Hall. A. XIX,' 2154.) ' flesh: they hate not the filthy raiment of the flesh, but rather e.g., the Methodist penitential bench, prayers ofA. XIX,' 2154.) ' the garments of salvation, and the raiment of Christ's repentance, etc., were necessary in order, as they think, to the righteousness, which they put on before by holy baptism: first attain to regeneration.

The dog eats again what he has eaten, and the sow rolls All this law-governing activity, and all this work, comes again in the dung after the flood. Against such as these, if from the secret hope of the heart that man, of his own ability, "The Gospel, according to its proper office, does not say who and what sin is; but it does indicate that there must be they persevere, the blood of Christ in their hour of death may be able to contribute something, in order to attain, as great pity that so great a remedy belongs to it: but it does will no longer cry for mercy, but for vengeance, and it is they think, to regeneration and the forgiveness of sins; and great pity that so great a remedy belongs to it: but it does because of their abuse and contempt of holy baptism that therefore such activity is done to the shame and dishonor ofnot say what sin is called, or what it is. The law must do the children of the flood will suffer more at the last day than holy baptism; For this presupposes that man, born of Adam, this." Luther. (H. A. XX, 2071.) such Christians. is through and through a poor sinner, cursed and damned

But it is also for the sake of such Edomites that theyby the law, and spiritually dead, who cannot contribute the (Sent in by Pastor Keyl) **The original order of worship in the German churches of the Lutheran confession.** who are fanatical accuse dear holy baptism and our least to his spiritual revival, but needs the full grace of God,order of worship in the German churches of the Lutheran confession. scriptural doctrine of it with great injustice; for what can and the sole merit of Christ, and the whole operation of the churches of the Lutheran confession. both of them do if the baptized person, instead ofHoly Spirit in the gospel and holy baptism, in order to be (Continued.) weakening original sin more and more through baptismal born again and declared righteous before God.

5) The individual parts of the main service.

grace and pursuing sanctification, with desire and love But if, after baptism, a man has lost this righteousness The introit or entrance consisted in the old church in the weakens baptismal grace more and more through theby sinning, if he, for his part, has departed from the singing of a whole psalm at the beginning of the service; growing hereditary and actual sin and pursuescovenant which the faithful God made with him in holythe Roman church shortened these psalms in time down to worldliness? Do not many children born into natural life fall baptism, and if, for the very sake of this faithfulness to God'sindividual verses, to which it added other words, mostly ill and die, without their parents and nurses being to grace in the holy baptismal covenant, the Holy Spirit follows borrowed from Scripture; thus the introites came into being, blame? And if the servant of a prince, at the prince'shim with the word of God, that he may turn again from the which express the meaning of the individual Sundays and command, puts on a splendid robe of honor for aheart to the gracious and merciful God: - the repentant feast days. From these, especially the Sundays in Lent and miserable naked beggar, is he to blame if the recipient later sinner has no need of those Methodist means of coercion after Easter have received their names, e.g. Invocavit (he calls me) from the Introit Psalm 91:15. These introits, baptism and the church, if they have otherwise motherly sufficient that he should do as the prodigal son did, return because they were scriptural and were regarded as the nourished their newborn children with the milk and solid to the God of his baptism, sincerely and thoroughly confess voices of a forerunner or herald, passed from the Roman to food of the divine word, are innocent if they later leave their his sin before him, and thereupon also acknowledge the the Lutheran Church; they were sung by the choir father's house, seek their home in the foreign land of this gracious promise of the faithful Father, which he promised according to the melodies still extant, as once the heavenly wicked world, and become prodigal sons. him once for all in holy baptism (Ma2c. 16,16.), he again hosts proclaimed the joyful birth of Christ to the shepherds; Public and unrepentant sinners, after the first twofaithfully accepts and consoles himself and thus, through hence every Sunday and feast day has its own introit, which degrees of brotherly admonition have been fruitless forrenewal of repentance and faith, regains his lost childship. in the former stands in exact relation to the Gospel, in the church and banished, according to the order of the Lord and honor Holy Baptism and trust the never-faltering word latter to the Word of God which proclaims the feast. As Christ in Matth. 18, 15-17. And this is indeed a cancerous of God's grace in it; and only in this way can he attain to a proof of how much these introits are distinguished by their damage of the Lutheran church in Germany and even of thorough conversion and to a firm and healthy state of brevity of content as well as their scriptural understanding, many Lutheran congregations here, that this church grace, in which he relies not, as the Methodist convert does, here is the introit for the feast of Christmas: discipline commanded by the Lord is not duly practiced, on his feelings at the penitential bench, but on the gracious "A child is born to us, and this Son is given to us, so that, for example, open and unrepentant adulterers, promise of his God in His Word. who bears his authority on his shoulders and is called the messenger of the mouth of a great council. Therefore I proclaim unto you great joy, which shall be drunkards, usurers, unreconciled people, and those who So now we have, as far as the brevity of the to all people: for unto you is born this day a Saviour, which is the Lord Christ. Sing to the Lord a new song, are not in the church, are not punished. for he has done great things."

The little Gloria (*Gloria Patri*), or proclamation of divine praise (*Doxologia*), reads in its most complete form thus: "Glory be to

the Father, and the Son, and the Holy Ghost, as it was in the beginning, and is now, and ever shall be." It is an imitation of similar praises in the New Testament, and in the first centuries consisted of the first words, "Glory be to the Father," but about the year 325, in opposition to the Arians, the words were added: "And to the Son, and to the Holy Ghost," to which was later added, to several certainties, "As it was in the beginning, and is now, and ever shall be." This doxology was also adopted in the Lutheran Church and used many times, especially after the Introit, where the choir and congregation sang this little Gloria.

The Kyrie eleison or Lord, have mercy on us is an echo of biblical prayer sighs, e.g. Ps. 123, 3: Have mercy on us, Lord, have mercy on us. Matth. 20, 30.: Lord, you son of David, have mercy on us! It is found in the earliest Greek Church, where, after the church prayer said by the deacon, the whole congregation answered with Kyrie eleison; the Roman Church added the "Christe eleison," so that it now became three-lined, "Kyrie eleison, Christe eleison, Kyrie eleison," and thus it acquired a relation to the Holy Trinity. The Lutheran Church almost universally adopted the Kyrie, leaving it in its former place after the little Gloria. On the other hand, it allowed the people to participate in singing it and divided the existing Kyrie's into the various Sundays and feast days in such a way that it only took the pure ones, first in Latin, but soon also in German translation; thus, the Wittenberg hymnal of 1573 contains eight different Kyrie's. The Kyrie, which is common in our country, was also translated into German. The Kyrie we usually sing, God the Father, is called the *summum* or the highest, and is to be sung especially from Trinity to Christmas.

The great Gloria or praise of God is originally the hymn of the holy angels: "Glory to God in the highest, and on earth peace, and goodwill toward men," Luc. 2:14. As early as the third century we find an expansion of this Gloria, and its position, which it had in the Greek and then in the Roman Church at the beginning of the main service, it also originally retained in the Lutheran Church; it had the preacher intoning "Glory to God in the highest" and the choir responding with the words "and peace on earth," both in Latin. An almost literal translation of the "*Hymnus angelicus*" (praise song of the angels), which the Greek and Latin churches used as a response to the intonation just mentioned. contains the excellent, but little known hymn: "All' Ehr' und Lob soll Gottes sein", from which the well-known, but now also often horribly mutilated hymn: "Allein Gott in der Höh' sei Ehr" arose, whose author cannot be Dr. Selnecker, as is often claimed, since the hymn was already composed in 1535.

since he was only three years old. Thus, the oldest a passage from the prophetic books was read; this manner Lutheran church ordinances now stipulate that the preacher occurs very early in the church, which is why it is also should intone, "Glory to God in the highest," and the prescribed in all Lutheran church ordinances, and in such congregation reply, "To God alone be glory." a way that both were not read before the altar, like the The salutation or "the Lord be with you" developed early Collecte and for similar reasons, but sung, for which the on from the biblical greeting "peace be with you. In the old melodies are also prescribed in most of the old agendas. church orders, this acclamation is found not only before the However, there is no trace of the use of reading another opening collecte, but also before the preface, as well as biblical passage or a so-called lection instead of the mostly before the closing collecte, and in part also before Gospel in the oldest agendas. the reading of the Gospel. This greeting, "the Lord be with you," is to be returned by the congregation with the counter-greeting, "and with your (namely, the preacher's) spirit," as Lutheran Church from the Roman, at first in Latin, and then translated by having the preacher, after reading the Gospel, intone the *Credo*, or "I believe in one God alone," and having the choir respond with the or "Almighty Father," etc.; the latter was later replaced by the hymn composed by Dr. Luther: "We believe all in one God," but it was always preceded by the aforementioned intonation. The latter was later replaced by the hymn composed by Dr. Luther: "Wir gläuben all' an Einen Gott" ("We all believe in One God"), but it was always preceded by the aforementioned intonation of the preacher.

The collects, or short prayers, which the minister of the church sings before the altar in his own name and that of the congregation, beginning with the words, "Let us pray," and which the congregation is to join in praying silently, and at the end to confirm as their prayer by singing the "Amen." The origin of these Collects can be traced back to the apostolic age, as Tertullian and Justin already mention them. The now customary collects, especially those for the feasts, as well as those for each day of the week, are said to have originated for the most part with Gregory the Great (6th century). If one compares with this the many collections written in more recent times for the individual Gospels and epistles, one will soon recognize their great distance from the earlier ones, both in content and form. With full justification, and despite the opposition of the Reformed, the Lutheran Church, until recent times, has not had the Collects read, but rather sung, because, as has already been noted above, the well-sung word can not only be heard more clearly, but also prayed along with more devotion. Dr. Luther, however, restored the manner of singing, as prescribed by all older agendas, from Gregorian chant, which he purified from its artificial corruption, and how much he himself thought of such altar chant is evident from his well-known crude saying: "I will not even look at a preacher who cannot sing."

The reading of the Epistle and the Gospel corresponds to the arrangement of the Old Testament service in the synagogues, in which first a passage from the Law and then the Gospel are read.

The hymns, which were not sung on all Sundays and feast days (such as the Curia, Alone God, the Faith), but only at certain times, must still be specially mentioned here. The Lutheran Church found in the Roman a multitude of hymns, which, however, were composed only in the Latin language, and were intended for the sole use of the choir; of these it took up especially the sequences, so called because they followed the Alleluia after the Epistle, in its service, and at first in such a way that first a Latin sequence was sung by the choir, and then a German hymn by the congregation, until gradually the Latin sequences were changed into German hymns; such are the songs: "Komm, Heil'ger Geist" and "Es ist gewißlich an der Zeit" are adaptations of the sequences "*Veni, sancte spiritus*," and "*Dies irae, dies illa*." In order, however, that a certain uniformity might take place in the choice of the hymns to be sung, and that all abuses might be prevented as far as possible, the old church ordinances also for this reason gave regulations, and named the hymns "*De tempore*," or which should be sung at a certain time in the church year. Instead of the Introit, which almost all church orders permit to be exchanged with a German hymn, the following should be sung at Christmas, for example: "Gelobet seist du, JEsu Christ" or "Ein Kind ist uns geboren heute." The so-called morning hymns are not mentioned in any of the older church orders and are not suitable for the beginning of the public service. In place of the later so-called main hymns, we find songs of petition and thanksgiving, e.g. for the Easter season: "Christ is risen from the dead," for the Easter season: "Praise be to the Most High God," for the usual Sundays: "God the Father dwells with us," and so on.

There is seldom a trace of a Kanzelliede in the older church orders, only some prescribe songs at this point, especially for the feast days, such as: "Nun bitten wir den Heiligen Geist," "Es woll' uns Gott genädig sein."

The song after the sermon is found in most church ordinances, and when communion was held, only as the conclusion of the action of the word, hence the consistent provision that this song "should prepare itself for the sermon", consequently it should not already form a preparation for communion, for which a special beginning was prescribed.

At the conclusion of the entire service, and especially after Communion has been held, only one half of the church orders have the hymn "Verleih uns Frieden gnädiglich" (the Germanized *Da pacem*) or "Erhalt' uns, HErr, bei deinem Wort" ("Keep us, Lord, by your word") sung; the other half of the church orders conclude only with the benediction.

Among the other, more frequently used hymns, with the exclusion of those that occur during communion, is the litany, which word, according to its origin, means a humble and imploring petition; it contains individual petitions formulated in short sentences, which the church servant recited and which the congregation answered with the Kyrie eleison. It has its basis in 1 Tim. 2, 1. ff.: "I therefore exhort that first of all one should make petition, prayer, intercession," etc. As early as the second century, in the Greek and Roman churches, the litany, as the general prayer of the church, had its place between the sermon and the celebration of the Lord's Supper. In content, but not in words, the Greek litany agrees with the Roman and Lutheran, and the form which it still has dates from the sixth or seventh century; **it** begins with the Kyrie eleison and closes with it; it also includes at the end the "Der" or the "Christe, du Lamm Gottes," strings a certain number of related petitions together, and adds an appropriate call to prayer, such as: "HErr, erbarme dich," or: "Bewüten uns," etc., etc., etc. etc. In this form Dr. Luther translated the Litany from the Latin into the German language, of course omitting all that related to the service of the saints and the like; thus it first appeared in 1529, and from then on was used in all Lutheran churches, following the example of the ancient church, as the church prayer for the whole of Christendom, belonging to the **congregation**. Hence, according to Dr. Luther (X, 1758.), the Litany was sung by two choirs, or 1-2 choirboys intoned the petitions and the congregation answered, and in this latter manner it was originally sung in most places, to which the use that the preacher intoned and the choir answered formed only a transition and never became permanent; nowhere, however, does it occur in the Lutheran church that the preacher read the Litany. With regard to the ecclesiastical use of the litany, the church ordinances determine

The general rules of the sermons are as follows: They are to be sung by the congregation as the general church prayer on all Sundays and feast days in the main service, if there are no communicants, after the sermon, and also at least once a week, either in the Sunday or Sunday Vespers, or after a weekly sermon, as well as on the certain side-dishes; each time this is followed by an intonation with a prescribed petition and the Amen; incidentally, several church ordinances, e.g. Pomeranian, permit the preachers "to shorten or add some verses in the litany according to the occasion and need. Incidentally, several church ordinances, e.g. the Pomeranian, permit the preachers "to shorten or also add and change some verses in the litany according to the occasion of time and necessity"; from this the various deviations in the form of the litany are to be explained.

(To be continued.)

Description of a plague.

Friedrich Schatz, former deacon of Schweidnitz, has provided a vivid description of the terrible plague that raged there in 1633 in his "Noth und Trauerstand der Stadt Schweidnitz". - At that time, the united Swedish-Saxon-Brandenburg and Imperial armies under Wallenstein surrounded the city of Schweidnitz, which was thus in the center of both hostile armies and in the hands of the Swedes. An enormous number of country people had taken refuge in the city, which only increased the misery. Schatz now tells of this:

"On the ring and all the streets of the city were heard by day and night a miserable howling and whining. One cried for bread, the other for a drink of beer or water, and what more such wailing had been. Many of them, whose heads had been taken over by the heat, ran about the city in their bare shirts, howling in such an ungrateful manner that it might have pited a stone in the earth. There were heaps of dead people and people struggling with death in the streets. Especially around the Striegau Gate in front of the castle there was such a mass and quantity of dead bodies, as if a great skirmish had taken place there several days ago. And not to mention the other narrow streets, so on the Ringe, also the most distinguished streets of the city, the corpses have had to lie unburied for 3, 4, 6, 8, even 14 days, because of the lack of graves for the dead. On the ring near the guardhouse stood a coffin with a corpse for a whole fortnight, until finally the poison of the swollen corpse blew out the coffin, not without particular horror and abomination. Otherwise, there were many dead bodies lying everywhere, so that at the end of the day one almost no longer had room to walk next to them, but would have had to step over them. Every sensible person will easily see how frightened one can be. The cloister lay full of the sick, the dead, and with

The death-struggle among each other was frightening to see; several hundred persons died in it. Because the herring and baker's stalls around the town hall were full of the dead, they were cleared away so that no more sick people could lie down in them. Because the plague and mortal distress finally even got out of hand, so that some days 150 to 200 and especially on August 25 more than 200 persons died in the city, it was proclaimed by the beat of the drum that all soldiers should go out into the camp and avoid the city because of the great death and stench.

There was almost nothing to be had in the apothecary's, and what was still available could not be prepared, since the fierce plague did not spare even those who daily handled the medicines that otherwise served against the poison. Without a doubt, many hundreds of people would have been kept alive if they had had necessary and convenient medicines at hand. But there was a shortage of medicines, of remedies, of laboratory assistants in the apothecary's shop, indeed of almost everything that was needed and should be had. From morning till evening there was such a rush for the officers that some things had to wait half a day or more and yet often had to go back without medicine. Sometimes, within two days, 3 or even 400 prescription slips were piled up; since there was hardly a person in the pharmacy for whom it would have been impossible to prepare everything. Thus it happened that many of them had their hearts taken in by the swift poison, and were even repelled before the prescription slips could be handed over to the dispensary, let alone prepared. That was a pity that cannot be forgotten. -

Nine people were taken away from the town council and the magistrate's office by the plague. The organ in the parish church could not be played for several weeks in a row due to the deaths, departures, and lack of these artisans during services. At the school, all colleagues died, so that at the end of the day, almost no one was able to have his or her own buried with the usual funeral ceremonies: all in all, it looked as if the whole city of Schweidnitz had been destroyed, and the merciless human strangler was not to spare anyone. How then also everyone withdrew from his life, and every hour and every moment he saw himself dying, so that everything looked quite lonely, sad and distressed. -

One has not been able to have a certain number of those who were killed by famine and plague. Although 14,000 have been found, of those who have been noted and indicated by the graves of the dead, at least as many corpses have been buried secretly by their own in the gardens in front of and in the city, as well as in the entrenchments. For since there could not be enough graves for the dead in the city, each of them had the

If they want to have them buried in the ground, they have let alone how much of the same one swallowed, that no "Let no man shift your aim." (Col. 2, 18 and 19.)

to bury them themselves, and the parents have to bewonder, no man would have remained alive. -

buried by the children, the children by the parents, one In the camps, however, there was such a famine, have not come to us under the name of Lutheran, but in the spouse and good friend by the other. It is known that because of the pass closures in almost all places, that name of Jesus." They ought to know, of course, that no several of them have taken 20, 30, 40 or more ducats as some, especially the common servants, often did not see a church bows more reverently to the name of Jesus than the their remaining provisions and have shown them to the morsel of bread for several days; therefore they ate heaps Lutheran, and if they do not wish to know it, they ought grave diggers, or even one good friend to another, and of the unripe fruit, finally fell down, pined away, and never to profess it with their mouths, which they are so fond promised them the grave digger's wages, so that after their perished. The hungry soldiers often asked in the city for of doing, if they can ensnare the unsuspecting with it. This death they will only be buried in the fresh earth and their God's sake only for a morsel of bread. Even those who is how, and no other way, Mr. Peters has done it here. Only corpses will not be dragged off and eaten by the dogs shortly before had not been able to be fed with sufficient this "I am also Lutheran" gained him access to the sick bed, Otherwise the dead bodies were dragged out of the city food by the townspeople. One in particular, for whom the and caused the local Evangelical Lutheran congregation to daily with two carts, dumped outside the city, and thrown innkeeper had not been able to provide enough food, asked look at him, which, of course, was no more willing to open into the redoubt or ditch, among them also many noble for a piece of bread: when he received it out of compassion its church than he was able to show its letter and seal at its bodies. And ten times more people died in one day than and wanted to bring it to his mouth, he was unable to enjoy request. As he was Lutheran with the Lutherans, so he was the graves of the dead and others could bury or the carts it, but sank down and died. Reformed with the Reformed.

could carry out. There was almost not a single garden in the city where the dead had not been laid.

(Submitted.)

Since there were neither carpenters nor boards in the "Master, with words you also revile us." (Luc. 11, 45.)

were forced by famine to see where they could get boards The honored reader will remember having read in No. 7 and made coffins, sold them in the city, even took the of this paper a story which shows where Methodism, as corpses out themselves, but often dumped them again, of this paper a story which shows where Methodism, as brought the coffins back several times and sold them such, is leading. This publication, as was seen before, also again. When they discovered the fraud, they took the dead came to the attention of the Methodists here. Their bodies out of the coffins, made firewood out of them, indignation at this "defamatory article," as they chose to call one now answers them: Give up your old Adam, they puff brought them to market in the city, and made money. the matter, was great, and in order to save the reputation of themselves up, and in the best case are surprised that one can only look for an all Adam among them.

Not only have the empty houses and narrow streets lain their holiness, at least among those who did not know them more closely, they set about giving a "reply" to it in No. 10 full of dead bodies, also otherwise from the floors of the of the "Christian Apologist," after they had previously stated the "main points" of the story in question "as briefly as possible. hands, arms and thighs have been found now and then, which gave a miserable spectacle: to which one then also

notes that the dogs have already begun to eat from the The editor of the above-mentioned paper, who is firmly bodies lying on the dung heaps in the city. - What a cruel convinced that a Methodist cannot tell a lie, is also furiously stench was given by the unburied dead bodies lying in and indignant about the "impudent" attack, and also calls it a in front of the city, some of them torn apart by the dogs, is "pagan" one; but because I believe that the honored gentleman meant to write heroic instead of "pagan," I will best known by those who were in distress at that time. When walking in the streets, one had to cover one's mouth say nothing more about it. *)

and nose, and yet one could not escape the foul odor. - St. Methodists begin their "Reply" thus: "We know well have reached the ears of the Methodists here? The flies were seen in unspeakable numbers in the city of that one is not finished when one wants to begin to be right (3) They also do not want to know that Herbst said that Schweidnitz, so that one could almost not avoid them in with the world, and we are also mindful of the saying: his room was lit up by a wonderful light and that he no any room; they stained and polluted everything. And it was Blessed are you when men revile you for my sake". 2c. longer sinned. I regret that people have such a weak especially disgusting that, because they were frequently It is as if they wanted to say: We have now told thee in memory. But the "leader of the assembly," who at the same measured on the dead, even then they looked brown and advance who and what we are, therefore do not presume to time takes the place of an "exhorter," who does not yet yellow from the poison they sucked in, contrary to custom, doubt the truth of the words that follow. But we deign to know the text when he enters the assembly, and yet holds one was always frightened when eating and drinking, and show that he who is deceived at the entrance must also put This was what Herbst often remembered in his last had to think whether the flies, which were sitting on the up with deception in the sequel: sorrowful hours, but of course deeply regretted.

bread and other food, had not just before sat on a dead, 4. the Methodists deny that Autumn was drawn to the stinking corpse and sucked the poison into themselves. Lord's table. They have

*) We believe that Mr. Nast wanted to use the same weapons in the fight with Mr. Pastor Heid as the work-driving papists, who are so closely related in spirit to the Methodists and who, in order to attach a stain to Luther, took revenge on his innocent name and dubbed him instead of Luther - Luder. The Editorial.

of course did not drag him in by the hair; but only by pushing, coercing, and pulling did they bring him into the barn, where the Lord's Supper was celebrated.

005 That Herbst ran out of the assembly before it was over is established; but in this I confess an error on my part, that I said he was not sought and found till the third day; which was the first, as it is written in the Apologist. The cause of the error is that we took his two escapes and absences, which amount to just three days, for one. As for the "heartfelt sympathy" of his "blood friends and other brothers," human eyes and human ears could not perceive any. Indifferently they replied to the question: Why they had not guarded the deceased: "We could not hold him. Finally they say: "That Br. Peters was to hold a funeral oration is untrue. As everyone can see in the above-mentioned number of this newspaper, I did not claim that he was to come, but only said: it was said, as it was in fact. How much they are struggling to avoid being disgraced with their Mr. Peters. They think they can help themselves out of everything by twisting a few words from my eulogy. The thing is not at all pretty, but if one can put oneself in a nice light with it, one need not take it so exactly with the conscience. Nevertheless, since there is still a rather thick darkness, it is necessary to shed more light on the subject. As little as the beginning of my speech was the same as the Methodists state, so little did I "scold" the congregation in it.

The content of this was no different from what I communicated in Numbers 7; but the fact that they have taken a different meaning from it is yet another proof to me that they willfully do not want to hear and understand. The pure has become impure to them; how will it still become with them! The assertion that I have said: If they returned to the "all-soul Lutheran Church," they could still be helped, is, to speak with permission, a gross untruth. Although I know and believe that he who walks by day does not stumble, I also believe that it is possible for the Lord to save a soul from eternal darkness, even in other Christian communities, through the individual rays of light that now and then show themselves more or less.

The conclusion of the "reply" is an admonition addressed to me by the well-informed "Ermähnet. It is too full of meaning that I should not mention at least half of it, and in some points too secretive that it does not need explanation at the same time. The "Admonisher" (Geyer the Elder) begins as follows: "You call yourself a called servant of Christ. Why then do you not do your duty? Have I not invited you several times to come to my house? But thou hast not come; or shall the sheep seek the shepherd? Thou sayest. Thou lovest not creeping in corners. Why then do you hide yourself like a wolf in a little blockhouse by the road, to lie in wait for the passing pilgrim in the valley?" Who could not see from this that the "exhorter" knows how to direct his office well, and recognizes the duty of a shepherd in the most precise way? He has not been long in office, but I believe that if he continues in this way, he will soon saddle his horse, and

...to ride out to make converts. Before he leaves, I will only say quickly why I did not visit him. First, because he has his own shepherd and has never been a sheep of my flock, and so I could not have paid him an official visit without at the same time reaching into another's office. Secondly, it was not necessary to visit him, because he gave me more than once or twice the opportunity to admonish him by his intrusive behaviour outside his house. But as he always showed himself to be an obstinate heretic, I avoided meeting him often. His heresy consists in his denial of the essentials of the holy sacraments, in addition to his adherence to other heresies. With great diligence he has disseminated a treatise on Holy Baptism and Regeneration, which is entirely contrary to Holy Scripture. To visit such a man would not be to tempt God? The apostle Paul says Titus 3:10: "Avoid a heretical man, if he be once and again admonished."

What Mr. Geyer meant by "hiding in the blockhouse" I could not imagine, so I had to ask him occasionally for clarification. I received clarification; he said that he had once seen me leave a log cabin. In the same way I could not know how he justified or understood the words: "and you are threatened with the temporal court. When I asked him about this, he answered, after a long pause, that he would have to think about it some more, and that he could not think of what he meant by it at the moment; but I have no doubt that in time he will think of something, for he is rich in ideas. Lastly, as to the "strife and contention" in which I am, or rather have been, engaged with my "own church members," it is because those who do not obey the truth, when I preach peace, start war. But that the Methodists here did not see this, is a proof that they have not the Spirit out of God, otherwise they would judge the matter very differently. It is a mean spirit that pervades them. When it is a question of pushing the bright light out of its place, they become friends with those who rage against the Lord, and approve of their cause, but "before" they were one another. (Luc. 23:12.)

Paul Hearth.
We, the undersigned, members of the Evangelical Lutheran congregation here, testify that the matter is as our pastor Heid has stated it.

Michael Groß, Michael Reinhardt, Jr.
Ludwig Helmlinger, Philipp Munsch, Philip Leininger.
Clay Township, AuglaizeCo.,O., May 1, 1849.

Church News.

On the 15th of April, Dom. Quasimod', the ordained vicar of Windsbach in Bavaria, Mr. Gottlieb Schaller, who immediately after his arrival in America was duly called by the German Evangelical Lutheran congregation of the unaltered Augsburg Confession in Philadelphia, Pa., to be their pastor, was publicly and solemnly inducted into his office by Pastors Brohm, Wyneken and Hoyer on behalf of the Synod of Missouri, Ohio and other states. It is with great joy that we welcome this new efficient worker to such an important point of the ecclesiastical territory of America as Philadelphia is, and pray to God that he may now also here speak the voice of his pure

Let the word of God be heard by a great people, not only for a testimony against them, but also for salvation, for the sake of Jesus Christ, his dear Son, our Lord. Amen.

Straight through!

As soon as we step onto the path to heaven, a beautiful woman, the sweet world, appears on the right and entices us with the popular apple; on the left, an ugly woman, the bitter world, frightens us with the detestable cross. Now if the sweet world can make us laugh, and the bitter world weep, the inheritance is forfeited. Here the counsel of the Holy Spirit applies: straight through, neither to the right hand nor to the left. H. Müller.

Original sin.

The further one gets in sanctification, the more painfully one feels what original sin is about, and the further one moves away from the proud and Pharisaic conceit that one is now completely free of it.

J.J. Rambach.

"The mouth of a fool is near terror." Proverbs 10:14.

A farmer from D ... had taken to swearing in such a way that he exclaimed at every opportunity: the devil take me! A huntsman admonished him to refrain from this shameful habit; but the farmer made a mockery of what the huntsman said. The next day they were both together again in the tavern, and as the farmer cried out every moment, "The devil take me," the huntsman said he could cite him, and if he did not cease his naughtiness, he would show him Mr. Urian face to face. The peasant laughed at this; but what happened? The hunter met a sweeper in the village, with whom he arranged the matter. Next to the inn lived a butcher, from whom he borrowed a buckskin, and when in the evening the hunter and the farmer were together again in the inn, and the latter continued in his usual tone, the hunter told him that he had now warned him often enough, but as all his efforts had been in vain, he now wished to prove to him that he could citir the devil, and that he would have to deal with him. The farmer laughed at this. Then the hunter made a circle around himself with chalk, struck the table, and at that moment the meal-sweeper entered the parlor. - No sooner did the farmer see him than he fell down dead; the fright had robbed him of his life. - In vain they tried to bring him back to life. This incident took place in January 1811. Thus the one, with his buffoonery, became a murderer, and the other a prey to him whom he had so often invoked. (Story Almanac.)

The pressure from the

Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Synod of Missouri 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 p. in 12th, is finished and available from the author for \$1.80 a dozen.

In the next number we intend to give a more detailed account of this booklet. D. R.

The German Evangelical Lutheran Synod of Missouri, Ohio, and other States will hold its sessions this year at Fort Wayne, Ind. from June 6, being the second Wednesday after Pentecost, to June 16, incl. - The

The brothers arriving want to go to the apartment of Pastor Dr. W. Sihler, - if necessary, ask for it at the German store of Messrs. Orff and Schwegmann, Columbia Str., on Canal. F. W. Husmann, d. Z. L>ecr. d. S.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unaltered copy .. --40 .10

The dozen 41.00. Hundred pieces 47.00. Strange letter of a lady, who in the year 1703 has left chr Baterland and all' her belongings for the sake of the Lutheran religion with six mostly uneducated children ... 0.05

The dozen 50 Cts. 25 pieces 41.00.

Dr. Luther's Lermom of "Preparedness to Die" 0:05

The Lerausung of the German Lutheran Synod of Missouri, Ohio and other states together with an introduction and explanatory notes- 0.05

The dozen 50 Cts. 25 pieces 41.00.

First Synodal Report of the German Lutheran Synod of Missouri, Ohio and other States v. I. 1847 0.10

Second synodal report of the same synod v. I. 1848 0.10

ThirdJournal of theLutheran v. 1846 -1847. no. 8-26 0.50

Fourth do- v. 1847-1848 (full) 0.50

(The 1st and 2nd volumes are out of print).

Christian Concordia Book, d. i. Symbol.

Books of the Lutheran Church, New York Edition, bound in pressed leather 1.25

Conversations "between two Lutherans on Mcthodism, (in pamphlet form) 2 pieces 0.05

Dr. M. Luther's Tractate of the True Church (from No. 9. of the Lutheran specially reprinted), 2 Its. 0.05

Dr. Luther's House PostiUe,'or Sermons on the Gospels on the ^vnn and Feast Days of the Whole Year, New York Edition, bound in calblcder 2.00

Kirchengesangbuch für ev.-luth. Gemeinden, verlegt v. d. hies. ev.-luth. Gemeinde U- A. E., gebunden das ^tück 0.75

1 dozen 48.00 (cash payment100 pieces 462.50 Z ^en Lmuc2cc)cuag

A B E Book, New York Edition, The Piece... 0.10 by the dozen... 1.00

The letter of the pastor Grabau at Buffalo (u, No. 17. of the Lutheran shown in more detail) 0.25

Receipt.

My request for support to build a church in New York has not been in vain. The following donations have already been received, for which I sincerely thank the dear donors in the name of my congregation:

U.00 by Mr. Ist Löber. 45.00 by the same. 41.00 from Mr. Palisch and Mr. Hclwegc. 43.00 from Mr. Wscho- wa. 457.00 from the Lutheran congregation in Fort Wayne.

New Aock, May 1, 1849.

Th. I. Brohm.

Received

for the Synobal - Missions - Cassc:

81.00 from Mr. Heimsnth in St. Louis. 49.42H from parishioner":") in St. Louis. 1.00 from L. W. by Mr. U. Brohm- 50 ice. from Lch. by Mr. Ist Brohm.

...for the River Lass Mission in Mich.:

46.00 from a local parishioner. 43.77s proceeds of a collecte at Hru. Tirmeusteiu here. 46.00 by Mr. Ist Franke of s. Gemcmdc.

for the Fort Wayne seminar:

410.00 from the municipality of Mr. Ist Franke.

Paid.

The 1st half of the 5th yr. HH. Evcrs, Ehlers, Warmbruch.

Tie 2nd half of the 5th year HH. D. Duchardt, L. Stünkel, H. Stünkel, Lchamhorst.

The 5th year. The HH. Is Böhm, Brokmann, Bruns, I. Dcdickc, F. Frerking, W. Frerking, Fine, Hübler, Meierhubcr, 4-. Lcholz, A. Wagner, Wöllner.

The 6th year Mr. O. Becker

Further received:

41.00 by Mr. D. Streckfuß for 1 Ex. Epistle-sermon- trn (HerzcnSpiegel) by D. H. Müller. "Dämmtl. Ex. are out of print.

Constitutional Amendments.

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein.)

Sec. 1. That hereafter the Judges of the Supreme court shall be elected by the qualified electors of the State, and each shall hold his office for the term of six years only, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any Judge of the Supreme court, by death, resignation, removal out of the State, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such a vacancy, but every election to fill a vacancy shall be for the residue of the term only. The General Assembly shall provide by law for the election of said Judges by the qualified voters in the State, and in case of a tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall also provide for an election to fill any vacancy which shall occur at any time within twelve months preceding a general election for said Judges. The first general election for Supreme court Judges shall be on the first Mcmday in August, A. D. 1851, and on the first Monday in August every six years thereafter. If a vacancy shall occur in the office of a Supreme court Judge, less than twelve months before a general election for said Judges, such vacancy shall be filled by an appointment by the Governor, and the Judge so appointed shall hold his office only until the next general election for said Judges.

Sec. 2- The offices of the several Supreme court Judges shall be vacated on the first Monday in August, A. D. 1851, and all parts of the original constitution or of any amendment thereto, inconsistent with, or repugnant to this amendment, are hereby abolished.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

Resolved by the General Assembly of the State ot Missouri, (two-thirds of each House concurring therein,) that the following be proposed as an amendment to the Constitution of this State:

Sec. 1. That so much of the thirteenth section of the fifth article of the constitution of this State, rati lied at the present session of the General Assembly, as provides that the Governor shall nominate, and by and with the advice and consent of the Senate, appoint the Judges of the Circuit courts, and that each Judge of the circuit courts shall be appointed for the term of eight years, and that every appointment to fill a vacancy of such Judge, shall be for the residue of the term only, is hereby abolished; and hereafter each Judge of the Circuit courts shall be elected by the qualified electors of their respective circuits, and shall be elected for the term of six years, but may continue in office until his successor shall be elected and qualified; and if any vacancy shall happen in the office of any circuit Judge, by death, resignation, removal out of his circuit, or by any other disqualification, the Governor shall, upon being satisfied that a vacancy exists, issue a writ of election to fill such vacancy, provided that said vacancy shall happen at least six months before the next general election for said Judge; but if such vacancy shall happen within six months of the* general election aforesaid, the Governor shall appoint a Judge for such circuit, but every such election or appointment to fill a vacancy shall be for the residue of the term only; and the General Assembly shall provide by law, for the election of said Judges, in their respective circuits, and in case of a tie, or a contested election between the candidates, the same shall be determined in the manner to be prescribed by law; and the General Assembly shall provide by law for the election of said Judges in their respective circuits, to fill any vacancy which shall occur at anytime, at least six months before a general election for said Judges. The first general election for circuit Judges shall be on the first Monday in August A. D. 1851, and on the first Monday in August every six years thereafter No Judicial circuit shall be altered or changed at any session of the General Assembly next preceding the general election for said Judges. The offices of the several circuit Judges shall be vacated on the first Monday in August, A. 1). 1851.

A. M. ROBINSUN, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate...

Resolution to amend the Constitution in relation to the offices of Secretary of State, Attorney General, Auditor of Public Accounts, State Treasurer and Register of Lands.

Resolved by the two Houses of the General Assembly as follows:

Sec. 1. That the twenty-first section of the fourth article of the constitution of the State of Missouri be and the same is hereby abolished.

Sec. 2- There shall be a Secretary of State, who shall be elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, unless sooner removed by an impeachment. He shall keep a register of the official acts of the Governor, and when necessary shall attest them, and he shall lay the same, together with all papers relating thereto, before either House of the General Assembly, whenever required so to' do, and shall perform such other duties as may be enjoined on him by law.

Sec. 3- The eighteenth section of the 5th article of the constitution of the State of Missouri is hereby abolished.

Sec. 4- There shall be an Attorney General, who shall be elected by the qualified voters of this State at such times, and in such manner, asshall be provided by law. He shall remain in office four years, and shall perform such duties as shall be required of him by law.

Sec. 5- The twelfth section of the 4th article of the constitution of this State is hereby abolished.

Sec. 6- There shall be an Auditor of Public Accounts, who shall be elected by the qualified voters of this State, at such times, and in such manner, as shall be provided by law. He shall remain in office four years, and shall perform such duties, as shall be required of him by law. His office shall be kept at the seat of Government.

Sec. 7- The thirty-first section of the third article of the constitution of this State is hereby abolished.

See. 8- A State Treasurer shall be elected by the qualified voters of this State, at such times, and in such manner as shall be provided for by law, who shall continue in office for four years, and who shall keep his office at the seat of Government. No money shall be drawn from the Treasury but in consequence of appropriations made by law, and an accurate account of the receipts and expenditures of the public money shall annually be published.

Sec. 9- There shall be a Register of Lands, elected by the qualified voters of this State, at such time, and in such manner as shall be provided by law. He shall hold his office for four years, shall keep his office at the seat of Government, and shall perform such duties as shall be required of him by law.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L PRICE, President of the Senate.

Resolved by the General Assembly of the State of Missouri, (two-thirds of each House concurring therein) that the following be proposed as an amendment to the constitution of this State.

Sec. 1. That the boundary of this State be so altered and extended as to include all that tract of country lying west of the present boundary of this State, so that the same shall be bounded as follows, viz: beginning at the south west corner of the State; thence west to the middle of the main channel of Grand river; thence up the same to the mouth of the Neosho river; thence up in the middle of the main channel of the same, to the northern boundary of the Quapaw land; thence east along said boundary to the present State line, or to include so much of said boundary as Congress may assent to.

A. M. ROBINSON, Speaker of the House of Representatives.

THOS. L. PRICE, President of the Senate.

MISSOURI:

OFFICE OF SECRETARY OF STATE.

I, Falkland H. Martin, Secretary of State of the State of Missouri, do certify that the foregoing proposed amendments to the Constitution of the State of Missouri, passed by the fifteenth General Assembly of the State of Missouri, are true copies of the original rolls now on file in this office.

IN TeSTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of said office. Done at the City of Jefferson, this twentyfourth day of March, A. D. 1849-.

FALKLAND H. MARTIN,

Secretary of State.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. May 29, 1849, No. 20.

(Sent in by Dr. Sihler.)

Heartfelt exhortation to Lutheran Bavarians of God-fearing and gifted young boys and boys not to withdraw them from the service of the church and school.

Unfortunately, it is a fact that is as well known as it is saddening that, especially here in the West, so few young people who have the spirit and gifts for the future assumption of the sacred office of preacher or schoolmaster apply to the seminaries in question and seek admission and instruction there.

Here in our Seminary at Fort Wayne, for example, only one native Lutheran German-American has registered since the time of its founding, in October 1846; the other 26, some of whom have already entered the service of the Church, some of whom are still with us, are all, with the exception of one, sent over to us from Germany by their fellow believers; only this one is the son of a farmer who immigrated 12 years ago and has since died.

If we now ask why it is that, for example, in Ohio, Indiana, and other states here in the West, there are not more young men (whose fathers have already lived here for ten or more years, or were even born here and have remained German) who place themselves at the service of the church and can be trained for it, we can give several answers.

One of them, for example, reads as follows: "Here in our still sparsely populated and sparsely cultivated regions, there is still plenty of room and opportunity to build on the land, to establish mills, tanneries, stores, etc., whereby, without excessive effort and with reasonable skill and luck, in a short time, one can acquire many a good sum, with which one can then expand one's business even more and "make money" even more and become a man who is "worth" a great deal. What tender father, then, who serves with all his heart the great God Mammon, to whom, after all, almost all America and

What tender father should not direct all his efforts to make all his sons "well off" as soon as possible, and also become worshippers and worshipers of the same God?

Another answer is this: The dear office of preaching here in the country yields too little honor and reward; after all - says this and that father to himself and others - every day laborer has more income than such a miserable bush pastor, and with all his work and poverty he still has to put all kinds of coarseness and blasphemy into his pocket from many an unteachable and troublesome head, and has stink for thanksgiving as a reward. If he does not want to hang his coat to the wind and not be a hireling and servant of men, he is abundantly fed with tears and soaked in gall and is, like Moses, "a very afflicted man above all men on earth. But I would gladly spare my son such a sorrowful and laborious life.

In addition to this, however - such a father continues - the so-called old Lutheran pastors have a twofold burden on their necks; for if they want, as is only right, that their ecclesiastical conduct be in accordance with the ecclesiastical confession, they bring, for example, after previous green instruction, to proper calling, to proper registration for the holy supper, if they do not want to give this, for example, to reformed persons, as such, to observe the church discipline according to the Scriptures, and so on, they have friends and enemies alike on their necks, and are exclaimed to be the most narrow-hearted, obstinate, and unloving people, however patient and humble, however self-denying and self-sacrificing they may be, however diligently they may provide for church and school, however faithfully they may think of young and old. -

Now, my dear father, who perhaps have a God-fearing and gifted son, and thus speak to yourself or others of the holy office of preaching, what you say is certainly true, but still you have only carnally and not according to the heart of God and out of the spirit and word

God has spoken. For, behold! The kingdom of our Lord Christ, and not only the triumphant church in heaven, but also the contending church on earth, is not of this world, although the latter is certainly in this world, and therefore even the true servants of the Lord Christ should not and will not have much honor and reward of this world; It is fully and abundantly sufficient for them that they have honor with God, who calls them his "fellow-laborers" and "fellow-assistants" in the blessed work of converting poor sinners to the Savior, of making blessed ones out of the accursed, citizens with the saints and members of God's household out of exiles and rejects, and blessed children of God and fellow-heirs with Christ out of damned slaves of the devil. This honor from and before God bows them deeply to the dust, that they, who by nature are also filthy, stinking sinners, who of themselves can do nothing but sin, that they themselves, having been converted by grace through the ministry of holy preaching to the shepherd and bishop of their souls, should now be ambassadors in Christ's stead, the mouth and hand of God to men, angels of the Lord of hosts, stewards of God's mysteries, successors of the prophets, of the Lord Christ, and of the holy apostles. So they consider it a great honor with God when they are honored to suffer reproach from the world for Christ's sake, and they are more afraid of receiving praise and reward from it than of hatred and contempt, because the world is in trouble and loves only its own. But as the faithful servants of Christ seek their glory only in and before God, and not in the false, unfaithful world, so they seek no reward from it, but only from the pious and faithful God, who has promised them such a glorious twofold reward of grace. But this is first on earth every soul thoroughly and righteously converted from the power of Satan to the Lord through its service and ministry, and then in heaven a special glory, as it is written: "But the teachers will shine like the heavens.

Splendor, and those as many point to righteousness, as the Or is ever a beginner and a cause thereof. For whence is it that Christians shall rise again from the dead at the last day and God saith, It is so; the angels also, with all creatures. stars forever and ever."

But against such a twofold reward of the whole world, that all the deaf, blind, lame, and whatsoever afflictions they have had in their bodies shall be put away, and that their dead bodies shall not only be made beautiful and whole, but also have had in their bodies shall be put away, and that their with their blasphemies and their reproaches! How great is pleasure but foam, chaff, dust, dung, and ashes? But I will dead bodies shall not only be made beautiful and whole, but the gain that it hath made upon me? How great harm hath pause here and let another man speak of the worthiness shall shine as brightly and as beautifully as the sun, as it done me? my dear lady.

and majesty of the holy office of preaching in God's Christ saith? Is it not because they have been converted by "This is what has been said about the works and kingdom and before His face - a man full of faith and the word of God here on earth, and have believed, and have miracles your Son does for souls, to save them from sins, Holy Spirit, against whose living thoughts and words mine been baptized, and are alive unto Christ? as Paul saith death and the devil. Moreover he doeth great and mighty are but dead letters. Our dear father and teacher Dr. Martin Romans 8:11, "that God shall raise up our mortal bodies, works against the world, namely, that he should tell and Luther writes in the sermon: "that one should keep children because of his Spirit that dwelleth in us"? Who then helps instruct all ranks how they ought to conduct themselves in school" as follows: men to such faith and the beginning of the bodily outwardly and in their offices and ranks, that they may do

"You may rejoice and be glad in your heart when your resurrection, without the preaching ministry and word of right in the sight of God; that he may comfort the afflicted, find yourself chosen by God to raise up a son with your God, which thy Son leads? Now is not this an immeasurably give counsel, settle grievous matters, amend erroneous goods and labor to be a godly, Christian pastor, preacher greater, glorious work and miracle, than if he should raise consciences, keep peace, make atonement, reconcile, and or schoolmaster, and thus to have raised up God Himself again to this life those who are dead in body or in time, or do works without number, much and daily. For a preacher special servant; yes, as it was said above, an angel of God, help the blind, the deaf, the dumb, the lepers, in the world, confirms, strengthens, and helps to maintain all authority, a true bishop before God, a savior of many people, a king and in corruptible nature? all temporal peace, corrects the rebellious, teaches

and prince in Christ's kingdom, and among God's people a "If thou wert sure that thy son should do one of these obedience, manners, discipline, and honor, teaches teacher, a light of the world. And who is willing or able to works in a certain man, namely, that he should make a blind fatherhood, motherhood, children's ministry, servant's tell all the honor and virtue of a true faithful pastor that he man see, raise a dead man, take a soul from the devil, save ministry, and summa, all secular offices and estates. These has before God? There is no more precious treasure, no a man out of hell; or which one of these should be: shouldst are the least of the good works of a priest, nor are they so more noble thing on earth and in this life, than a true, faithful thou not with all joy venture thy good, that he may be raised high and noble that no wise man among all the heathen has pastor or preacher. up to such a ministry and work, and leap for great joy, that ever known them, nor understood them, much less been

"For count thou thyself what profit the good office of with thy money thou shouldst have established such a able to do them; nor has any jurist, high school, monastery, preaching and the good pastoral care bringeth; the same is great thing before God? For what are all the monasteries or convent known such works, nor been taught them in certainly brought about by thy Son, who faithfully leadeth and convents, as they are now, and in use, with their own either spiritual or secular law. For there is no one who calls such an office: So that as many souls as are daily taught, works, compared with such a pastor, preacher, or such secular offices of God great gifts or gracious converted, baptized, brought to Christ, and made blessed schoolmaster? Although they were founded in the past and ordinances, but the word of God and the ministry of by him, and redeemed from sins, death, hell, and the devil, in the beginning by pious kings and lords for this noble work preaching alone praise and honor them so highly."

come unto everlasting righteousness, life, and heaven by that such preachers and pastors should be educated in But how much the establishment of the holy gospel and him, that Daniel saith in the 12th verse 3, "That they which them, now, unfortunately, through the devil they have fallen the ministry of preaching has cost and therefore is to be teach others shall shine as the heaven, and they which into misery, that they have become pits of murder and vain esteemed high and dear, about this Dr. M. Luther writes in teach righteousness shall be as the stars for ever and foothills of hell, to the ruin and harm of Christendom. the same writing thus:

ever." "For since the word and ministry of God, where it is "Now, behold, thy son doeth these works, not one alone, "That we have the gospel and the ministry, what is it but right, must without ceasing do great things, and perform but many, yea, all of them, daily; and the very best of all, in the blood and sweat of our Lord? For by his fearful bloody vain miracles, so must your Son also without ceasing do the sight of God he doeth them; and he esteemeth them sweat he purchased it, by his blood and cross he earned it great and vain miracles in the sight of God, as raising the worthy and high, as it is said, though men neither know nor and gave it to us. Oh, Lord God, how bitter and sour it has dead, casting out devils, giving sight to the blind, hearing to esteem them; yea, though the world call him a heretic, a been for him! How kindly and gladly did he nevertheless do the deaf, cleansing lepers, speaking to the mute. Making seducer, a liar, a rebel, so much the better, and a good sign? How much have the dear apostles and all the saints the lame walk: though it is not done bodily, it is done that he is a righteous man, and like unto his Lord Christ. suffered over it, that it might come down to us? How many spiritually in the soul, which is much greater, as Christ says Christ himself must also be a rebel, a murderer, a deceiver, have been killed over it in our time?

John 14:12: "He that believeth on me, the works that I do and so be judged and crucified with the murderers. What "And that I also boast, how sometimes I have had to shall he do, and greater works also." Can a believer do would I care if I were a preacher, if the world called me a suffer death over it, and have also been so heartily grieved, these things against individuals; how much more will a devil, when I know that God calls me his angel? The world and still am, that I served my Germans here. But all this is public preacher do them against and in a whole multitude? may call me a deceiver as long as it pleases, but God calls nothing compared to that which Christ, the Son of God, our Not that he doeth it as a man, but his office, which God hath me his faithful servant and houseboy; the angels call me dear heart, has put upon it, and shall have earned nothing ordained him to do, and the word of God, which he their journeyman; the saints call me their brother; the faithful else with it among us, except that some persecute, teacheth: for he is the instrument of it. call me their father; the wretched souls call me their father. condemn, and blaspheme such a worthy office as it has

"If therefore he do such great works and wonders acquired, under all devils. But the others shall withdraw spiritually, it followeth that he doeth them also bodily. their hand, neither feeding pastors nor preachers, nor

give something to it, that yet it might be preserved; about which, the children also turn away from it, that such ministry might soon perish, and Christ's blood and torture be in vain, and yet go safely thither, having no conscience, no remorse, nor sorrow for such infernal and more than infernal ingratitude, and many unspeakable sin and vices, showing no fear nor awe of God's Zom, no desire nor love to the dear Saviour for his sour heavy torture, but wanting to be evangelical and Christian with such horrible abominations besides."

Now, dear fathers in our Lutheran church, who by the grace of God have godly and gifted sons, but yet think to give them up for the service of the church because so much disgrace and poverty are connected with it, are you not perhaps now of a different mind, after you have read what the man of God has spoken to you? Is not your mind now rather that your sons should become great in the sight of the Lord, than that they should obtain riches and honour in the sight of the world? For the things of this world are passed away; but those things which are great in the sight of the Lord, that your sons should be kings and priests in the sight of God, and should live and reign with Christ, they remain for ever.

So you can do nothing more noble for the glory of God and for the benefit and piety of your neighbor than to return your gifts to the giver, than to give your sons to the triune God, who created, redeemed and sanctified you together with your children, for the most holy and glorious service, for an offering and sacrifice and for a sweet savor before the Lord. And if these and those of you in our old fatherland had to place all your sons for a time in the army, in order to wage wars for an earthly prince, where it was necessary, should you not here with pleasure and love place at least one of your sons in the army of the Lord Christ, in order to be closely united with others, to fight the wars of the Lord of all lords, closely united with other faithful warriors around the banner of the pure confession of your church, and by the sword of the Spirit, which is the word of God, to victoriously put down the most terrible and powerful enemies, such as sin, the world, the flesh, death, the devil and hell? -

So then, dear fathers, let those glorious promises which the Lord has promised to his faithful servants entice you to willingly give your sons to the service of the church, so that one day, if they persevere faithfully, those promises will be fulfilled in them. But on the other hand, you should also be frightened by the seriousness of God if, in spite of all exhortation and pleading, and perhaps in spite of all the requests and desires of your sons, you withdraw them from the service of the church or school out of avarice, worldliness, carnal softness, and so on. For to what end and purpose do you think God has given your sons such gifts and also the desire and inclination for the holy ministry? Is it to keep them from using these abilities and powers according to the giver's will?

Do you not rather instruct them, and perhaps by doctrine and example urge them, to serve the great god Mammon, and through him the devil, but not the triune God, the Lord of our property? Is not this your conduct the most shameful robbery of the church and murder of the soul at the same time, and is it not enough that you yourselves go to hell through such terrible unbelief? Must you not also drag down your flesh and blood with you, if God's grace does not miraculously intervene, and thereby make the eternal hell stone and blaze of fire two times hotter and more terrible for you?

O woe unto you so-called Christians, who go out against the abominations of the heathen; for while they sacrificed their children bodily to Moloch, and let them pass through the fire, in the delusion that thereby they might appease the wrath of God, the burning of which they felt in their consciences as sinners, ye sacrifice the souls of your children to the devil with love and lust, and wilfully cast yourselves with them into the jaws of the infernal cloud.

But even you fathers, who are not so thoroughly anti-Lutheran, i.e. mammonically minded, but who nevertheless live idly and carelessly without also caring for the best of the church in your part, do you not know that your sons, well equipped by God in heart and head, are also pounds which the Lord has entrusted to you, so that you may advertise them in diligence and zeal and gain other pounds with them? But of course not in the aforementioned carnal way, like the sons of the mammon servants, who are only to help their fathers fill their pockets, but in a spiritual way, namely, that your sons, after you have dared to pay them and put them to the service of the church, will then also, as we instruments of the Holy Spirit, save many souls from the power of Satan and turn them to the Lord Christ?

But if ye neglect these things, and bury your pounds, what think ye that the Lord God will do unto you, when the hour of your death shall come, and the day of reckoning shall come, and ye shall answer for the use of these pounds unto the righteous and strict judge? Will you not then be made manifest in the shame of your nakedness? Will you not then be struck dumb with terror, and will not the sentence be executed upon you, "Cast out the worthless servant into the outer darkness, and there shall be his weeping and gnashing of teeth"? (Matth. 25, 30.)

But you also, you anxious fathers, who are so uselessly concerned about the physical well-being of your sons, in case they should become poor bush pastors one day, you should be ashamed of your unbelief; for do you not know or do you not believe in your hearts that he is still alive and that all authority has been given to him in heaven and on earth, who once said to his disciples, when he walked on earth in lowliness and in the form of a servant, "Have

have ye ever lacked?" and they must answer, according to the truth, "No, O Lord, never none." Yea, know ye not that the Father which is in heaven maketh his sun to rise and rain even upon the wicked and unrighteous, that he is kind even unto the ungrateful and malicious? - How then should he forsake and neglect such as are his dear children through right faith in the Lord Christ, to whom he has given his only and beloved Son for his own, who are temples of the Holy Ghost, yea, in whom the triune God himself dwells and walks, and to whom, moreover, he has commanded the holy office of inviting men to Christ in his stead, and exhorting and beseeching them, "Be ye reconciled to God"? For it would be better for ravens to bring forth flesh anew, or for manna to rain down from heaven, or for this and that handful of flour not to be eaten, before your sons, if they are faithful servants of the Lord, should suffer want. But what goes beyond the remedy of want, beyond the satisfaction of food and need, no believing Christian, and least of all a preacher, should care for in any way. For no one lives by having many goods; the rich also can only feed and clothe themselves, and, if they are carnally minded, have nothing more in advance of the poor than that they have many worries, troubles, and troubles, and find it harder to pass through the narrow gate and go more easily to hell. Therefore we poor bush pastors in the West would rather praise and glorify God, that we live pretty much from hand to mouth, and are worthy to be like the Lord Christ even in our outward appearance, and to follow him with desire and love, who had not where to lay his head. Yes, we want to thank God from the bottom of our hearts that we, in our humble portion, are free from so many temptations and snares of Satan, in which perhaps many a rich pastor in the East is caught, who, in increasing worldliness, suffers terrible damage to his soul and is in such great danger of being eternally lost with the greatest part of his church children, whose mammon service he strengthens and confirms by his example. -

I would have exhorted you, then, you stingy, or careless, or prudish fathers, who have faithful and gifted sons, to give them willingly and cheerfully to the service of the church. Imitate Hannah, who gave even her only Samuel back to the Lord for his service in the temple; follow in the footsteps of David, who consecrated the captured gold and silver to the Lord. In this way also give thanks to God, who also gave his only Son for you, and whose grace it is that you have been redeemed, not with perishable silver or gold, but by the precious blood of Christ.

Divine protection from the plague.

When Dr. Justus Jonas, the well-known friend of Luther, was still a child, his father, then mayor of Nordhausen, once lay dead of the plague. The sick man puts a fried onion on his plague sore, and after it has done its work, he lays it beside him on a bench. What happens? A few moments later the little son comes to the bench, takes the onion and, before the father can ward it off, he has swallowed it. Zedermann now thinks that the child will surely become a victim of the plague, which is contagious even by touch. But behold, the boy remains healthy and later becomes an important instrument for the spreading of the pure doctrine. Here the word of God was fulfilled: "He that sitteth under the shield of the Most High, and abideth under the shadow of the Almighty, saith unto the Lord, My confidence and my fortress, my God, in whom I trust: for he delivereth me from the snare of the fowler, and from the noisome pestilence." 2c. Psalm 91.

(Sent in by Pastor Keyl) The original order of worship in the German churches of the Lutheran confession.

(Continued.)

The *Te Deum*, or "Lord God, we praise thee," is the counterpart of the Litany, for as the latter is the great general supplication of the Church, so the latter is the great general thanksgiving of the same. From time immemorial it has been attributed to St. Ambrose, and is therefore called the Ambrosian Canticle. It probably originated in the Greek Church and was adopted by the Roman Church, where it appears as early as about the year 550. Dr. Luther translated it from the Latin as it occurs in his works (X, 1756.). In this form, it is an alternating chant, which either two choirs or the two halves of the congregation, or choir and preacher on the one hand and the congregation on the other, perform, so that one of the former intones and the latter responds. The process continues in such a way that the two choirs sing line after line; thus the first choir intones: "Lord God, we praise you," and the second choir responds: "Lord God, we thank you," and so on, until both choirs fall together on the line: "Holy is our God"; then it continues again line after line, until at the end on the lines: "In you we hope, dear Lord, in shame let us never again, Amen!" both choirs fall together again. The *Te Deum* is always followed by the Versicul and Danicollecte.

Dr. Luther says of the *Te Deum*: "It is a fine symbolum or confession (whoever is the master) made in song, not only to confess the right faith, but also to praise and thank God in it". (X, 1199) Therefore, likewise, the Lutheran

Church ordinances expressly admonish that it should be sung often so that it remains in the memory of the congregation; thus its use is found throughout and for over 200 years not only at all high festivals, but also on Sundays, in addition still in the weekly services, at Thanksgiving, at the Reformation feast, at church consecration, at ordination and introduction of preachers, yes also at weddings and child baptisms. baptisms.

The *Benedictus*, or Canticle of Zachariæ, Luc. 1, 68 79. was already used by the Greek, and then, since the sixth century, by the Roman Church, and, following the example of both, also in the Lutheran and especially in the Sunday Mass. From this arose later the hymn, "Blessed be the Lord God of Israel."

The *Magnificat* or Canticle of Mary, Luc. 1, 46. ff., also passed from the Greek to the Roman, and from the latter to the Lutheran! Church, where it was universally used in Vespers on Sundays and Saturdays. An arrangement of this *Magnificat* is the song, "My soul exalts the Lord."

The *Nunc Dimittis* or the hymn of praise of Simeon, Luc. 2, 29 - 32, which according to its origin and earlier use is equal to the two hymns mentioned, was edited by Dr. Luther in the hymn: "Mit Fried und Freud ich fahr dahin" for the use of the congregation, who, according to the church ordinances, sang it at the end of Sunday Vespers after the *Magnificat*.

The sermon at the main service was always given only on the Gospels. Originally, and especially in Dr. Luther's time, there was neither a special entrance nor an opening prayer, but the preacher began immediately with the reading of the Gospel; also the use of confession and absolution after the sermon arose only later and is found only in individual church orders, for, as Dr. Kliefoth says, "the Lutheran church did not attach much importance to this general confession and absolution; what was necessary of it was not needed. Kliefoth says, "the Lutheran Church did not set much store by this general confession and absolution; what was necessary of it lay in the Kyrie and Gloria; it also regarded the sermon itself, the proclamation of the Word, essentially as the general confession and absolution; and, moreover, among the secondary services preceding the main service, it had its own confessional service, namely, the Saturday Vespers." - In place of the church prayer, Dr. Luther wanted to have read "a common form, how at the conclusion of the sermon the people should be reminded to pray in general," which can be found at the end of his house postilion of 1559; in it, at the same time, the special intercessions are given their place; it closes with the words: "to acquire all these things, pray with devotion and faith an Our Father"; this prayer was followed by the apostolic blessing "the grace of our Lord," etc., with which the action of the word is set, which closed the action of the word. Probably this exhortation was used when Communion took place.

*) Dr. Kliefoth very often mentions his treatise "on preaching and catechesis in the past and in the present of the Lutheran Church," (Mecklenburger Kirchenblatt, Heft 1. 2. 3.); should any of the readers possess these booklets, they are kindly requested to send them to me as soon as possible. The sender.

of the preface, because the end of the preface has not resemble no one in the world more than a sower; my whiteThe German political communities of our city decided to proper connection with the beginning of this hymn. - choir shirt is my proper sower's cloth. My seeds are theobserve a common day of penance and prayer on the last The exhortation to the communicants, for which therecomforting words, the glorious miracles, and the beautifulday of May 17, the day of the Ascension of our Lord and are forms in all the older agendas, later, but quite contrarymysteries of Jesus Christ. My bushel, in which these grainsSaviour Jesus Christ, and to implore the enraged God for to the sense of the Lutheran Church, supplanted theare gathered, is the holy Bible, which is always at my rightmercy and for a speedy and merciful averting of the great preface, since this exhortation was assigned its properhand, where I take out all things and new. Matth. 13, 52." judgment that has come upon us. The editors of the German place after the Holy. Valerius Herberger, Lutheran pastor at Fraustadt in thepolitical newspapers of our city, as they always cannot

The Consecration, or blessing of the bread and wine in former Great Poland, was born on April 21, 1562, old style,refrain from mocking in their papers every manifestation of the Lord's Supper, was performed by singing the Lord'sand baptized April 23 of the same year. Among other thingshumiliation before the Almighty, did not hesitate to publicly Prayer and the words of the Sacrament, the former usuallywhich he says about Holy Baptism, and which also containswelcome the intended church celebration with the most being sung by the preacher, according to the example ofmuch that is worth mentioning for certain "Lutheranbitter mockery. The local "German Tribune," which in the whole ancient Church, without the so-called resolution, Christians in our free America," he says on page 110: "Theparticular knows how to spice up its insipidness for the local "for thine is the kingdom," etc., and the congregationchild's breast and forehead are marked with the form of theGermans no other way than through blasphemous jokes, answering only with the Amen. After the ConsecrationHoly Cross. Thereby we mean that the heart of all Christiansmade among other things in its number of May 17 the followed the Distribution of the Holy Sacrament, duringmust be the tomb of the cross of Jesus Christ." - Schreiberderisive remark: "Tomorrow - general day of rest, also fire which the choir and congregation sang, in addition to thethis saw still in the year 1836 in the Kripplein Christi, atday, but no holiday. Burn pitch and drive out the pitch that shorter Agnus or "Christe, du Lamm Gottes" and "JesaiaFraustadt, at which Val. Herberger was formerly preacher,clings to us in the form of cholera."-Laughing one read this dem Propheten," especially the two songs translated by a crucifix and burning wax candles on the altar, still heardin the morning; laughing of the limited people who on this Dr. Luther, "Jesus Christus unser Heiland" or "Gott seithe alternate singing (see page 291) between the clergymanday hurried to church to fall at the feet of the Lord of all lords. gelobet und gebenedeiet," and finally, but before the-the then Superintendent Gerlach-and the choir orBut what happened? God, who will not be mocked, turned Collecte, the larger "Agnus" or the song composed by Nic.congregation; still heard in the same year the words ofthe blasphemous jest into terrible seriousness. The Decius, composed about the year 1525, "O Lamb of Godinstitution at Holy Communion sung by one of theAscension Day, which the Christians had celebrated, was innocent," the three verses of which are entirely similar inclergymen. - But no example is known to the writer of this,not yet over, so the holiday really turned into a day of fire; content, except that the conclusion of the third is thus:that the wax candles and other ceremonies, which were inbut not as the mockers had meant. A devastating "give us thy freshness, O Jesu, O Jesu!" use there from ancient times, were used by even one of theconflagration broke out, whereby in a few hours no less than

(To be continued.)

clergy. 418 houses (not counting the back buildings) in the busiest would have lit up the Roman church. Even in Herberger'sand richest part of our city and 23 boats in our harbor were day no one was lighted to Rome with wax candles in thereduced to ashes. The resulting loss of property amounts to Lutheran Church. For he could say (page 813): "Up to thismore than five and a half million dollars, and the loss of hour not a single person has fallen away from the Gospel."human life has not yet been fully determined. Would that our The reason why, especially in "our free America,"German compatriots could be warned by this not to make individual members of the "American Protestant Church"blasphemers ever bolder in their blasphemy by applauding bow under the newly legislated yoke of the Roman Church,and thus not to incur the judgment which blasphemers bring seems to him to lie rather in the lack of Christian education,upon themselves! _____

(Submitted.)

Old Lutheran Wax Candles.

the unfamiliarity with God's Word, and the lack of faith, which our fathers won with so many struggles, with so many sacrifices, and sealed with their blood. A not insignificant share of the blame for this, in "our free America," must rather be attributed to the spirit of the mobs unchurched faith published in Cincinnati, Pastor Selle was harshly attacked in Chicago. Pastor Selle therefore defended himself against it in No. 10 of the "Lutheraner", Volume 5. Thereupon the gentlemen who had made the first attack fabricated a new, most ill-mannered outburst full of vile invective, without providing any evidence for their cause, only with the magnanimous promise, where it should be required (!), to provide the evidence later. They sent us the clean product and made the ridiculous request to us to make it a common good of our readers by including it in our "Lutheraner". Of course, we refused to publish it.

A submission against Pastor Selle regarding.

Are "wooden crosses, crucifixes, and lights on the altars" a sign of "so-called Lutheran churches," as Pastor Weyl asserts in No. 22 of the "Lutherischer Kirchenbote," America," must rather be attributed to the spirit of the mobs unchurched faith published in Cincinnati, Pastor Selle was harshly attacked in Chicago. Pastor Selle therefore defended himself against it in No. 10 of the "Lutheraner", Volume 5. Thereupon the gentlemen who had made the first attack fabricated a new, most ill-mannered outburst full of vile invective, without providing any evidence for their cause, only with the magnanimous promise, where it should be required (!), to provide the evidence later. They sent us the clean product and made the ridiculous request to us to make it a common good of our readers by including it in our "Lutheraner". Of course, we refused to publish it.

Testimonies about this "from the Prussian church called "Protestant churches" and which is impressed by the apparent outward unity and power of the Roman church, into this rather than "old Lutheran wax candles". C. A. Sr.

"Be not deceived, for God is not mocked."

Since cholera has been rampant here in our St. Louis for quite some time, several ge-*) See The Protestant and Roman Doctrine of the Church, according to the Principles and Documents, by Dr. H. Richter. Barmen, 1844. p. 26.

of the same "heart-postilion," Valerius Herberger says of himself, "When I stand in the pulpit, I am

and left it up to the authors to publish their reply to Pastor Selle's defense in the same paper in which they had first attacked him. Thus, since the "Christlicher Hausfreund" had died, the reply appeared in the main edition of a so-called "Evangelische Kirchenzeitung" (Protestant Church Newspaper), which is published by the reformed Pastor S. Miller at Lawrenceburg in Indiana. The most remarkable thing about it is that the sender, presumably the Protestant pastor in Chicago, remarks in his introduction to it that the "Lutheran" had only wanted to help himself out of a fix by refusing to accept that reply. To this we have only to recall that in the "Kirchenzeitung" itself the most convincing proof has been furnished whether it was really we or not rather our opponents who got into the fix with the more mentioned rebuttal. Not only did the authors of it quietly omit from the present publication several vile invectives that had appeared in it, but also the clever editor of the "Kirchenzeitung" himself shied away from including in the revised text some invectives that had been left standing against the Lutheran Church.

We think that since the authors themselves are now obviously ashamed of their own product and even their patrons did not want to let their paper be soiled by it, we are completely justified in not following up on the request to include it in our paper; indeed, the authors should feel obligated to thank us to some extent for the fact that our conduct in the matter has spared them greater embarrassment; Quite apart from the fact that it is impertinent to attack a Lutheran in the organ of a non-denominational party, and, if he now defends himself in an organ of the Lutheran Church, to demand the inclusion of the refutation of this defence, which is supposed to be, in the Lutheran paper.

By the way, we also note that our written reply to the senders is printed so incorrectly in the "Kirchenzeitung" that we have the honor of appearing in the paper as a man who is capable of writing nonsense; however, we would like to put this misfortune and house cross of many an editor on the account of the typesetter. Fortunately we have taken a copy of our letter as well as of the reply and put it on file, as we do with such important matters.

documents are used to do.

We would not have lost so many words about this matter if we did not hope to give some people a hint that might be useful in similar cases and save many unnecessary and annoying letters in the future.

Of the blessedness without baptism of dying Christian children,

a testimony against Methodist blasphemy of Lutheran doctrine and Church.

Since the Methodists see that in attacking the real doctrines of our Church they are running up against a rock which, far from being able to shake them, will rather shatter them, they have now taken a different road, in which they hope, with better luck, to strike a blow at our Church. They attribute certain unscriptural doctrines, which the Lutheran Church has always rejected, to it, take the field against such false doctrines, and then raise a great cry that they have violently beaten our Church. Such things the Methodist paper, the "Christian Apologist," is full of; it is impossible, therefore, to reject all that he lyingly charges against the Lutheran Church.

In the latest number of the "Apologist" of May 10, which has reached us, a certain Mr. Köneke, whose acquaintance we readers have already made in similar cases, again takes the same Jesuitical measure of knightng our Church before his boundlessly ignorant Methodists. He writes, namely, "The so-called Old Lutherans maintain that little children who die unbaptized are lost." Hereupon he seeks to refute this doctrine, which is ascribed to us, but in such a silly way as soon as it can be done, and by baptism to present them to Christ; but those who are found negligent in this, so that things, he says: "Christ died for original sin as well as for carelessness or damnable contempt of the sacrament of the Lutheran Church, to demand the inclusion of real sins." Every one sees that according to this conclusion they deprive their children of baptism, these will one day be called by God to the severest account, because they But what does a Methodist ask whether his conclusion is conclusive; it is enough for him if he has made only one conclusion; if he proves too much, he thinks that is the better.

We cannot refrain from sharing with our dear readers on this occasion the testimony of an old orthodox Lutheran, Blessed John Gerhard, concerning the blessedness of Christian children who die without baptism. After Gerhard, in his *Locis theologicis*, in the article on Holy Baptism, refuted the papists who teach that Christian children who die without baptism do not go to hell, but also not to heaven, but to a third place where they are neither well nor unwell; And after refuting the Calvinistic Reformers, who teach that all children of the faithful, whether baptized or not, are already holy and in the covenant of God from their mother's womb by the hereditary right of the promise: So continues the highly enlightened divine scholar:

"We (Lutherans) here take the middle road, teaching that baptism is indeed the sacrament of entrance into the kingdom of God, and the means of regeneration, which all, even

For the necessity of baptism is not absolute (unconditional), but ordered (by God); for the necessity of baptism is not absolute (unconditional), but ordered (by God). For the necessity of baptism is not absolute (unconditional), but ordered (by God). We human beings are bound on our part to accept baptism, but God's extraordinary effect in children cannot be denied, who are brought to Christ by pious parents and by the church in general through their prayers, and then die before they can receive baptism, since God has not bound his grace and salvific efficacy to baptism in such a way that he should not want to and be able to act outside the ordinary order in the case of deprivation. We therefore make a distinction between a necessity on God's part, and on ours; between the case of deprivation, and the ordinary way; also between the children which are born to the church, and those which are born outside the church; of the children which are born outside the church, we say with the apostle

1 Cor. 5:12, 13. "What business have I of them that are without, that I should judge them?" Hence, having no promise for these, we leave them to the judgment of God; yet we assume no middle place between hell and heaven, Scriptures. But of children born in the church we have a better hope. To be sure, pious parents ought to bring their children to baptism, as the proper means of regeneration, but those who are found negligent in this, so that they deprive their children of baptism, these will one day be called by God to the severest account, because they despise the counsel of God," Luc. 7:30. However, we cannot and must not rashly condemn those children who die either in their mother's womb or by a sudden accident before receiving baptism. On the contrary, we believe that the prayer of pious parents, or, if the parents have been negligent in this, the prayer of the church to God for these children will be graciously heard, and that they will be accepted by God in grace and life. (Doo. eit. tz 237.)

(Submitted.)

Groundbreaking.

To the dear friends of the "First German Evangelical Lutheran St. Paul's Parish in Chicago, Ill." who have so truly shown their Christian love to us, herewith serve notice that on Wednesday after Quasimodogeniti, the 18th of April last, the corner stone to the

The "Holy Trinity Church" of this congregation was laid. The support monies received, as well as those still in prospect encouraged the dear members to do their utmost to be able to celebrate the beautiful services of the Lord in their own building as soon as possible. With great joy and heartfelt thanks that the great Archpastor has so faithfully taken care of us so far, and now hopefully a very hard emergency in many respects will soon be eliminated, the celebration of the laying of the cornerstone took place, to which the neighboring Pastors Klein, Brauer and Hoffmann had also come. After the song: "I have now found the foundation" 2c. was sung, Pastor Klein preached according to Zech. 3, 9 the Lord Christ as the right united cornerstone of His holy church, and exhorted to remain with this foundation, as He gives Himself in His words, which are proclaimed pure and loud in our holy Evangelical Lutheran Church alone. After the congregation had sung the hymn "A Mighty Fortress is Our God," the undersigned pastor placed in the cornerstone 1. the Small Catechism of Dr. Luther, 2. the Augsburg Confession, 3. the constitution of the congregation, and 4. the historical news of the origin and present existence of the congregation, which had previously been publicly read. Then the actual act of laying the cornerstone took place, which was followed by a suitable large choir singing. Prayer, blessing and a three-part choral song, performed by the dear school youth concluded the celebration, which will remain in the blessed memory of many for a long time to come.

The preparatory work for the building has, thank God! The preparatory work for the building has, thank God! already progressed so far that in a few weeks it will have been completed to such an extent that we will be able to hold services in it in the summer, which is all the more pleasing because our previous premises in the courthouse often barely held the congregation and would probably have become increasingly inadequate with the immigration that will soon begin again. How and when the building will be completed, we cannot say, but the Lord knows, and may well open the hearts and hands of many a dear fellow believer, in order to bless them so much more abundantly! Aug. Selle, Rev.

How can a person overcome death -

The monks have written much about the preparation for death, but it has all come down to this: one should leave the world, that is, go into a desert or into a monastery and there, I don't know what for, make contemplations. But these are but vain buffoons. For the true preparation for death is the exercise of faith, that we know that death, sin, hell, and Satan have been overcome and cast down by Christ crucified. For we do not look at death as it is in itself or as it appears to us, but as it is in Christ. This beholding of the serpent of brass is preserved for us. (Gen. 21:9, Jn. 3:14) And there can be no other hope or way of salvation than by looking to Christ, the conqueror, in whom death is trodden to the ground, sin is conquered, Satan is conquered. On whose cross hang the signs of victory of our conquered

enemies and tyrants. So the heart can safely look upon death and not be frightened by the spectre. Otherwise, to look at death apart from Christ and to argue with it is like swimming in the middle of the sea. So rather get into the ship and stay on the mast on which the signs of victory are hung. And look not either to thyself or to thy merits, lest thou be drowned: but go out from thee, and come unto Christ, who is the Lamb of God, and the sacrifice for our sins, having taken upon himself the sins of us all, and having overcome them in his body, in whom the devil and death were crucified. This is the true and some way of despising death. For those who comfort the dying that death will put an end to all the troubles and dangers of this life, this comfort is not strong and cannot lift up the heart in the struggle, because it seems to them that there are still greater evils left after death. (Luther on Isa. 38:10. Opp. Hai. VI, 736.)

The ignominious servitude.

I know a man who has lived with you for many years, who has eaten from your table, received food from your hand, slept at your bosom, and spoken to you as often as he wished. But because thou hast kept him tenderly from thy youth, and hast spared him with the rod, he hath become rebellious, and hath outgrown thee; he hath made thee a servant, and himself a cruel master. But, will you speak, whom do you mean? -Your old man I mean, who tramples your spirit under foot, finds pleasure in earthly things alone, and asks nothing of heaven. This man is blind from youth, deaf and dumb, grayed in wickedness, averse to virtue and truth, an enemy of the cross of Christ. He laughs at innocence and simple morality, shuns no one, arrogantly exalts himself, says in his heart: There is no God! He feeds on impure thoughts, squanders his possessions like the profligate, takes trade for himself like the miser. He is born and grown in sin, a friend of unrighteousness, a child of death, a vessel of destruction. What think'st thou on't? If thou wert wise, thou wouldst say with me, He is guilty of death, to the cross with him! - *Meditationes* o. 17.

"When ye therefore shall see the abominations of desolation, then let him that is in the land of Judaea flee to the mountains." Matth. 24,15.16.

Of these words Chrysostom makes the following beautiful application, similar to faith: "When ye shall see an ungodly company, which is a force of antichrist, in the holy place of the church, then let him that is in Judea flee unto the mountains; that is, let him that is in Christendom turn unto the holy scriptures: for the true Judea is Christendom, and the mountains are the scriptures of the prophets and apostles. Knowing full well that in the last days there will be so great a confusion, the Lord therefore commands Christians who are in Christendom and want to attain firmness of faith that they should have recourse to nothing but the Scriptures. Otherwise, if they were to look to anything else, they would be vexed and lost, for they would not know,

which is the church, and thereby fall into the abomination of desolation, which standeth in the holy place of the church." (OIrre^808t. in oap. XXIV. IVIattli.)

Which are the Endechrist's cousins? The old Lutherans, who retain many an innocent ceremony from the Roman Church, or the new Lutherans who ban them?

"Notice who the cousins of the end-Christ are, we or Dr. Carlstadt. We do like the 'Papists (in some ceremonies), without suffering the doctrine, precept, and constraint; we also leave like the Carlstadtians, but we do not suffer the prohibition. So now the Pope and Dr. Carlstadt are real cousins in teaching; for they both teach, one doing, the other not doing. But we teach neither, and do both." Luther in the booklet against the heavenly prophets of pictures 2c.

The doctrine of the Christian faith is not a philosophy.

"And Jesus answered and said unto him, Blessed art thou, Simon the son of Jonas: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matth. 16,17. Here it is said that the doctrine of faith is not a philosophy or wisdom of human reason, from which, as it cannot be invented, so also it cannot be retained or judged, but it is a heavenly doctrine, which was revealed by God the Father Himself. But as a light in the night, or a torch in darkness (when the sun is not present), shineth indeed, but when the sun shineth in his power, the torch neither shineth nor gleameth, but is obscured by the majesty of the sunlight: so faith is a very different light, by which the light of reason is obscured and extinguished. Luther.

A great famine has come upon the earth; we have become like the unreasonable animals; we eat porridges and are not satisfied. He that loveth money shall not be satisfied; he that loveth revelry shall not be satisfied; he that seeketh glory shall not be satisfied. You foolish children of Adam, by eating the fodder of this world, you do not strengthen the hungry soul, but hunger itself. And that I may teach you by example by naming one of the things after which vanity strives: Human hearts can no more be satisfied by gold than human bodies can be satisfied by it. He that desires to be filled must hunger after righteousness, must desire that bread of which there is an abundance in the Father's house. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Bernhard, De conversione ack Olerieog, o. 14.

Divine glory of Christ.

How beautiful you are in the sight of all the angels, O Lord Jesus, born from eternity before the morning star, the radiance and likeness of the Father! But how glorious art thou unto me, when thou hast put off this thy adornment! For when thou didst empty thyself, when thou didst dim the rays of thy unailing light, goodness shone brighter, love shone more brightly, grace shone more powerfully!

tiger. How beautiful a star hast thou risen for me from Jacob, how lovely a flower hast thou sprouted from the root of Jesse, how pleasant a light hast thou visited me, O coming forth from on high! How astonished one must be when one remembers thy heavenly attributes, how they are manifested in the conception of the Holy Spirit, in the birth of the Virgin, in the purity of thy life, in the streams of thy teaching, in the flashes of thy miracles! And how brilliantly, O Sun of Righteousness, dost thou rise from the heart of the earth after thy setting; how gloriously dost thou return, O King, in thy resurrection garments to the heights of heaven! All my bones speak: O Lord, who art thou? Bernhard, Lsrmo 47 in Oautio.

The great danger.

"The devil walketh about like a roaring lion, seeking whom he may devour." We may sleep or wake, we may eat or drink, we may do what we will; day and night he lieth in wait for us with cunning and treachery, and directs his arrows at us, sometimes openly, sometimes hidden. Innumerable snares hath he cast before our feet, and filled our paths with snares of every kind. He hath laid snares in riches as well as in poverty, snares in words as well as in works. And smelt play and jest men, as if they were safe and secure. The evil enemy watches without sleeping and sparing; men sleep without watching and praying. Kolilo^uia o. 16.

Communication of world affairs.

The long-cherished fears of a general European war are becoming more and more probable. Already the fires of war are burning in the north, south and east of Europe, Denmark, encouraged by her powerful ally, Russia, has renewed the war, and many a human life has already been sacrificed at sea and on land. Victory was now almost always on the side of the Germans. All German ports of the Baltic and North Sea are closed by Danish ships, causing incalculable damage to German commerce.

The King of Sardinia, forced by his belligerent Piedmontese, went again into the field against the Easterners, was defeated, abdicated, fled to Spain, and is said to intend to visit America. The pope is still in exile, and the young republic in Rome still stands, though on weak feet. The French have decided to send out an army of 14,000 men to install the Pope in his temporal rule. Unexpected are the victorious advances of the Hungarians, and against the imperial arms, which are said to have suffered several important defeats at the hands of the former. On both sides, the war is being waged with great arrogance and cruelty.

Important events seem to be preparing in Constantinople. The Sultan, tired of the Russians' wanton encroachments on his empire, is arming himself most actively and has refused the Russians the requested passage of their fleet through the Dardanelles. As far as the German Empire is concerned, the King of Prussia has been elected German Emperor by the Imperial Assembly, albeit with a very insignificant majority of votes. The King has hereupon declared himself willing to assume the temporary direction of German imperial affairs; he intends to assume the imperial crown only in

in the event that the same is also offered to him by the ruling high chiefs concerned. According to the latest news, on April 14, the plenipotentiaries of the 28 German Governments, in a conference held with the Imperial Ministry at Frankfurt a. M., signed a document in which those Governments declare their consent to the Imperial Constitution and to the assumption of the imperial dignity by the King of Prussia, with the exception of Austria, Luxembourg, Prussia, Bavaria and Saxony, which reserve their declarations.

Hübner's biblical histories reprinted unchanged.

We have just received word that in 4-6 weeks the above-mentioned delicious textbook will leave the press in unchanged form at Mr. Ludwig's in New York. The name of Mr. Ludwig, who has already given our church several treasures from the old good times through God's help, guarantees us that we will not be deceived in our hopes this time. The price cannot yet be exactly determined by the honored publisher, but it should be as cheap as possible. As soon as the book is ready for dispatch, the "Lutheran" will announce it to the dear readers, in the confident hope that many preachers, teachers, and fathers of families will seize the opportunity presented to them to place in the hands of the dear young souls entrusted to them a treasure for their entire lives, with great joy and heartfelt thanks to God.

Church News.

After the Lutheran congregation at Waterloo, Monroe Co., Ill, served by Pastor A. Schieferdecker for eight years, had dismissed him at his request and appointed Pastor Carl Schliepsiek from Westphalia as their future pastor, he was installed in office by Pastor Schieferdecker on Exaudi. Exaudi, in the presence of the President of our Synod, Pastor Schieferdecker solemnly installed him in his office. The latter, on the other hand, in addition to his former congregation in and near Columbia, has accepted the call of the newly formed Evangelical Lutheran congregation in Centreville, St. Clair Co. and took office at the latter place on Ascension Day. May God now give his grace that the purpose will be achieved for which alone this change of office has taken place, namely that from it more fruit and benefit will grow for the care and pasture of the Latvians, and especially for the Christian instruction of the youth, and thus the kingdom of our Lord Jesus Christ will also be promoted here the more.

of. Rogate, the 13th of this month, the candidate of theology from Prussia, Mr. C. H. Siegmund Buttermann, after he had received a regular appointment from the German Evangelical Lutheran congregation at Chester, Randolph County, Illinois, was ordained by order of the President of our Synod by Pastor Löber with the assistance of Pastor Grüber before his congregation and solemnly inducted into his office. This for glad tidings to all who let Jerusalem be their highest joy. Psalm 137.

"The Evangelical Review.

We have already published in No. 25 of the 4th year of our journal the Prospectus of a quarterly publication to be issued under the above title.

English journal. From the "Lutheran Observer" we learn that Professor Reynolds, the editor, is determined to begin publication of this quarterly next July 1. We therefore repeatedly call the attention of our readers, especially our brethren in office, to this important event in the field of our local theological literature, referring to the Prospectus already sent to us. Since advance payment is a necessary condition, it is high time that those who wish to have the journal send the subscription amount (H3.00 for one and H5.00 for two copies) to the editor, all the more so since he reports that his subscriber list is only very small, as a result of which the remuneration for their work intended for the co-workers cannot be granted in advance. Submissions of literary contributions, subscription money, etc., are to be made at the following address: Wm. M. Reynolds,, Editor Evangelical Review, Gettysburgh, Pa.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unmodified imprint40.....	10
The dozen 41.00. Hundred pieces 47.00. Strange letter of a lady who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children....	0.05
The dozen 50 Cts. 25 pieces 41.00.	
Dr. Luther's Sermon of "Preparedness to Die"	0:
.....	05
The Constitution of the German Lutheran Synod of Missouri, Ohio and other States together with an Introduction and Explanatory Notes	"0 05
The dozen 50 Cts. 25 pieces 41.00.	
First Synodal Report of the German Lutheran Church. Synod of Missouri, Ohio & other states v. I. 1817	0.10
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Third year of theLutheran v. 1846	
-1847. No. 8-26.	0.50
Fourth do- v. 1847-1848 (full)	0.50
(The 1st and 2nd volumes are out of print).	
ChristlichesConcordienbuch, d. i. Symbol. Books of the Lutheran Church, New York Edition, bound in pressed leather 1.25	
Conversations between two Lutherans on Methodism, (in pamphlet form) 2 copies	0.05
Dr. M. Luther's Tractate of the True Church (from No. 9. of the Lutheran specially reprinted), 2 pieces.	0.05
Dr. Luthers Hauspostille, oder Predigten über die Evangelien aus die ^onn- und Festtage des ganzen Jahres, New Horker Edition, bound in calfskin	2.00
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1 dozen 48.00? Baarahluna-	
100 pieces H62.50 ZL-aarzayiung	
A B C book, New York edition, the -piece...	0.10
	By the dozen... 1.00
The pastoral letter of Pastor Grabau at Buffalo (shown in more detail in No. 17 of the Lutheran).....	-0.25

The German Evangelical Lutheran Synod of Missouri, Ohio and other States will hold its meetings this year at Fort Wayne, Ind. from June 6, as the second Wednesday after Pentecost, to June 16 incl. - The brethren arriving will go to the residence of the Rev. Dr. W. Sihler, - if necessary inquire for the same at the German store of Messrs. Orff and Schwegmann, Columbia St., on Canal. F. W. Husmann,

d. Z. Secr. d. S.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. June 12, 1849, No. 21.

(Sent in by Dr. Sihler.)
Satan against Christ in Germany.

There is a great war on earth, which will not cease until the end of time, so that not even a truce, let alone a peace treaty, will be reached. This is the war between the old serpent and the blessed seed of the woman, between the liar and murderer from the beginning and the one who is called: Between the prince of this world and him whose kingdom is not of this world, and between Satan and Christ.

The serpent's head has already been crushed and the prince of this world has been cast out, because the prince of life gave himself to death for the slaves of the devil, paid the ransom with his holy and precious blood to God, the master of guilt, and at the same time presented the torn handwriting to the jailer, i.e. the devil; because he rose from the dead as the Lord of glory, carried out the prisoners, and loosed the children of death. But still the serpent of old rages until the going down of the sun; still Satan, now as a roaring lion, now as a glittering serpent, under God's decree, uses all his power and cunning to fight against Christ.

But this does not happen directly, but in such a way that he sets the children of wickedness, his seed, on the children of the kingdom, on the small group of believing Christians, the one holy Christian church, and seeks to destroy them by all means. For this reason, God has decreed these attacks, so that the strength of Satan in the wise and mighty of this world would be put to shame in Christ, if he were to stand weak in the foolish and lowly of this world, and perhaps also let his own be slaughtered as sheep.

But Satan seeks in many ways to corrupt the church and to disturb the saints of the Most High. Once through open

Attacks and brute force, as, for example, in the bloody persecutions of the first three centuries by the Romans, and of the sixteenth and seventeenth centuries by the papists, and then also by false teachers, who, besides introducing pernicious sects, deny the Lord who bought them; and as the devil there proves himself a murderer, and desires to kill the bodies of the faithful, so here he shows himself a liar, and seeks to kill souls by false doctrine.

In addition to these two ways of attacking the church, in which he attacks it directly by force or by elevation, he also acts in a disguised way, and sometimes even takes the form of an angel of light, as if he had nothing in mind but to please men; and yet here too his courage and mind are directed to nothing else than to hinder the preservation and increase of the church and to overcome Christ in his members.

To these disguised attacks undeniably also belong the rebellious movements which for more than a year have shaken a part of Europe and especially our old fatherland; For behind his dazzling figurehead of "liberty, fraternity, and equality," the devil had nothing in mind but first of all, by means of the armed masses of the people, to put down the sovereign power of the princes as "by the grace of God," and to set up a regiment by the grace of the people, under which, in a short time, all Christian discipline, manners, and order would have fallen to the ground, and carnal liberty and equality would have arisen, that the excellent libertarians would have had in common women, goods, etc., etc., etc., etc., etc. and so on, and Germany would have become a great den of robbers, a den of murderers, and a house of whores.

But since our dear Lord is fortunately still in the regiment, even though the "red republicans" have long since dethroned him in their hearts and minds, he has said to the clean fellows for this time: "Resolve

A counsel, and come to nothing of it; be ye persuaded, and it stand not: for here is Immanuel." For the LORD of hosts hath blessed the weapons of princes, and constrained the rebellious nations under them.

Now when Satan saw that he had not succeeded in his violent stroke of setting up his "red republic" by fire and sword as quickly as possible, and in making some of the noblest sons of liberty grand dignitaries of his infernal majesty, he again resorted to trickery, and immediately sent out some of his most zealous apostles to fill as many souls as possible with the poison of blasphemous unbelief, and to murder them miserably.

One of these devilish apostles, for example, Wilhelm Marr, is reported by German newspapers to be roaming through a part of northern Germany and has found great approval and followers among the working classes, especially in Hamburg and Lübeck, especially in the hostels of the craftsmen. In his book "Das junge Deutschland" (Young Germany), the following passages, among others, appear:

"I maintain that the belief in a personal Deity is the chief cause and producing pestilence of our present worm-eaten social system, and that, so long as men cling with the smallest fibre to the thought of a heaven, there is no hope of true happiness on earth." "Christianity"-he says in another place-"and the existing order of things built upon it, are the essential cancers of human society. Man by himself is the religion of the coming age. God has need of man, but man has no need of God."

Should not every man who has even a trace of the fear of God and respect for God's Word, who has even a spark of the natural light that the apostle Paul, for example, ascribes to the Gentiles - should not every such man turn away in disgust and horror from such senseless blasphemies that this satanic blasphemer brings forth?

spews forth? But although their individuals are certainly present, his mob falls to him with heaps like water and probably marvels at him like the sorcerer Simon, as if he and those of his light were the power of God, which is great. But, what is still more, this worthy representative of the German democracy from the extreme left, this open enemy of Christ and despiser of God, has been elected by the citizens of Hamburg to be a member of the new "legislative assembly." There one sees clearly how deep and far apostasy and unbelief have penetrated the mass of the people, since they were not ashamed to make such a shameless blasphemer and Satan's servant their co-legislator, hopefully so that he might help to promote a grossly carnal Epicurean sow's life in favor of those of his constituents who have nothing to lose in the overthrow of the existing order, in the falling away of wholesome discipline and custom, but only hope to gain.

In such a turning away and estrangement from the god of our fathers, we may hear God complain through Isaiah: "I have brought up and exalted children, and they are fallen from me: an ox knoweth his master, and an ass his master's crib; but Israel knoweth it not, and my people hear it not. O woe to the sinful people, to the people of great iniquity, to the wicked seed, to the hurtful children, who forsake the LORD, blaspheming the Holy One in Israel, draw back!"

But more. So hideously and shamefully do unbelief and democracy go hand in hand in Germany, that every one who wishes to become a member of a democratic club is put the question: "Do you believe in a God?" He who now says, "No!" is at once admitted; but he who even dithers with this answer is regarded with suspicion, but is not at once let go, but handed over to a devil's advocate, who is skilful and experienced in clearing out of the way the impulses of conscience.

The spokesmen and the key-men of these demonized democrats, by the way, form within these clubs, together with their confidants, a higher and secret committee, which, in spite of all the talk of "equality, brotherhood and commonality of interests" with which it lures its victims, exercises a most tyrannical regiment over the democratic association. From this committee are established smaller clubs under the name of "families," which recognize each other by secret signs, and which together form a chain of terrible violence and almost infinite extension, especially to make proselytes. The young and ignorant, especially those of a fiery vigorous disposition, are the most distinguished objects of their attacks, and in the pursuit of their ends they openly avow the Jesuit rule that all means are just. "Be all things to all men!" says William Marr, with a blasphemous displeasure.

interpretation of the apostle's words. "Associate with men of all parties, and of the most opposite minds," he says, "and though it be hard, yet you will win some to your views." Be wise as serpents, but false as cats; this, then, is the instruction of this democratic Jesuit general, who has the honor before the papist, that he serves His Satanic Majesty directly, without the intermediary authority of the Most Holy Father at Rome, and who, with the other vocal leaders, is perhaps the beast of whom Rev. 13:12 ff. is written. For the fact that the secret of wickedness is now no longer secretly stirring, but is coming out into the light of day, is quite palpable; that in Germany the most decided antichristianity is peeping out with its eyes through the democratic shell, is no longer to be doubted.

And so terribly has it already penetrated that in Hamburg, for example, the verse is sung back and forth in the inns of the journeymen craftsmen:

"Curse the Gölte, the blind and deaf!
we have prayed long in faith; we have hoped, and we have persevered; he hath teased us, he hath saved us."

Would it be possible for baptized Christians, who were still in the realm of the divine Word, to utter such insolent blasphemies against the true and living God who created them, preserved them, redeemed them, and sanctified them through holy baptism, without any special delusion or impulse from the devil? Would it be conceivable that the impotent child of man, the maggot, could thus let himself out against the almighty majestic God, who could in a moment push these children of wickedness down alive into the abyss of the hells, like the children of Korah, if it were not for their hour and the power of darkness? But these wicked men, deceivers and seducers, are just now intoxicated with the goblet of Satan; they are led captive by him, like cattle for the slaughter, on thick cords, according to his will, until their hour has come, and he drags them down to hell by the noose; And especially these democratic heads, which are the fountains without water, the clouds driven about by the whirl of the wind, bare barren trees twice dead and rooted up, wild waves of the sea foaming out their own shame, erring stars, to whom is kept the darkness of darkness forever.

In Germany, the abomination of desolation in a holy place is no less prevalent in other respects. In Leipzig, for example, the funeral service was held in St. Thomas Church for the so-called democratic martyr, Robert Blum, who, as is well known, was shot by Prince Windischgrätz in Vienna in accordance with a martial law verdict, and who was first a Jesuit, then a German Catholic, and finally a great democrat and insolent denier of God. It stood with this

On this occasion, instead of the crucifix, Blum's bust was placed on the altar, and from the pulpit, which was used as a speaker's platform, instead of the praise of the crucified one, that of his open denier and despiser resounded, although many of his admirers smoked their cigars in the church during this funeral service.

May God have mercy and see that, if after his imposition the princes and these "red republicans" should meet again by force, the latter do not get the upper hand; for in such a case, according to human foresight, not only the horror of the French Revolution of the last century, but at the same time the bloodiest persecution of the faithful from all churches would certainly be to be expected; For the living confessors of the Lord Jesus Christ would of necessity have to testify against the prevalence of unbelief and ungodliness with and according to God's Word, and suffer what God pleases for this testimony. "Here is the patience and faith of the saints."

The faithful of Hamburg, by the way, seek in the way of the opponents to hinder their pernicious activities as far as possible; for as the latter send their devil missionaries with books and drudges among the people to spread with all zeal the poison of unbelief and the carnal swindle of freedom under the name of democracy: So they are about to send pious, understanding and zealous people as inner missionaries with suitable books and writings among the people, in order, according to the profession of love, to scatter germs of true faith in the Lord Christ by teaching and admonishing the individual and to snatch as many as possible of the poor deceived sheep from the wolf.

May God grant especially to the faithful preachers of all places mouth and wisdom, grace and power, to lift up their voice as a trumpet against this antichristic evil and abominable idolatry with the spirit of men and of the people, and to smite with the sword of the Spirit, which is the word of God, the blasphemers and idolaters; Let him make them a strong city, a pillar of iron, and a wall of brass in every place; that though their adversaries fight against them, they may not prevail against them. In particular, may the faithful God grant the believing Lutheran preachers abundant grace and anointing to courageously stand out as witnesses of the church against her destroyers and to thoroughly trample underfoot all fear of man, but at the same time also to instruct the ignorant, to warn the foolhardy, to fortify the wavering, to strengthen the weak, to comfort those who are also challenged for the sake of those enemies; For though the sea rage and roar, and the mountains fall down with its tempest, (and the earthly thrones of princes sink): Nevertheless the city of God shall be glad with her fountains, where the holy habitation of the Most High is: for God is in her, and she shall be a city of peace.

And according to his promise the gates of hell shall notwith such an increase of apostasy and unbelief, hasten toHe saith in his wrath, Have thee a good year, thou prevail against it, neither shall it utterly cast out all devilshis dear last day, put an end to all abominations anddesperate wretch; if I teach thee manners, and bring thee at once. For the word of the Lord, which abideth for ever,aversions, cast Satan and the children of wickedness intohither by the hair, thou shalt know it, thou shalt be severely hath established the church; and the same word shallthe lake of fire to eternal damnation, but deliver those whopunished, thou shalt confess it to no other; I will indeed cast preserve it, though it have no worldly princes to ministerare his from all struggle and tribulation and complete themthee out of the house, and I will not suffer thee to be unto it, and no outward patrons. And the more she,into the triumphant church.

stripped of worldly protection and favor, is exposed to the "For the Spirit and the bride say: Come, yes, come, Lord sometimes also gives a product, and sends the attacks of enemies, the more glorious will be manifestedJesus, amen."

her divine invincible life and her holy beauty in the likeness of the cross. -

But what are we to do, who sit here in the harbor of rest, and our fellow believers outside in the little ship of the church struggle with wind and waves, since it seems as if the Lord Christ is asleep?

First, according to love, where one member suffers, all Sin with pleasure, sin with pain. the members suffer with him, and we must take their present and future afflictions to heart as our own, and above all humble ourselves with them under the mighty hand of God, who uses his enemies as a shovel to sweep his threshing floor once again, to sift the church and separate the chaff from the wheat, the unbelievers and false believers from the true Christians; for it is time for judgment to begin at the house of God.

On the other hand, we are also to lift up our prayers and sorry for your cross, and I faithfully pray God to mercifully supplications publicly and especially to the Lord our God, spare you and all of us, and to forgive our sin for the sake of his Son, and to relieve the punishment. But I can neither faith, the poor little group, the small army, through the Holy counsel you nor help you, except by prayer and the word of Spirit and his precious Word, so that they may joyfullyGod. Therefore, in addition to my Lord's Prayer, I will tell and confess the crucified Lord Christ against his enemies and you and share with you a little from the Word of God, which punish apostasy, and so that they may gladly endureI hope will be pleasant to you and will give you comfort, shame, scorn, ridicule, and persecution for his name'sstrength and help through God's grace. May the dear sake, even risking their possessions, wives and children, merciful God grant this.

Thirdly, it would be well for us, especially if the struggle certainly punishments and sermons of repentance from were to flare up even more fiercely, to send them, partlyGod over the unrepentant world, which otherwise does not together and partly individually, faith-strengthening letterswant to be instructed, taught, admonished and punished.

as testimonies of our compassionate love, so that they God gives his word to guide us and keep us on the right path and lead us. And always deal with us as a pious struggle and endure their tribulations on the basis of our householder with his children and servants, or a gentlemost sacred faith and in the unity of the Spirit, which unites housemother with her maids. First of all, by his word and he maketh us to see out of heaven, and clouds, and in all us all to one body under one head.

Fourthly, it is no less the business of our brotherly love what not to do, what to believe and how to live, and gives to open to them heart, hand, and substance with joy, if it each one his lesson, his office, profession and work which great danger of the Turk, are our preachers of repentance, please God to assign to such and such a place ofwe are to carry out. But if we obey him not, and obey notand all cry, Awe! Awe! Oh God! O God! You who do not mountain and refuge here, without their having justhis voice, and his doctrine, and his exhortation, he beginethwant to convert, as we have heard cruel, terrible winds on become fugitives and denied Christ before his enemies. to rebuke and to be displeased, and threateneth, saying, IfOctober 7, and have seen bloody rivers and fiery spears

Last of all, as at first, let us learn to fear God here on thou wilt do it, thou mayest do it, and I will watch thee shooting against each other in the sky, for which we are all this side the water, and "kiss the Son," that we may be kept awhile: but if thou wilt not do it, thou shalt see, and I will notjustly terrified, and have begged for mercy and pity. from wrath, and save our souls; "for his wrath shall soon give it thee. Thinkest thou that I shall speak to thee in vain burn." But we also ought to call upon the Lord with faith, for ever, and thou wilt not follow me? After such a rebuke, that he will save us,

Born with joys, looked upon with pains.

Rathe, what is it? Sin. Sin is sweet at first, bitter at last. Sin with pleasure, sin with pain.

A Troftbrief written by Dr. Nicolaus Selnecker to a good friend at the time of the plague. *)

God's grace, peace and blessing, through Jesus Christ His dear Son, our Lord, be with us all! Amen. - I am heartily

We must and should all confess that the death runs are punishments and sermons of repentance from God over the unrepentant world, which otherwise does not want to be instructed, taught, admonished and punished. God gives his word to guide us and keep us on the right path and lead us. And always deal with us as a pious struggle and endure their tribulations on the basis of our householder with his children and servants, or a gentlemost sacred faith and in the unity of the Spirit, which unites housemother with her maids. First of all, by his word and he maketh us to see out of heaven, and clouds, and in all us all to one body under one head.

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*) This letter of consolation can be found in Dr. Nicolaus Selnecker's interpretation of the whole Psalter as an appendix to the explanation of the 91st Psalm-.

But he that despiseth these sayings of God, and I know a better life, my life is already in heaven. I desire to whom thou hast sent, Jesus Christ. thinketh that if it be over and above, it is over, he must drink be dissolved, and to be with my Lord Christ.	
up the lees at the last, that God saith, Come hither, and But it is hard and difficult. For he that is healthy, strong, against all enemies, sin, death, hell, the devil, and against	By this the conscience is quickened, even defiant,
drink the last drink of all, that is, the lees, and all the slime rich, and full of food, and hath no cross or misery, desireth all pestilence that creepeth in darkness. And when before	man was hid for fear, and knew not whither to enter or
and mire, go and roll thee to the devil into utter darkness; not such comfort unto him, but thinketh only of good long	depart, now he cometh forth like a lion, and saith, O
there shall be his weeping and gnashing of teeth in days, and worldly honour and joy, as Sirach saith, Cap. 41: pestilence, wilt thou devour me? O death, art thou there	too? Eat, eat, you have a sweet morsel. What ask I of you?
everlasting fire and in everlasting frost. O death, how bitter art thou, when a man remembereth thee, who hath good days and plenty, and liveth without	Your defiance giveth me nothing, and taketh nothing away;
In this way God deals with us in a fatherly and merciful way, until he can no longer keep his Rome, and he himself sorrow, and prospereth in all things!	yea, it giveth me more than it taketh away, for it bringeth
becomes our preacher of repentance. For if we do not want Although it is natural for us to fear death, especially in	me to my Lord Christ into everlasting life. To this Lord I
to accept his word, and we do not want to be punished and the common course of death, it is certain that a true	commend myself body and soul, and regard not what ye
rebuked by faithful teachers, God himself must come and Christian, as weak in faith as he may be, will be comforted	can and do. I know whither I am to go, and where I am to
preach repentance. He does this with signs in the sky and and encouraged as often as he looks up to his Lord Christ, abide for ever: why should I fear? I commend me to God,	and say: I commend my ways unto thee, O Lord, and thou
in other places, and with pestilence, disease, war, and and can say, "I have been baptized and am a child and heir	wilt do it well. Into thy hands I commend my spirit; Thou
other plagues, saying, "If you will not hear my word, which of God, and God is my Father, a God of life, with whom and	hast redeemed me, O faithful God. Thy lovingkindness, O
I will send to you through your brother and fellow believer, by whom I shall live forever. Christ is my life, what will death	Lord, be upon us, as we hope in thee. In thee do I hope
I will preach from heaven, and I will send my signs in the do to me? Death is my gain, why then should I fear? Have and trust; Let me never more be put to shame. Deal with	thy servant according to thy lovingkindness, And teach me
air, in the clouds, in the winds, in the waters, and on the mercy on me, O merciful God, for the sake of Jesus Christ	thy statutes.
earth. Let us see if ye will mend your ways. Do ye well and your Son, and strengthen my faith.	
good; but if ye do not, depart, and I will find you well, ye We all experience it by deed, and must bear witness to	
are where ye will. You cannot escape me or my wrath. it, when we stay down here alone, and think of the earthly,	
If therefore God himself preacheth repentance, and perishable things, and seek all human means, counsel and	Now if the conscience be thus guarded, and keep the
causeth pestilence to rage about us, and among us, how help, and look to our health, wife, child, honor, goods and	word of God and the holy sacraments, and be sure that, as
shall Christians keep themselves right, and send this life, so we become the longer, the more timid and stingy	the 91st Psalm saith, God's truth is shield and buckler, it
themselves into it? The first thing is to help the conscience, in dying runs, and always think we already have the	may pass through all devils and pestilence, and await its
how it should behave and show itself to God, what it should pestilence on our necks, when we only hear about it, and	calling, pass over it as the good Lord will.
provide and comfort itself with. For this is most important. do not know how we can protect ourselves sufficiently, And	The other thing that ought to be done is not to despise
If the conscience is not well guarded with the word of if it also overtakes us and comes to our house, we think that	the proper remedies which God has provided, but to use
God, we may easily be frightened by a rushing leaf, and be God is angry with us, that it should not happen to us, we	them in the fear of God, as Sirach saith, Honour the
terrified, afraid, afraid, and not know what to do, and hang grumble or even keep quiet, like senseless people, and	physician with due reverence, that thou mayest have him
badly on natural means and human counsel and help. know how to comfort ourselves with nothing right, and if we	in time of need; but that thou seek counsel and help of God
When these cease or are lacking, our comfort also ceases, escape the plague, we attribute it to our prudence and care	above all things, who saith unto thee, Exodus 15, I am the
and we think that all is now over and lost. Then we fear the and human means, and do not thank God for his protection,	LORD thy physician. For it is not necessary to begin at the
skin and the old maggot's sack, and flee, and let others and pretend that God has done nothing with us that would	back, and prefer bodily medicine to the right medicine of
perish and die beside us before we have done them a work be worthy of thanks.	the soul; otherwise God will be angry with you, as we read
of love. But when the conscience is finely instructed, But when we lift ourselves up, and lift ourselves on high,	in 2 Chronicles 17: Assa the king was sick, and his sickness
comforted, strengthened, and guarded with God's word, unto him that is called the most high and almighty, unto God	increased greatly; and in his sickness he sought not the
then it is said: In the name of God, what God wills be done, the Father, and unto our Saviour Christ Jesus our Lord, who	Lord, but physicians, and died 2c.
let him who fears put on armor and armor, namely, the hath annihilated and overcome death, and all pestilence,	If a man seek first God, and repent, and call upon him,
word of God and right faith. Then pestilence cannot hurt, and devils, and hell, and sin, is it not true? then thou shalt	and commit himself unto him, there may easily be a
but a Christian knows that he has God for a Father, who feel as if all heaven were laughing at thee, and as if thou	remedy, which hath the blessing of God, that it shall help.
forgives all his sins, and is a God of life. Says he therefore: heardest the voice of God in thine heart, Isa. 41: I am the	Yes, a roasted onion and a dry fig must do the most good,
What is it to me, it falls here, it falls there, One by one, it LORD thy God, which strengthen thy right hand, and say	if one first seeks counsel and help from God, as we see in
must be, we deserve it daily and every moment. But I am unto thee, Fear not; I will help thee. Item: Be of good cheer,	the case of King Ezechia, when he was 39 years old, he
sure that I am a child of God, and that I shall live for ever, my son, thy sins are forgiven thee. Item: Be of good cheer,	fell into a deadly disease (which is thought to have been
and that death is my gain. Must I live my life here I have overcome the world. Item: This is life eternal, that	pestilence) and prayed to God with a weeping heart,
	saying: Remember now, O Lord, how I have walked for
	thee in the truth, (that is, in my ministry, which thou hast
	commanded me to work faithfully,) with a perfect heart,
	(without hypocrisy and neglect,) and have done that which
	was pleasing in thy sight, (that I should follow thy right
	doctrine

and worship, and kept him as a ruler over them.) Behold, when Ezekiel prayed thus, Esaias the prophet came, and took away the grace of God from him, and promised him to live fifteen years more, and made a plaster of figs, and put it upon his gland, that the king might be healed. Esa. 038. Thus speaketh Sirach also, saying, My child, when thou art sick, despise not this, that thou pray unto the LORD, and he shall heal thee. Depart from sin, and make thine heart blameless, and cleanse thine heart from all iniquity. 2c. Then let the physician come to thee, for the LORD hath created him; and let him not depart from thee, because thou hast need of him. The hour may come that the sick may be helped by that alone (prayer and conversion), if they pray the Lord that it may advertise better with him, and get health longer to live. Item Psalm 107: Fools are afflicted and become deadly sick. But if they cry unto the LORD in their affliction, he helpeth them out of their troubles; he sendeth his word, and healeth them, and delivereth them that they die not.

In this way we are to send ourselves into the breach and remember the help of God and our faith, as often as we say in the ten commandments, I am the LORD thy God. Now God is not a God of the dead, but of the living. Therefore I will live, for the LORD is my God. What then shall the pestilence do to me? I will and must live; if it is not here, it is there in eternal life. I believe in God Almighty who giveth me life, and keepeth me alive, which neither the pestilence, nor death, nor the devil, can take from me. For I believe in Jesus Christ my Lord, who sitteth on the right hand of God, and is my Savior. If I believe in him and am saved, what harm can death do me? I also pray daily, O Lord, deliver me from all evil; and I answer with a good strong Amen. Well, then, I am now satisfied; God do with me according to his gracious pleasure! I am his, and shall live for ever. I'll live, I'll die, I'll be dead and alive.

These things I have written to you as briefly as I could in this half hour, as a Christian to a Christian, a brother to his brother, and as a teacher and servant of Jesus Christ. Let me therefore be undaunted, and say with David. Though my body and soul languish, yet thou, O God, art my heart's comfort and my portion. May the eternal gracious God turn away his wrath from us, and comfort, strengthen, and preserve you with your dear wife and little children, and all your friendship, for the sake of Jesus Christ, his dear Son, amen.

Dresden, 8 October 1564.

(Sent in by Pastor Keyl)

The original order of worship in the German churches of the Lutheran

(Continued.)

6. the arrangement of the individual services.

For an easier overview we will consider the main service as being divided into two halves, the first of which comprises the action of the Word and the other that of the Sacrament; while according to the old church orders everything is different in the first half and apart from the sermon only the church orders, with few exceptions, the clergyman intones: "Glory to God in the highest" and the faith are found throughout, so in the second half according to all the old agendas there is a complete uniformity throughout the whole church year and only in the preface is there a hint of a festival time.

The first half of the main service consists of the Introit, Spirit, the Kyrie and the great Gloria. With the Introit, the choir announces to the congregation the special significance of the Sunday or feast day, much as the angel once did to the shepherds. Then, in the Kyrie, the congregation makes known its request for forgiveness of sin before the Triune God, whereupon the preacher, with the intonation "Glory to God in the highest", encourages the congregation to give God his glory by believing that the Father, for the sake of Christ his Son, forgives sin by grace through the power of the Holy Spirit, and now the congregation praises the Triune God and his great deeds in the hymn "Allein Gott in der Höchstei Ehr". These three pieces, for the latter two, as is well known, make up only one, namely the great Gloria, are prescribed in all purely Lutheran church ordinances, and indeed in the sequence indicated; accordingly, the main service almost universally begins with the Introit. Since, however, the singing of the introits, because they were written in Latin and required the participation of a choir, could not be performed in many places, most church orders expressly permit that a German hymn be sung instead of the introit. Only in a few church orders do pieces from the Sunday Mass precede the Introit, e.g.: "Come Holy Spirit," the communicants, then salutation, preface, and sanctus, following the example of the Roman Church, place before the Introit the Confiteor, or the reading of the general Confession and Absolution; most Church Orders, however, have omitted this, because the Confession is, after all, in the Kyrie. In the Kyrie only one church order prescribes kneeling. In two church orders the great Gloria is missing and about six related ones allow it to be omitted in case of lack of time.

The Gloria is now usually followed by the Salutation (the Lord be with you), Collecte, (but without the preceding intonation and Responation), and the Salutation. sorium), the reading of the epistle, the interlude, and the reading of the gospel; with regard to what falls between the epistle and the gospel, in which strong deviations occur, I refer to what was said above about the church hymns. In other respects, the church orders of genuine Lutheran character show little difference. Here belongs, for example, the substitution of the Collecte as the prayer of petition of the congregation with the general church prayer, which some agendas put in its place. After the Gospel has been read, in all purely Lutheran church orders, with few exceptions, the clergyman intones: "I believe in one God alone. Then comes the hymn sung by the congregation: "We all believe in one God," followed by the sermon and, after it, a hymn that is to follow the sermon. Only one order of service from Liegnitz from the year 1534, which is also not entirely pure. has the hymn "Come Holy Spirit" sung after the Gospel, and then preached, and only assigns the Creed its place before the exhortation to the communicants, as was done in the earliest church for certain reasons that can no longer be applied later; other similar deviations in the position of the Creed can be passed over here just as silently as the explanation of the individual pieces just mentioned, of which we have already spoken above.

The second half of the main service, which comprises the action of the sacrament, includes first the salutation, the preface, the sanctus, and the exhortation to the communicants. At this point, the salutation necessarily belongs to the preface and always appears before it, as before the entrance collecte. In other respects, the church ordinances differ widely in the arrangement of these pieces, and after deducting insignificant details, they can be easily divided into three main classes. The first, the smallest in number, first has the Lord's Prayer or a paraphrase of it read, followed by an exhortation to the communicants, and then proceeds to the Communion itself, but does not have the Lord's Prayer said or sung at the Consecration. The second, the middle in number, precedes the exhortation to the communicants, then salutation, preface, and sanctus, followed by consecration and distribution. The third, finally, and most numerous, leaves this division consisting of the succession of Salutation, Preface, Sanctus, and Exhortation. If we add to this that almost all church ordinances allow the omission of either the exhortation or the preface in consideration of the time, although there are also very short forms for the former, then it is easy to explain how the three given sequences could often merge into one another through such different omissions.

What now the following components of the Com

With pleasure the advised son went out of his Baker's house, with pain he came back. Consider the end. The greater the pleasure at the beginning, the greater the pain at the end.

munion action, namely the Lord's Prayer, the words of Preacher when he addressed the congregation, institution, the congregational singing and "Christe, du Lamm Gottes," the difference in the orders of the agendas arises mainly from the fact that some, together with the entire older church, placed the Lord's Prayer after the words of institution, while others placed it before them, and this for the reason that the giving of thanks preceded the actual words of institution. In addition to this, some of the older church orders, after Luther's procedure in the "Weise christliche Messe zu halten" of 1523, still include here certain pieces which the later church orders, again after Luther's procedures in the "German Mass" of 1526, omit. The genuine Lutheran church orders can be divided into three classes. The first are the few church orders which have no Lord's Prayer at all just before the words of institution, placing it or a paraphrase of it just before the exhortation. The second class, about a fourth of the total, is made up of those church ordinances which begin this section with the words of institution and have the Lord's Prayer follow them. These are also the ones who use more pieces, e.g. the Sanctus, after the words of institution. Finally, the third class, which consists of three fourths of the church ordinances, has the preacher begin with the Lord's Prayer, to which the congregation responds only with Amen, followed by the words of institution, also sung, after which the dispensation begins, while the choir and congregation sing the hymns already mentioned above, the last of which is always the "O Lamb of God Innocent.

Of all the former usages, the Lutheran Church, for good reasons, retained only the sign of the cross at Consecration. The elevation or suspension of the blessed bread and wine, which the Lutheran Church retained at first, but without worship, and then performed immediately after the Consecration, offered too many reminders of the erroneous doctrine of the transformation of the bread and wine for it to have lasted long in the Lutheran Church. Finally, the different ways of consecration should be noted. Most church ordinances first have the words of institution sung in full, then consecrated and followed by the distribution. Others, however, when the first half of the words of institution has been sung and the bread has been consecrated, have it immediately distributed, whereupon the same procedure is followed with the cup, as occurs especially in several forms for the communion of the sick. However, the inconvenience which this method caused for the accompanying chant soon made it preferable to the former. Incidentally, the blessed bread was presented on the right side of the altar, but the blessed chalice on the left; these two sides were separated by the position of the

With regard to the conclusion of Communion, by far most church ordinances have prescribed it in this way: intonation with responsory, thanksgiving collecte, benediction, concluding hymn, and indeed versicles and collecte are always the same for all days of divine service. Only the following deviations are to be noted: not very few church orders still have the salutation before the collecte and even before the benediction. In very few, the salutation, versicle, and collecte are omitted, and instead of them the congregation sings "Now give thanks unto God," which is followed by the benediction. Conversely, few omit the benediction, and in its place the congregation sings, "Es woll uns Gott genädig sein." Finally, as has already been noted above, one half of the church orders closes with the benediction, but the other then has a prescribed final hymn sung.

As for the case in which there are no communicants, a comparison of the church orders on this subject reveals the following: Only a few, very early, church ordinances then allow changes to occur even in that which belongs to the banner of the cross," etc. - but I will only write it in full - "and action of the Word, which give the main service only the form of a weekly service, in that before the sermon only a German in spirit and in truth, there come those who carry with them hymn and "Wir gläuben all," and after it again a German hymn is sung, after which Collecte and benediction follow. Obviously, this arrangement was based on the idea that a baptized congregations who would serve God in spirit and main service without communion is not a main service; in truth, those who carry the office of the key with them however, this idea was soon superseded by another, namely, that even then a main service remains such a service, although not a complete one, and that precisely this incompleteness must be emphasized by retaining all the pieces belonging to the main service with the exception of those belonging to communion. Thus the church regulations just mentioned are only an exception that will soon disappear, and it may be regarded as a general order that, even if there are no communicants, everything up to the sermon is nevertheless done in the same way as if communion were taking place. At the conclusion of the sermon, many church ordinances have an "admonition for contempt of the sacrament" read out.

With regard to what should follow the sermon, a number of church ordinances state that, if there are no communicants present, the Preface, Sanctus, Our Father, German Agnus, Collecte, and Benediction should not be omitted. Since, however, these pieces are connected with the Communion in the most exact manner, and without it, at least in this composition, they lose their actual meaning, another arrangement soon developed for the conclusion of the main service, which, by way of exception, remains without the Communion celebration, and which, followed by many and the best church orders, may be regarded as the general rule. It

In this case, the church prayer is omitted at the end of the sermon; instead, the litany is usually sung with the congregation, omitting the sermon hymn; the litany is followed by the antiphony "Handle not with us", etc., and the Collecte "HErr Gott, der du nicht Lust hat an der armen Sünder Tod" 2c.; and after this, the service ends with the benediction and the usual final hymn. All other regulations of the agendas given here are to be regarded only as details.

(To be continued.)

Methodism.

Dear brother in the Lord!

If you get hold of the so-called Christian Apologist, No. 19, of May 10, and read the section under the heading "Monroe Mission, Illinois," you will probably be justified in supposing that in the last passage, "But where, with the help of my Master, I seek with hot tears to raise up the banner of the cross," etc. - but I will only write it in full - "and to gather Spirit-baptized churches which would serve God the office of the key, and carry it with them. etc.-but I will only write it down in its entirety-"and to gather Spirit-baptized congregations who would serve God in spirit and in truth, those who carry the office of the key with them come and cry out to men: 'You have already been born again in baptism, and we forgive you the other sins in Christ's stead.'" May the holy God banish all error, and equip his true servants, whom he himself has sent, with power from on high, so that they bear witness to the dear Savior, who alone has the key of David," etc. - You will probably not be mistaken, then, if you assume that this refers to my first visit here, where I preached to the local Lutherans, and they appointed me their pastor. I feel impelled to give testimony against these blasphemous tongues, who feign the law of God with their lips, but and right to you, may wish to include in your paper. As I have already come to know the German Methodists here in this country, especially from the neat tract "Why did you fall away from the faith?" as those in whose catechism the 8th commandment is probably omitted, since they make all kinds of lying accusations against us, so this Mr. G. Böshenz, the author of that article, proves himself to be a faithful son of his school. In that article, in particular, it is a cunning and mean trick that he presents the matter as if he were leading with my words. In this there is devil's guile and devil's lie; a lie, for neither on my first visit, nor until today, have I had occasion to publicly present the doctrine of baptism and absolution, and privately only to two persons, as far as I am aware, have I dealt with the pure doctrine in a few pieces; but then the devilish lie is that he presents the matter as if we were preaching a carnal and spiritual doctrine.

The same way as that clean tract, which only makes it a little more palpable, by ascribing to us the doctrine that one must only be a Lutheran, and then he may sin as much as he pleases, and yet he will be blessed. If anywhere, it is evident from this slander that the spirit which holds it is not the Holy Spirit of God, but the spirit of stupidity and wickedness. But then the devil's stratagem in that article is this, that he wants to make Christians, to whom Christianity is a serious matter, and to whom, of course, their baptism should not and cannot serve as a cloak of wickedness, believe that we are such people who preach this as right. Those who believe this will then naturally know nothing of the Lutherans. But this trick is at the same time foolish; for they are often told by the Lutherans who are to be converted, "No, that is not true; our teachers did not tell us that." But the Lord, who is Lord of all that is in heaven and on earth and under the earth, will sooner or later put an end to their craft, so that they will be made manifest, and are already making manifest their pastures.

In that article it is also said, "Four also became willing to bear the cross of Jesus; may the Lord convert them alive, and keep them faithful unto their end." This is probably what Ehester meant; one of these four did not join our church from the beginning, the other three are church members, two of whom reached out to him in response to his preaching and invitation. He may well have preached the gospel of repentance and faith toward God, and I will thank God the Lord, if through his preaching a more serious life and striving for heavenly things is stimulated; but I will also praise God the Lord, if our Ehester is spared from the soul-destroying poison, which these Methodist preachers secretly and covertly carry with them for poor inexperienced souls. May God, through the Holy Spirit, protect us for the sake of Christ! Amen.

Your faithful
S. Buttermann, Lutheran pastor.

I would also like to inform you that Mr. Böshenz has already done it here, as Methodist preachers are wont to do, to apply their proselytizing skills to already existing congregations, that is, to get others into the ministry. - They have also already enticed with the sweet cross of the Methodist name, so that they have asked whether one could possibly bear the name Methodist? O, the poor cross-bearers of Methodism! -

Chester, Randolph Co., Ill.,
on Whit Tuesday, May 29, 1849.

To the devil and the heretics, God's works are too small; they must invent greater ones.

The devil was greatly offended at the lowly and foolish works of our Lord God, because he sent his only begotten Son down from heaven into the world, and laid him in the womb of the virgin Mary. Then the devil thought that he would do much better, for the devil is a foolish man, he cannot see beneath himself, he sees only high things; he goes along and sees above himself, so our Lord God throws a poor little preacher under his feet, and the devil stumbles and falls to the ground. Then he gets up again and looks up again, and God throws something under his feet again, and he falls.

So also are all heretics, they are all oversighted, for the devil also is oversighted, he cannot see beneath himself; I have, thank God, learned the art of believing that our Lord God is wiser and more prudent than I am.

Dr. M. Luthers Tischr., Eisl. A. P. 621.

Unequal challenge.

In this life there are many and divers temptations, according as the persons also are divers and diversified. If any man had suffered the affliction that I have suffered, he would have died long ago. So I could not have borne the angel that smote St. Paul with his fists; neither could St. Paul have borne the most grievous temptations of Christ. The highest and greatest sorrow is when one must die and depart in a moment. But we are not to argue about this, but rather to submit it to God's judgment, and to grieve with that which is revealed to us in the Word. Luther.

(Submitted.)

Dear Mr. Editor!

Please don't take it amiss that I, as a reader of your "Lutheran", am bothering you with a request. I have several letters that my brother wrote to me about the American hymnal. I have benefited so much from these letters that I now also wish, like my brother, to see another hymnal in the Lutheran congregations. So I thought to myself that if the "Lutheran" would take up these letters, they could be of use to many others as well. I doubt a little, of course, whether I am not sending them to you in vain, since they are not written by any learned hand; not even for scholars, but only for me, who am also not learned. But since many unlearned people also read your paper, perhaps it was something for them. But the scholars, for whom all this would be too unlearned, could leave it unread. But I leave it entirely up to you, what you want to do, and sign as

Your benevolent

Jacob-----.

From the American Lutheran and Reformed Hymnal.

First letter.

Dear Jakob!

It has been a long time since you moved away from us and that you have let us hear something from you. That is why I want to write to you once again, and this time about a special subject around which many of our conversations revolve. It is the Lutheran and Reformed hymnal. You know that while you were still here, our pastor spoke of the fact that if we wanted to be a purely Lutheran congregation, we would also have to have a purely Lutheran hymnal. For it is quite contrary to the Word of God and thus also to the Lutheran confession to use such a hymnal. You also know what we and others answered our pastor at that time, namely, that there were also beautiful songs in it and that one could therefore be Lutheran, and so on. Recently, our pastor has started talking about it again and said that he had now looked into our weakness for a long time and had given us time to think about what we wanted to do. He would not have been lacking in instruction about this, and he had really brought some of us to the point where they realized that he was right; but we still did not want to make an effort to introduce a purely Lutheran hymnal, and thus acted against our own conscience. But he could not do as we did, and therefore had to tell us that if we did not want to exchange this hymnal for a better one, he would have to leave us. This made an impression on some of us and especially on me.

I must confess that I was most opposed to the introduction of another hymnal; but in response to this forceful speech, I resolved to take a good look at the matter, in order to convince myself, if possible, whether it was really as bad as our pastor said, namely, that this hymnal was giving him sighs every Saturday when he was looking for a hymn, and that he was often more embarrassed about it than about his sermon, which he had to preach. I don't know how it came about, but I have to say it, and I will tell you: I have found so much that I no longer want to be against it for a moment, but with all seriousness for it, that we get another hymnal. As you wrote to me the last time, you have the same one there, and your pastor has never said anything against it; on the contrary, he praises it. But I cannot praise it any more and thank God that he has opened my eyes and that I now know what I know.

But what I have now found, I will tell you everything, for your own sake, so that you may also be convinced. Perhaps you could then become an inducement for your congregation to get a better hymnal. Of course, if your pastor has such a special preference for this hymnal, there is little hope. But I think that if you are convinced of the matter, you owe it to your pastor to tell him in love; perhaps God would bless him so that he would change his mind.

You will of course be surprised that I now judge the hymnal so differently than before. But don't let it surprise you, for it is once so, when one is blind, but does not want to see, then one sees nothing. But things have changed now. I have taken the hymnal and have gone through it page by page.

...and found it just as our Lord! Reverend said. If I am to of the preceding year. The three kings of Württemberg, Rome again. The Romans, however, much obliged for the tell you in a short! If I have to tell you in a nutshell what kind Hanover and Saxony fled from their residences, in friendly intention of their mission, repulsed the French with of hymnal this is, I cannot say it better: it is a book for all Rhenania and Saxony a kind of provisional (of course bloody heads. Whether the L. Napoleon will succeed in kinds of people, but hardly for a true Christian, least of all democratic) government was formed, in Leipzig, but paving his way to the imperial throne through Rome, or for a faithful and loyal Lutheran. In the front of the table of especially in Dresden, a four-day murderous struggle of the whether Rome will become his grave, at least politically, contents there is a mass of sections or rubrics, as the people against the Saxon and Prussian military broke out, that the near future will teach.

scholars say, and each rubric has its compartments and in which the military won and the insurgents had about 300 little compartments, and if you pick them out, i.e. search dead. Significant insurrections had also broken out in many them out, there is unfortunately nothing of value in them. notable cities of Prussia, especially in the Rhineland. The Yes, sometimes one finds expressions and whole verses nearest cause of these was this: The Diet of Frankfort, that really, as our pastor says, squeeze out sighs. I have which, though created by the previous year's revolution, never bothered about this table of contents, but this time, had acquired a sort of legitimacy by the consent of the when I wanted to examine the entire hymnal carefully, from princes, admittedly forced and disguised, had finished on Dan. Marble, the famous actor, died of cholera, May 10, at front to back, I naturally started there first and looked at it. paper its German imperial constitution, and in the name of Louisville. The playbills had advertised his appearance And at the very first moment I noticed our old pastor in the sovereign people demanded unconditional submission with the mocking caption, "A Cur Against Cholera." Who Germany, who had confirmed us. You will say, how is that? of the princes to the same. The lesser princes, conscious of should have thought that, when this advertisement was Well, when I saw the many subjects about the attributes of their impotence and hoping to find in the King of Prussia, to made, just at the time when the comedy was to be God, I thought of how we were taught by our pastor only whom in the meantime the imperial crown had been offered, performed, that principal player would be a prey to about the divine attributes, but heard little about Christ and a foothold for their own existence, had declared their cholera? And it happened. In less than twenty-four hours his great salvation.

submission; but the kings of Bavaria, Hanover, Dan. Marble was gone. Now there are also many fans and little fans of Christ Württemberg, and Saxony persistently refused to give their May everyone be warned not to mock God's and His work, but when one searches again, everything is assent; even the King of Prussia at last threw off his mask judgments!

so bare, so bare, and probably also false, that one can and declared that he could not accept that constitution in its notice very little spirit behind it. For the few songs from the present form, and also definitely refused the imperial crown. old hymnals are so mutilated that they are no longer Those parts of the popular representations in the individual known, and all the spirit of the ancients has been driven five kingdoms which contained a predominantly democratic out with their new wisdom. - It is no better with the songs element and urged the implementation of the Frankfurt of the holy sacraments. Where are the songs that speak resolutions were adjourned or dissolved, and efforts were freshly and freely, like the old ones, e. g. Jesus Christus, themselves made to bury the Frankfurt Diet with honor or unser Heiland 2c. and Gott sei gelobet und gebenedeiet dishonor. Thus the strings are stretched to the utmost and 2c.?- If one now looks further at the rubric of the "moral they have already begun to break. It is not improbable that Dr. Martin Luther's Small Catechism, unchanged reprint H0.10 doctrines" and discerns the multitude of pigeonholes, one an important decision is near: If the republican party should A dozen P1.00. A hundred H7.00. feels completely different. There one encounters not a little win, it would hardly capitulate with the princes; if the princes in 1703 for the sake of the Lutheran religion with six mostly Strange letter of a lady who left her fatherland and all her belongings uneducated children..... 0.05 The dozen 50 Cts. 25 pieces ^1.00. holiness, namely, Pharisaic holiness; since so much is said retain the upper hand, the efforts of the liberty party may be uneducated children..... 0.05 The dozen 50 Cts. 25 pieces ^1.00. about one's own merit and virtue and the reward of virtue. thwarted for a number of years; but that a lasting peace will Dr. Luther's Sermon of "Preparedness to Die" 0:05 The Constitution of the German Lutheran Church. The word virtue occurs more than sixty times in this return is hardly to be expected, if only for reasonable Synods of Missouri, Ohio, and other states, together with an hymnal, as I have casually noted. Now "virtue" is a fine reasons, in view of the too deeply rooted licentiousness, introduction and explanatory notes 0.05 word, and a biblical one at that; but these hymn-writers which respects neither divine nor human laws and ridicules The dozen 50 Cts. 25 pieces O1.00. take virtue in quite another sense; they take it, in short, for the divine right of existing authorities as a fable. In vain First Synodal Report of the German Lutheran Synod of 'Missouri, their own merit, which God must reward. - And as these does a Christian eye search among all diplomatic notes, Ohio and other States of 1847 0.10 Second synodal report of the same synod v. l. 1848 0.10 headings are ordered and filled, so it is with the remaining proclamations, popular speeches, etc. for a testimony that Third year of the Lutheran v. 1846 -1847. no. 8-26 0.50 Fourth do- v. 1847-1848 (full) 0.50 part of the book, with the songs "for special times and princes and subjects want to repent and give God the Ebre. (The 1st and 2nd volumes are out of print). circumstances. The Emperor of Austria suffers continual defeats by the Christlichrs Concordienbuch, d. i. Symbol. Books of the Lutheran Church, New York Edition, bound in pressed leather 1.25

You may at first reply that this is too badly done, and Hungarians and leans on the staff of Russia, Ezek. 29:6. perhaps even demand proof. Well, I can and will give you 29.6. Already, at his call for help, large Russian army bands that next time; perhaps more than you would like. In the are said to be in the offing to protect Vienna, which is meantime, examine what I have told you in general, and by threatened by the Hungarians. On April 14, the Hungarian Dr. M. Luther's Tractate of the True Church (from No. 9. of the the time my next letter comes, you may need no more Diet proclaimed the independence of Hungary and Lutheran specially reprinted), 2 pieces 0.05 proofs. In the meantime, God be with you! Dr. Luther's House Postil, ^odrr Sermons on the Gospels on the ^Lonn and Feast Days of the Whole Year, New York Edition, Bound in Calfskin 2.00 Church Hymnal for Lutheran Congregations, published by the local Lutheran congregation of U.A.C., bound the piece..... The pastoral letter of Pastor Grabau at Buffalo (shown in more detail in No. 17. of the Lutheran) 0.25

Your
Andreas.

The Danish war is still going on, though without zeal. Prussia is said to intend to conclude a unilateral peace with Denmark, and would thus leave the German cause in the lurch.

A strange political fratricide has been committed by the President of the French Republic against the Roman Republic, by sending an army against Rome, ostensibly to forestall interference by the Austrians, but in reality in order to maintain the papal dominion over

Terrifying outcome of a joke about cholera.

We read the following story in the "Lutheran Observer": Dan. Marble, the famous actor, died of cholera, May 10, at Louisville. The playbills had advertised his appearance with the mocking caption, "A Cur Against Cholera." Who should have thought that, when this advertisement was made, just at the time when the comedy was to be performed, that principal player would be a prey to cholera? And it happened. In less than twenty-four hours he was gone.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism, unchanged reprint	H0.10
A dozen P1.00. A hundred H7.00.	
Strange letter of a lady who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children.....	0.05
The dozen 50 Cts. 25 pieces ^1.00.	
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Communication of world affairs.

For 14 months already the disruptions of unhappy Germany have lasted and still no change for the better is to be seen, on the contrary, a storm has arisen again recently that threatens to become more devastating than any

The pressure from the Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Synod of Missouri 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12th, is finished and available from the author for \$1.80 a dozen.

Der Lutheraner.

„Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.

Bedigert von C. F. W. Walther.

Volume 5, St. Louis, Mo. 26th June, 1849, No. 22.

(Submitted.)

Can a Christian join the so-called secret societies-

Interview.

Paul. Hello, Carl! How are you? What are those coloured silk rags you have in your hand? Well, look here! These are the regalia, as you call them, from the "Improved Rothmanns."

Carl. Yes, my dear Paul! We're going to have a big parade next week, and I've bought them for it; one has to be a little brilliant on such occasions, and do honour to one's rank!

Paul. Would to God we did our Christianity more honour! So you're still with the "reformed"?

Carl. Yes, of course, and I am so pleased that I have joined several other orders of brothers. I hope that I will also persuade you to join these excellent orders.

P. Me join? May the good Lord have mercy on me! No, my dear Carl; I have belonged to a Brucian Order for a long time. It has my heart, and I owe it to serve it with body and soul and all my strength; and may the Lord forgive me that I have so long groped about in the blindness called enlightenment, and have so shamefully broken my baptismal covenant. With the grace of God I will now continue in it, since the Lord, according to his great mercy, has brought me about, and given me repentance and faith in his holy name.

C. I cannot understand what you have against this truly holy brotherhood, who practice in fact and truth what the clergy have been preaching for 1800 years and the common Christian crowd has been chattering about! Love! Love! therein consists all! therein hang the law and the prophets! that is true Christianity, while all else is but vain babble! What can be more sublime and divine; yes

In what can the true Christian of genuine Christianity manifest himself more and more truly than in the foundation of such holy brotherly orders, which have made it their highest and proper aim to remedy misery of every kind, to nurse the sick, to support the poor, to wipe away the tears of widows and orphans, and to go forth everywhere like the good Samaritan, and to pour oil and wine into the wounds which the cruel hand of fate has struck! You have always chided me as a zealot! Yes for this holy cause I am not ashamed to rave. Truly to see this divine idea of love now realized through a brotherhood that will soon spread over the whole earth, and breaking through all barriers of the narrow-hearted sectarian spirit, will include the noblest of the human family in the most intimate and blessed way, the thought thrills me, and must thrill everyone who still has a warm heart beating in his bosom.

P. Papperlappap! hollow phrases, and nothing more! I feel about it when I hear them, as if I had had to take a Brechweinstein; and I must only wonder how a man like you, who has truly come to know something better and more real in the school of our One Lord and Saviour, could have been blinded by such false flickering!

C. That's priest talk! They talk and condemn into the blue like that. Why do you judge about something you know nothing about? That's wrong. You are not usually so fond of money, why don't you put a few thalers into it and let yourself be taken in? You can leave again if you don't like it. I also heard various opinions about these secret societies, and I had to think it was wrong for uninitiated people to judge them, since they knew nothing about them. So I turned the money over to it, and I am not sorry; on the contrary, I am so completely satisfied that no

Man brings out, the parsons may say what they will.

P. My friend, you have become a formidable man! The schoolmaster in your tribe must know his subject, since he has taught you so well in so short a time to rail against the "Pfaffen"! Let it be said to you, however, that the true Lutheran Church has no clergy, but the right holy office of preaching, established by Christ Himself in His holy Church, to which the congregations call in a free election those who have previously committed themselves to administer God's Word and His holy sacraments according to His command and order, as such is laid down in the confessional writings, according to the word of God! To those people, then, who faithfully preside over the congregation according to the ecclesiastical symbols, and do nothing else than what the congregation itself has called them to do, and obligated them to do by the call, we should not make their so difficult office and truly miserable life even more difficult, by the shameful treatment which they usually have to experience in our congregations. The members of the congregation who do so revile themselves, and bring upon their heads the curse which God has threatened them with in his holy and infallible word. For the groaning of these faithful, and often so shamefully tormented among the Germans, will not in vain reach Him who has placed them in office, and given them the word to comfort them, "He that despiseth you despiseth me!" I beseech thee therefore, give up thy blasphemy, and beware!

C. Well, you can't put every word on the gold scale; you may sometimes utter a word that you didn't really mean.

P. The Christian knows that he must give an account of every useless word; and especially I do not see how a member of such a holy brotherhood, in which "love, mercy" is always the third word, can be so unjust and unloving; but I see well that with you people mercy turns to love.

You think I should let myself be admitted, and that you were that they treat the word so lightly, and take out only what right to enter, in order to be able to pass judgment on it suits them, and gives them a false rest, otherwise going yourself. How? if your entrance had already been a sin and according to their own "good opinions," as if there were no a denial of your faith? more "deceit of sin" for them. For verily, if thou hadst asked God's Word, thou couldst not long have been doubtful about these "Secret Societies"; for therein they are forbidden, precisely because they are secret. But even that which is manifest is against Christianity, and must deter every Christian from entering. C. I must confess that I did not consult God's Word when I joined; I thought that it could do no harm, that I could always leave again, and now that I really see nothing unchristian in it, but on the contrary so much that is good and Christian, I do not know why I should leave it. P. Are you so sure of yourself? The Lord says John 3:20: "He that doeth evil hateth not the light, neither cometh to the light, lest his works should be punished: but he that doeth the truth cometh to the light, that his works should be made manifest; for they are done in God. Now if the "secret societies" have any good in view, why are they secret? The world may form such societies, but what has a Christian to do with them? What communion has light with darkness? But ye, saith the Lord, my disciples, are the light of the world. The city that is on the mountain may not be hidden, Neither do men light a candle, and put it under a bushel, but upon a candlestick; and it shineth unto all that are in the house. C. Only continue in the text! "So let your light shine, that they may see your good works, and praise your Father in heaven! And truly the works of these secret societies shine brightly enough into the world, testifying that there is not darkness but light with us. P. Yea, verily, thou art right! In all your newspapers, on your banners, in your speeches, you trumpet it everywhere and adorn it most beautifully, in spite of the best Pharisee, Matt. 6:1 and 2. But a chariot that makes much noise when it goes over the pavement testifies of itself that there is nothing on it, and an empty barrel gives a bright sound. The Pharisees also seemed beautiful before the people, and they opened the eyes and mouths of the people with their alms and other works, and yet in the eyes of the righteous judge they were nothing but whitewashed tombs full of mold and dead men's bones. Matth. 23, 27. I stand by the saying of my Lord: Come into the light! - C. Well, that sounds strange to me from the mouth of a believer! After all, the whole of Christianity is a secret, and it often comes to my mind involuntarily, as if our pastors were the real secret-keepers.	P. My dear Carl! When I found this answer, expressed in a coarser manner, in some of our so excellent German papers, I was not surprised, for what does the donkey know about lute-playing, but that you speak in this way saddens me. Don't you see the difference? Where does the church somehow appear in a mysterious way? The Lord says in Matt. 10:27, "What I tell you in darkness, speak in light; and what you hear in the ear, preach on the housetops," and has thus from the beginning stamped all secrecy in His Church as unchristian and ungodly. St. Paul boasted that he had withheld nothing from his churches, but had revealed to them the whole plan of God. Our preachers teach loudly and publicly in the pulpit, in the Christian teaching, in the confirmation classes, in the homes; we have nothing withheld from any man; we have no secret purposes, no secret signs, no secret meetings! Everything is taught freely and publicly; admission is open to every one, and even to those who do not come of their own accord is brought into the house in books and oral discourses, so that no one can excuse himself from having heard it. The sound of the gospel has gone out into all lands, and its words into all the world. Rom. 10, 18. Yes, the Scripture curses the preacher who does not preach the word of God fresh, stinking and free. The church teaches mysteries, that is. Such things as no human mind could conceive, but which must be revealed to us by God, and are also revealed by Him; yea, she herself is a mystery to them that have not their senses enlightened by God; but she is not secret, nor doth she act secretly, and does not keep anything secret, but it is freely revealed, a city that lies on the mountain, and makes its watchmen sound loud trumpets and drums, so that all simple souls, who want to escape the wrath to come, can flee to it and take refuge; But ye form a secret company, of which it cannot be known whether they are in league with the devil or with God. C. Well, you won't believe that we have anything evil in mind! What are our secrets? We have naturally-secret initiatory ceremonies, and also signs known only to us, so that one brother may recognize the other, and, for example, no unworthy person may deceive us, and claim support which is due only to the brother. That's all. You have so much confidence in me that I could not remain for a minute in a society that had any illicit purpose in view. P. Thou speakest as if thou knewest nothing of the deceitfulness of sin, Ebr. 3, 13. If sin always appeared in its true form, the Christian would be sure of it. Now I do not myself believe that there is any sin behind all this.
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The secrecy with which these societies surround themselves is probably nothing but the bacon that one must put in the trap if one wants to catch mice. There must be something, of course, to secure the money contributions of childish curiosity. But thou canst not be sure about the matter, and as thou hast entered into it with doubts, that is, with sin, so thou must remain in it with doubts, that is, with sin. For art thou sure that all things have been revealed unto thee? Hast thou all the degrees? And if thou hast them, art thou sure that the chiefs do not keep something for themselves? I see you smiling with great self-satisfaction; you may be a prophet, or even a sachem, or whatever they may call their chief; but, my dear friend, many a man in his high position has thought that he was the real man, that he had all the strings in his hand, and that he directed and guided everything, and that he actually saw through and knew everything, and in the end he had to see that he was nothing more and nothing less than an idiot who had just had sand thrown in his eyes: Prince's robe, crown, and sceptre are seen on the throne, but seldom the actual prince and ruler. How knowest thou that the real purpose of the company has been revealed to thee? Would it be such an outrageous thing if it were known only to the real leaders, of whom one neither saw nor heard much, who put the more simple-minded of the society outwardly at the head, and kept them busy with quite childish and harmless secret-keeping, while they, as the real leaders, kept the real secret for themselves and the right initiates, and had it carried out by the mob? Even as a legal citizen you must not be a member of such secret societies, much less as a Christian.

C. You shroud yourself more and more in a mystical darkness for me, and speak in nothing but riddles! What on earth has citizenship to do with secret societies?

P. Well, I think the practical people of America will soon teach you that, perhaps sooner than you think. Only let it become more attentive to you first, it will soon disperse you! And it is already incomprehensible to me, how a republican people, with their government, which ought to watch over their institutes with the greatest jealousy, can allow such societies to exist, or if they will not hinder them, can only vote for one man, who is a member of a secret society.

C. Come! Turn around once, I must see if the German police braid is still hanging down your neck! Man, you must have some serious damage to your liver to look at everything in such a black light! Right now it's as if I were listening to Chinese, and I don't understand a word of it.

P. And yet everything lies on the flat hand,

...that a child could contain it. How could it occur to me in a dream to entrust anything in my private affairs to a man who, God knows for what purpose, is bound to his society; who is perhaps hard-pressed to do everything in the interest and for the benefit of society, or who could be an unconscious tool that others, more deeply initiated, use for their benefit but to my detriment? And now another public office! Do you think that the people will watch this game for long?

C. Thank God, it is a free country here, and I do not fear that the European princely inquisitions will transplant themselves here so soon; that would be too abominable, after all, if the precious freedom here should perish in this way.

P. Precisely because liberty is so precious, it is the duty of every upright citizen to arm it with jealousy, and to nip in the bud by legal means all dangers that threaten it. What surety have the faithful citizens that in your* secret societies this precious liberty is not secretly subverted, that they, or ambitious men through them, may make themselves masters?

C. Paul, drink a glass of cold water to make you brave! You're dreaming, and you already see us marching to the Capitol with full music and regalia, deposing the President, blowing the Congress apart, and proclaiming a second Napoleon as Emperor. Indeed, that is too funny. I really think you're sick! How can you, a sensible man, come up with such thoughts, which I would have thought only of the very poorest imbeciles, and about which one need not worry.

P. I have told you before that I do not suspect much of importance behind all this balderdash, much less am I afraid of anything of the kind; for I know that my Lord and King in heaven also governs and directs everything here on earth. If this country should lose its freedom, which may God in mercy prevent, it would be a punishment from God for the sins of the people, and we would have to send ourselves into it with patience, however hard it might be for flesh and blood. But you cannot blame any sensible man if he harbors distrust of these ever more powerful societies, for which they themselves are to blame, since they deliberately shroud themselves in secrets and shun the light. . For even to civil conditions Christ's saying is fully applicable: "He that doeth evil hateth the light."

But even if the societies were quite harmless for the moment, of which you cannot be certain, the danger for the future lies not in the imagination of a few imbeciles, but in the nature of the societies themselves. They have, unfortunately, already such a perceptibly pernicious power that a proper man who is

who prefers the tranquillity of his conscience to his daily bread, and who, on account of his conscience, cannot join these societies, has his bitter need either to begin a business or to continue it, if he does not belong to these "brotherly orders," because the "brothers" naturally turn their customers to one another.

Now everyone knows that where there is power that cannot be guarded or restrained, abuse is very near. The desire to exercise power, and to rule by oppressing others, is the constant game of the world, from the king to the lowest policeman; would not the distrust of the people be a well-founded one, that societies too might be tempted to do so, when they have risen to such a height of power? The masses of societies are organized throughout all states; with their increasing influence, the proud consciousness of this influence and this mighty power naturally increases, and in the same proportion the pleasure in it. All that is needed is an external impulse, and an ambitious, strong-willed, skilful man, and how easily such a mass is carried away to the execution of ambitious plans. And as I said, who can vouch for you that you are not already an unconscious tool of such plans?

The distrust has already been voiced here and there in English as well as German newspapers, and especially pointed out the evil influence that this could at least have on the court proceedings. But even if there is nothing to it, a good citizen should avoid everything and anything that could create distrust and concern in people's minds.

C. You would soon give up your fears and anxieties if you were among us and saw how finely and orderly, fraternally, openly and freely everything is negotiated among us, you would soon be One Heart and One Soul with us.

P. Now this is a thing of impossibility, for I have proved to you, and you have not yet disproved it to me, that it is against God's word, that is, it is sinful to enter into a secret society, because it is not of faith, and still greater sin to remain in it, because all secrecy is against Christianity. Just as a good citizen must not take part in such societies, because it is wrong, if one can avoid it. This must also have become clear to you. How then can you, as a Christian, be responsible for being a member of those whom the Lord Jesus himself has called those who shun the light, and are punished by the light, not to say worse? Have you ever thought of the annoyance that you and all Christians give to the Christian community when they join such societies?

C. Aergernisse, nun in That, das wüßte ich

not. On the contrary, you cannot deny that precisely those That your brother should fall into sin. Ye give offence, not I am disgusted when I see grown people, often with gray members of the congregation who are also members of doing as the apostle commandeth, Avoiding all appearance hair, who call themselves Christians, enjoying such antics these societies are on the average at least the most decent, of evil, 1 Thess. 5:22. And now consider the grave and worldly spectacles, and I consider such things and have always shown love for the congregation, and earnestness of our Lord Jesus Christ, Matt. 18:6-9: "But indecent for a Christian, especially at funerals. I think that activity and zeal for its welfare, and this cannot be whosoever shall offend the least of these that believe ongoing to the grave is too serious a matter to think of such otherwise, since the societies themselves look to decency me, it were better for him that a millstone were hanged worldly entertainment. For my part, at least, I would be and seriousness in conduct, and admit no immoral person. about his neck, and that he were drowned in the deepest ashamed to walk through the streets wearing such colorful

This may be the case with many, because they have part of the sea. Woe to the world for the sake of trouble! rags; but tastes differ, as he said. taken this step without thinking and examining, and they There must be trouble, but woe to the man by whom trouble C. You can easily imagine that all these signs and will also leave again as soon as they have seen that there comes!" Verily, I would not have this woe hovering over me, symbols have a meaning, and I do not see how this can be is something wrong with Christianity. However, daily I would fear that it would press me down into hell; and even repugnant to you, since you are otherwise so in favor of experience teaches that a very large number are alienated if I were bound to the companies with the strongest bands, ceremonies.

from the congregation and from Christianity precisely I would break them according to the saying of the Lord, through the secret societies, and if it should ever come to v.8. But if thy foot or thy hand offend thee, cut them off, and a halt, then the zeal and activity for the congregation will cast them from thee," etc.; for if, notwithstanding thou seest soon turn into the opposite, For even now one cannot look thy brother offended against thee, thou continuest in the at it without sadness, how most of them care more about companies, they themselves become a stumblingblock and their society than about the church, which they willingly and a vexation unto thee, whereof thou shalt fall into without much heartache let go, and even reject with destruction.

arrogant contempt, if one touches a rotten spot in them. C. You take it all much too seriously! If it were so

C. Well, that may be the case with individuals, but it precise, one could do nothing for fear of causing trouble! need not, as you say, come to a clap. We do not put P. Everything is very serious in Christianity. It was a anything in the way of the church, so it may let us go! very great seriousness when Christ became a fox for us,

P. A Christian church cannot let anything obviously and shed his holy blood for us sinners. Rather "spoil not unchristian go, but must, though slowly, put it right, or put it with thy company that for which Christ died." Rom. 14, 15. away, or it becomes a stupid salt, and must be rejected by C. Well, then one should rather sit down quietly and not

the Lord. But we have spoken of offences; you cannot deny move hand or foot, so that one would not give offence to the that many look upon you with suspicion, and suspect hypocrites and pious people, who put all their holiness and abominable things behind your secrecy, which they have a piety into criticizing and judging others.

right to do, according to the saying of the Lord; for he that P. Then you would cause quite a nuisance for all truly
doeth evil shuns the light, and if they do not come to the pious and faithful people, for such lazy bellies and stools
light, they should not take offence, especially since they have been so thoroughly rooted out by dear blessed Dr.
see that so many of you have become enemies of the faith Luther that they are a real disgust, at least to every
and of the church, with whom you, who still confess Christ, competent Lutheran. Nay, my dear Carl, if thou but tread
enter into the most intimate community, even freshly and cheerfully in a simple Christian walk, and prove

brotherhood!? Are you not to blame that mistrust, thyself a righteous Christian according to the holy ten
suspicion, quarrels, and strife arise in the congregation, commandments toward God, thy neighbor, and thyself,
which ought to be most intimately united in love as the body then be angry with those who cannot help it. But now you
of Christ? Are you not guilty of hindering the work of the offend the congregation and others with unchristian
Lord in the individual and in the whole? conduct, and to such, according to the saying of our Lord,

C. Why do they harbor suspicion and distrust? that is belongs the millstone and the depth of the sea.
truly not Christian! they have no proof, why do they not wait
until they are given cause to do so?

C. You are truly a tough, uncaring Doctor.
P. On wild meat belongs hellstone, and he always bites,

P. That is what you are doing by your secrecy. This is however soft the heart and hand of the Doctor.
against the word of God! Even if there were nothing behind C. Do you even take offence at the music, flags and
it, you would not be innocent, but guilty, regalia?

P. The lappings are too petty for me, and the other things too important, that I should take offence at them, although I do not deny--

(To be continued.)

(Sent in by Pastor Keyl)

The original order of worship in the German churches of the Lutheran confession.

(Continued.)

With regard to the difference between the service in cities and in the country, the following is to be noted. In

General, the church ordinances give uniform regulations for this; only in the countryside, they allow the corresponding German pieces to be sung instead of the Latin ones.

whereby, of course, the sexton has to replace the entire urban choir. With the exception of other points that do not

Along here, e.g., the bible section with summaries, the differences between the services in the cities and in the country relate more to the number than to the form of the services, and more to the secondary services than to the main services.

This great richness of the Lutheran Church is contrasted with the worship service of the Reformed

Church as an equally great poverty; for since the Reformed Church does not have a main worship service in the same sense as the Lutheran Church, and thus, strictly speaking,

nothing in the Reformed Church can be compared to it, we can only contrast it with the sermon service and the

celebration of the Lord's Supper, which, however, according to the opinion and procedure of the Reformed

According to the opinion and procedure of the Reformed church, are to be regarded as separate. The sermon service begins, according to Calvin's Geneva order of

service of 1543, with the confession of sins spoken by the preacher from the communion table, which the Reformed

church makes inexhaustible use of, because in it, neither in the Word nor in the Sacrament, is there ever a completely

valid absolution; The confession of sins is followed by the singing of psalms by the congregation, at the end of which

ing of psalms by the congregation, at the end of which the preacher ascends the pulpit; the sermon begins with a prayer leading into the Lord's Prayer, and concludes with

the preacher saying the Creed, prayer, Lord's Prayer, and benediction; and the singing of psalms by the congregation.

men closes the service. This whole arrangement is, of

course, so transparent that there is no need to explain its meaning.

does not need it. Now as to the celebration of the Lord's Supper, Zwingli, being more than usually his custom, followed the forms of the Roman Mass. The Zurich Church Order of 1529, which originated with him, even retains the celebration of the Lord's Supper the old pieces Gloria Kyrie, the Lectionenfest, although it changes the version of the use, and the succession of the same several times. But already the Basel Church Order of 1529 takes a decidedly different path. It divides the celebration of the Lord's Supper into two parts, the "preparation for the Lord's Supper," which may be separated in time from the celebration itself, and the celebration of the Lord's Supper itself, which may follow the sermon service. The preparation consists of general confession and absolution, singing of psalms, common prayer for all the intentions of the church, and a lection from the Holy Scriptures on the passion of Christ; the celebration of the Lord's Supper itself, however, consists of a short exhortation to the communicants, the Lord's Prayer, words of institution, distribution, and prayer of thanksgiving. This is then also according to the main reformed order. Other things, e.g. the deviation in the formula of distribution, the different procedure in the arrangement and distribution of the bread, etc., need only be remembered here. In the middle between the Lutheran and the reformed way are the unire church ordinances, which can be divided into two classes: in the first belong those which follow the reformed way and strive to complete it somewhat, e.g. The Ulm church order of 1531, which on the whole agrees with the above-mentioned Basel church order, and only expands certain individual parts in a Lutheran way, e.g., by transforming the exhortation to the communicants into a formal sermon on the custom and use of the Lord's Supper, by ordering the lection of appropriate passages from the Scriptures, and so on. To the other class belong those church ordinances, e.g., those of Würtemberg, Baden, Hesse, etc., which on the whole retain the Lutheran manner, but abbreviate it. Thus it is the rule that they omit the Introit, Kyrie, and Gloria, and in their place only one or two German hymns; they also like to replace the Kyrie in the Reformed manner by a confession of sins, to which, however, they then add a formula of absolution in the Lutheran manner. Another point of offense for them is the double lection of the Epistle and the Gospel. They therefore omit one or the other, and then necessarily also the interlude, sometimes even the Collecte. Thus it comes about that the most resolute among them omit everything that the Lutheran order of worship prescribes before the sermon, and that they substitute for it only one or several songs, namely "Come Holy Spirit. With regard to the action of the sacrament, preface and sanctus do not frequently occur in the un-Irish church orders, and if they have such things, they have them spoken by the preacher, whom they call the "Sanctus.

not let them sing at all. Often, after the admonition to the communicants, they order the reading of the general confession and absolution according to the Reformed custom. Finally, it is not uncommon for the preacher not to say the Lord's Prayer at the Consecration, but for the congregation to sing the hymn "Our Father in the Kingdom of Heaven" instead.

We now have to explain the Lutheran order of the secondary services, first of all the Sunday Vespers and the Sunday Mass which precede the main service, both of which date from the Middle Ages.

Sunday vespers is understood to be any vespers preceding a Sunday or feast day, later called afternoon service. It was introduced early in the Greek Church because, guided by the Jewish custom of beginning the Sabbath with the evening before, it was regarded as an introduction to the main Sunday service, in which the whole period from the Fall of man to the birth of Christ was to be represented as a time of waiting for the salvation to come, in order to prepare the congregation for the salvation to be preached in the next day's service. This service soon passed from the Greek to the Roman Church, and was here later changed into the *Hora vespertina*, or the sixth of the seven hours of prayer (*Horas canonicæ*, or Seven Tides) prescribed for each day. The Lutheran Church retained this Saturday vespers and their significance, but, guided by correct principles, regarded the service of confession as the proper preparation for the principal service of the next day.

Accordingly, in the Lutheran Church, Saturday Vespers consists of two parts, Vespers proper and the Confession Service. About the latter, which according to the Lutheran way consists of catechism interrogation, private confession and absolution, nothing more is to be said here. The arrangement of the former, however, is so varied that almost every church order differs somewhat from the other; but certain pieces occur almost in every order of vespers, namely these: Singing of Psalms, Bibellection, preferably from the Old Testament, and the Magnificat, then Salutation, Versicle and Collecte *de tempore*, and the *Benedicamus* (not the blessing); at the end, for example, "Keep us, O Lord, by thy word," and then the confession begins.

With regard to the execution, however, a difference is to be made between the church orders, in that most of them retain the multiple use of the Latin language for the cities, while they exchange it for the German language in the rural parishes; the fullest manner of such a Vespers is as follows: German psalm, German hymn *de tempore*, lection, Magnificat, salutation, versicle and collecte, *Benedicamus*, *Verleih uns Frieden*, etc., and then the confession.

The un-Irish church orders, like

a few, otherwise pure church orders, only sing a hymn at the beginning, after which the address on repentance and the Lord's Supper (confession), addressed to the confessors from the pulpit, and then the confession follow; some of them, of course, also have a hymn sung after this confession; but others also omit the hymn before the confession; but the result is always this, that the actual Vespers service is completely omitted and only the confession remains.

Sunday Mass in the Greek and then in the Roman Church had the meaning of an hour of praise and thanksgiving to God for the mission of His Son; the Lutheran Church has generally kept this meaning. The order of the individual pieces is regularly that of the psalm singing preceding, the lections, usually from the New Testament, entering into the middle, and the Tedeum following. If two lections take place, the first and Old Testament one is followed by the Tedeum and the second and New Testament one by the *Benedictus*, then the *Mette*, and *Benedicamus*, for example, also with "Verleih uns Frieden gnädiglich".

In larger cities the early sermon is added to these pieces, so that the Sunday Mass, like the Sunday Vespers, is divided into two parts, the praise through the singing of the pieces mentioned and the early sermon, which either precedes or follows the first part; if the early sermon precedes the praise, the latter forms the introduction to the main service.

As for the order for the rural congregations, not only was the use of the Latin language interchanged with that of German, but certain abbreviations entered into it. The fullest form of a rural Sunday Mass is: "German Psalm, Biblical Lection with Summaries, read by the sexton, Tedeum, sung between sexton and congregation, or between preacher and sexton, Collecte and *Benedicamus*. At least, however, the Tedeum should be sung by the preacher and sexton and closed with the versicle and collecte that belong to it.- The un-Irish church ordinances have only the early sermon in the middle of hymns, thus omitting the actual Matins altogether.

Sunday Vespers, as the church ordinances regulate them for the larger cities, consist of three parts: the lection along with the hymns, etc., as in Sunday Vespers, then the sermon, usually on the Epistle, for very rarely does the Catechism take place, which then appears only as an appendix to the first part of Vespers. Finally, the use of the Tedeum. Accordingly, the form of Sunday Vespers is usually as follows: Psalm singing with intonation, antiphony, responsory, hymn or hymn *de tempore*, epistle sermon, Magnificat, *Nunc dimittis*, *Collecta*, *Benedicamus*, and thus the purpose and meaning of the Sunday Vespers are as follows

day vespers this: It is a service following the main service,The oldest and best church ordinances provided for for its word is the epistle of the day, but it is also at the samequarterly general catechism hearings, during which time the time the closing hour of the whole day's worship; for unusual sermons (except in the main service) were to be purely Lutheran church orders there never occur such so-suspended and all the main passages, along with the so-called evening services as are customary here in the called appendices of the catechism, were to be explained country, and if in some countries this name was in use, in the country, these catechism hearings were to be held was just a Germanization of Vespers, or as one later usedquarterly, at least on a few Sunday afternoons, and in to say, Nachmittagsdienst. For the country parishes, the addition, the entire main passages were to be completed church orders almost never prescribe Sunday vespers, but within a year. Finally, a catechism interrogation was held rather, as is also the case in the un-Irish church orders, they with each individual at private confession, and moreover the substitute for it the catechism service, which some try to whole text of the catechism was read aloud at each main give a form similar to vespers by preceding it with its service after the sermon. The fullest form of catechism catechism songs, catechism sermon and examen, and then services is this: Doctrine of the Catechism, Sermon on the following it with certain vesper pieces as psalm singing, Catechism, Catechismexamen, Lecture before the Altar of Magnificat and *Nunc dimittis*; these are then also followed Sirach Cap. 3, catechism collecte, and benediction. Thus by some church orders with respect to the smaller cities. the Lutheran Church originally and very wisely connected

The weekly masses and weekly vespers in the true the catechism examinations with the catechism sermons, sense, which are found only in larger cities, and in some and in this also followed the advice which Dr. Luther gives countries not at all, were performed only by the school at the end of the preface to his large catechism, in which he choirs, without the participation of the clergy. They says: "It should not be enough, however, that one could originated in the Roman Catholic *Horis canonicis*, and the grasp and tell it only according to the words, but let the Lutheran Church has retained them, not only for the training young people also go to the sermon, especially at the time of the school choirs, but also in order to use the Bible arranged for the catechism, so that they hear it, interpret it selections belonging to them for the communication of the and learn to understand what each piece has in itself, so the entire Holy Scripture to the congregations. Their basic form that they can also recite it as they have heard it, and answer is the already known one of the Sunday Vespers and the correctly when they are asked, so that it is not preached Sunday Mass, with the omission of the pieces that are without use and fruit."i peculiar to them.

The weekly sermon is preached in several places daily, usually twice a week, but at least once, and follows the weekly Mass, most often in such a way that it follows the biblical lection or takes its place. But the Litany should always be sung at least once or twice a week after the weekly sermon. The form developed in this way is generally as follows: German hymn, lection and sermon, litany with versicle, collecte and benediction; this form is then also followed by the un-Irish church orders, which drop the Mette altogether, and retain only a weekly service, in which the litany rarely occurs, but which even then is not sung by the congregation, but read by the preacher.

Finally, as regards the preaching of the catechism at the service, these were far more numerous in the Lutheran Church than ever in the earlier church; for in cities not only of were the so-called midday services, between the main 1848, the electoral college met in St. Louis on July 5, 1848, service and Vespers, often appointed for this purpose, but to deliberate on the nomination of candidates for the also one, two, and sometimes three weekly services; in the theological professorship. At that time, the candidates country, as already remarked, they almost always took the nominated were the candidates of theology in Germany, O. Münchenmeyer and Parisius, and Pastor Walther; the condition was made that more detailed inquiries should first be made of the first-named two gentlemen. Since both gentlemen declined to be nominated as candidates, the electoral college felt compelled to continue the election proceedings, which took place in Fort Wayne on June 16 of this year.

In accordance with the deliberations of the electoral college held in St. Louis, Pastor Walther remained on the list as a primo loco candidate, since the other two candidates had dropped out. In addition, Pastors Crämer and Brohm were nominated as candidates in Fort Wayne, so that the three gentlemen Walther, Crämer and Brohm are now on the electoral list.

In announcing this, the undersigned, as pr. t. elected secretary of the Electoral College, requests all members of the Electoral College to send in their votes to him by October 1 of this year. At the same time, he asks those congregations who wish to make use of their right to propose a person as a candidate for the theological teaching office or to protest against one or the other of the persons nominated (see Synodal Report of 1848, p. 16, §10) to do so by September 1, 1849. Submissions in relation to the election made on a date later than September 1, 1849, shall be disregarded.

All letters relating to the election I beg to send to me at the address of Mr. A. B. Tschirpe, St. Louis, Mo.
H. Fick, pr. t. Secretary of the Electoral College.

Doctor Martin Luther said: "If two goats meet on a narrow footbridge that crosses a body of water, how will they hold each other? They cannot walk behind each other, nor can they walk beside each other, for the bridge is too narrow. If they should bump into each other, they would both fall into the water and drown. How then do they do it? Nature has given them that one should lie down and let the other go over her, so they both remain unharmed. So should one man do to another, and let him go down with his feet, before he quarrel, strive, and fight with another.

Of peacemaking in human affairs.

In order to reach agreement, Doctor Martinus Luther (when he was dealing at Eisleben between the Counts of Mansfeld, who were very much at odds with each other) gave this agreement and said: If one had cut down a tree with many knotty branches and twigs, and wished to bring it into a house or into a room, one must not grasp the tree at the top and try to pull it in; for the branches would lock and lie back, for they all stand against the house or room; and if one therefore wished to stretch the tree into the house or room by force, one would break all the branches, indeed one would not bring the tree into the house at all. But this is what must be done: the tree must be attacked at the trunk, since it has been cut down, since all the branches would then be standing away from the door, and then the trunk must be pulled in toward the door, since the branches would bend together finely, and one could bring the tree into the house without all effort, trouble, and labor. So it should be, if one wants to make unity, then one must give way to the other and let up; otherwise, if everyone wants to be right and no one gives way to the other and moves closer together, there will never be unity; for the branches block themselves and stand against the door of the house, so they cannot be brought in.

God's omniscience. Consider how wonderful it is that God knows beforehand from eternity all things whose number is so great, whose variety is so immeasurable. He is acquainted with their nature, their order, their place; he beholds them with undivided vision. And he sees not only what is before his eyes, but also what is hidden. No secret thought, no inclination, no decision of the will, no feeling of the heart can escape him. - His knowledge is marvellous in the realm of good, but even more marvellous in the realm of evil, for it is certain that sin and all injustice can only take place with his permission, not with his cooperation. Consider, then, how astonishing it is that he was able to know beforehand all that he had left to an alien will, a will that had not yet been created and was never to be created by him in this way. Richard, de arca mystica II, 21.	have. We Christians have, thank God, a great advantage, that our faith is so powerfully founded in the holy Scriptures, and always agrees. According to this, the Turk or the Jew does not have this. Luther. Encouragement to sing. (From Valerii Herberger's Evangelical Heart Post on Sunday <i>Cantate</i>.) <i>Cantate Domino canticum novum</i>, i.e. Sing to the Lord a new song. This is where the ring of today's sermon comes together. Therefore, in the Easter hymn, let us sing together: 1. that we may rejoice, 2. that we may praise God and be thankful to Him, and sing Hallelujah. The dear Christianity shall be called Virgin Godlobia. Let her be God's chapel, choir, and cantorei; let all- pious hearts be valiant <i>symphonia</i>lchi and adjuvants. Your houses shall be singing schools. You parents and sovereigns shall be free singers, as the German singing masters are called, whom Emperor Otto has highly honored, privileged, and graced from among the nobility, scholars, and craftsmen. Sing one beautiful psalm after another, sing one beautiful history after another from the Old and New Testaments. Sing like Moses, Miriam and Israel, when God redeemed them, Ex. 15:1 ff., like Hannah, 1 Sam. 2:1 ff., like Barak and Deborah, Judges 5:1 ff. 5, 1. ff., like Isaiah, chap. 12, 1. ff., like Hezekiah, Es. 38, 3. ff., like David, Ps. 103., like Zacharias singing his Benedictus, like Mary sounding her Magnificat, Luc. 1, 46. ff, like the holy angels, Es. 6, 3. Luc. 2, 14. like Augustine and Ambrose, when they sing their <i>Te Deum</i> Laudamus, Lord God we praise you, one verse after the other. God has shown us in our times") a special grace, that he has let us, through the dear man Dr. Martinum Lutherum, put the most noble articles of Christian doctrine into beautiful German rhymes and songs. This little hymnal was first published in print in 1525, and thereafter it has been praised with the devotional songs of many pious men. Let this be commanded to you as a noble treasure, so that you may use it as daily household music to praise and honor God. Let the word of Christ dwell among you richly in all wisdom; teach and admonish yourselves with psalms and hymns and sweet songs, and sing to the Lord in your hearts according to the teaching of St. Paul, Col. 3:16. Now sing: Glory to God in the highest, and thanks be to him for his mercy, and so on. Soon let it be heard: Glory be to God in the highest throne, to the Father of all goodness, and to Jesus Christ, his dearest Son, who keeps us always, and to God the Holy Spirit, who gives us his help.	always perform etc. etc. Or else: Now praise, my soul, the Lord, and so on. Now rejoice, dear Christians, and so on. Rejoice, you worthy Christianity, etc. etc. When I pass such a house, where they sing so sweetly, it pleases me a thousand times better than the most beautiful siskin building (and canary bird song); it seems to me as if I were not far from heaven and could hear the angels singing. Be sure, dear fathers of the house, the holy angels are not far from you, if you let your voices sound with a pure heart, thus in honor of God. God is not an enemy of music, as the monster Solimannus, the Turkish emperor, who at first heard with amazement the artistic music that Franciscus I, king of France, had honored him with as a great gift, but at last, fearing that his Turks at Constantinople would thereby become a little more modest, sent it back to their Herm after having broken the instruments. Behold, how beautiful music God has made for him in the field and in the desolate woods by so many singing birds. These are all silent singers of the divine praise; as soon as the dawn breaks, the lark lets itself be heard. But the sound of man and the song of angels is dearest to him of all. A Polish king, Alexander, who reigned only five years, shortly before Sigismundo I, complained that he should give his bandmaster, whose name was Finke, several hundred florins for his salary, and said: "If I put a Finke in my building, he will sing for me all the year round, and will cost me scarcely a ducat; it will do me just as much. But our dear God in heaven is pleased with the songs of men and angels above all the cries of finches and nightingales. It is, after all, his special skill in man that he created him in such a way that he not only speaks but also sings, and that in singing he can at the same time also speak and utter intelligible words. Scholars say that man's throat is like an inverted shawm. Now it is a feat above all feats that man, by means of this inverted shawm, can take the song from all clavibus, intonate it even in the most subtle <i>semitonio</i>, and execute it correctly. As every instrument is tuned, so it remains; but a man can direct his shawm in a moment, with a quick thought, into all the instruments on earth, which otherwise no whistle or string can do. Is it not a miracle that a man soon feels it in his ears when something sounds bad in the song? How can it not please the master of the work when everything is prepared in his honor? Therefore sing: All that breathes, praise the Lord, Alleluia! as the last Psalm says. "No great lord makes him sing in vain; God will also show his bountiful hand upon you, if you will daily do him justice with devotion in the court."
The vain addiction. There is nothing more fleeting than the heart of the natural man. It is vain, inactive, inconstant; it cannot stand still in itself, but rather, faster than all speed, it divides itself into infinity and runs out in all directions. In work it remains pressed, after rest it remains empty; it is at odds within itself, flees, changes plans, changes resolutions, builds up, tears down, rebuilds what has been torn down, again and again exchanges one thing for another, because it wants and does not want, and therefore never remains in the same state. From one thought it passes quickly to another, perhaps to be sated by the multitude of objects whose nature it cannot sate itself on. Such is the misery of a heart that has not found God. Meditationes 6. 9.		
Self-will. Self-will is like a poisonous and deadly herb, the consumption of which the most experienced physician forbade even the first men in Paradise, but they would not obey his command. And when they ate it, they became lepers and begat leprous children. And although they know that their parents were made sick by that herb and died, they love it above all and season all their food with it. Anselm, Ddauiori U. ds 8irai1itudioibu8 8. ^.U8tzlmi 6. 38.		
Is. 7, 9.: If ye believe not, ye abide not. That is, if ye believe not, ye shall not abide. All things are incomprehensible to our Lord God, but there, in that life, he said, he would show us everything and give us an account of why he did it.		
	*) Herberger was born in 1561 and died blessed in 1627 as a pastor in Fraustadt in Poland.	

When Valentinus Trotzendorf, schoolmaster at Goldberg, wanted to exhort the young students to music, he said: "Learn to sing, dear sons, when you get to heaven, the holy angels will let you join their choir."

In 2 Chron. 20, 20. Jehoshaphat leads the Israelites into the valley of praise. This city, all houses shall be valleys of praise, not of cursing, *valles benedictionis non maledictionis*. If you will be devout praisers in this life, then you will remain joyful praisers on the high heavenly mountain for eternity. At singing schools, little wreaths are handed out to those who have done well. Help God! what beautiful wreaths of honor will fall in heaven for all pious hearts that will be able to praise God with their transfigured voices without all hesitation and lack. Eya, if we were there! *in Regis curia*, where the voices of angels and men will sound together in a beautiful *harmonia*. God will grant it to all who desire it in the name of Jesus Christ. Amen.

The pressure from the
Spruchbuch zum kleinen Katechismus Lutheri,
Commissioned by the Synod of Missouri 2c. compiled by
Bro. Wyneken, pastor at the Second German Lutheran
Church in Baltimore, 112 pp. in 12th, is finished and
available from the author for \$1.80 a dozen.

Received

for the church building of the "First German Ev. Lutheran St. Paulus
Parish in Chicago, Ill:

Again by k. Röbbelen of whose parish in Medina Co., O., \$10.59.
By?. Lochner of whose parish in CollinSVille, Ill., P3.00. By?. Fick
Neu- melle, Mo., 81.00:

For the purchase of a seminary building- in Fort Wayne were
received:

1. by Mr. Pastor Habe! from his congregations in and near
Pomeroy, P62.65.
2. by Mr. Pastor Krämer of his congregation in Frankenmuth,
H7.00.

Cordially thanking
A. Wolter.

Received

for Trinity Lutheran Parish in Buffalo to pay off their church debt:

\$10.00 by Mr.?. Löber from his parishes in Altenburg, Dresden, Seelitz and Frohne. H6.00 by Mr. Schuster from his parishes. H4.00 by Mr. k. Schieferdecker's congregation in St. Clair Co., Ill P5.35 by Eisleben and Hanover congregations of Mr. D Lehmann, Cape Girardeau, Missouri. H4.65 of Lutheran congregation at Horse Prairie, Ill, by Mr.? Penalties. P12.972 by the Lutheran congregation of Mr.?. Fuerbringer in Elkhorn Prairie, Ill. P5.622 from the Lutheran congregation of Mr. k. Kick in Neumelle, Mo. A watch, worth 6 to 8 dollars, from Mr. G. Meyer in Albany. \$1.00 from a vcrwandtin of the latter. P6.00 by Mr. Fricke .of the German Lutheran St. John's congregation at White Creek, Ind. 82 Cts. by Mr. D. Röbbelen of the Immanuel's congregation. and 50 Cts. by a member drr Zions' congregation Mr. C. Schnell, in

Liverpool, O. P5.50 by Mr. Heid of his St. John's parish in Auglaize Co.
O. \$17.00 by the Rev. Dr. Sihler of his St. Paul's parish in Fort Wayne.
We give you our heartfelt thanks. Surely a sweet savour, a pleasant
sacrifice, acceptable unto God. May God also supply all the need of our
beloved brethren in faith according to his riches in glory, in Christ Jesus.
Phil. 4:18, 19.

E M Citizen.

Received

a) for the Cass River Mission in Mich...
 I1.00 by Mr Benj. Hofmann. P5.00 from the municipality 'zu Pirasant
 Ridgr, Ill. P6.12Z from the Centverein in Milwaukee through Mr. Lücke
 P2.00 from Mr. ?. Keyl.

d) to the Synodal Missionary Fund:
 H3.50 by Mr. D Loeber's congregations in Perry County. P2.00 from
 Mr. ?. A Brandt in Hancock Co, Indiana. \$2.32 from the township of
 Eden by Mr. ?. Citizen. H4.50 from Mr. 1^, Habel in Pomeroy and its
 townships. \$1.00 from Mr. Abr. Joachim. \$1.00 from Mr. Georg Kautz;
 For the visitor: \$1.00 from Mr. Wilh. Griebel; and 50 Cts. from Mr. Bro
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") for the college in Altenburg:
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 Frankenlust. P1.00 from Mr. Röbbelen. 40 Cts. from Mr. Catechet
 Bauer in Nuremberg. P4.60 sent to Prof. Wolter in Germany.
 (ä) to private consignments.

Sent by Mr. Catechet Bauer in Nuremberg: O9.35 for Mr. 1' B.,
P16.78 for Mr. W., P40.00 for Mr. S. O2.80 for Mr. W. to Mr. Prof. Wolter
of Germany.

Paid.

The 4th year Mr. P. Sanders.
The 2nd half of the 4th year. Hr. Val. Haas.
The 1st half of the 5th yr. The HH. D. Hübner, Casp. Künnert.
Wildermuth.
The 2nd half of the 5th year Hr. Heinr. Schmidt.
The 5th year HH. Bruß, Bauer, Blüß, Joh. Fr. Bußmann, H. H. Brünig, Brodbeck, I. Briebl, Bück, Dörner, Darmstadt, Dietrich, Dettmers, Eilers, H. Eg- gers, Hermann Gerken, G. Gander, Joh. Hoffmann, Val. Haas, Hilgendorf, Heilborn, Fr. Hartmaun, Hemmrich, Frau Jäger, I. Jansen, Wilh. Kleinschmidt, Herm. Kohl- meier, Krödel, Krudop, C. Kasten, H. Kunz, Luck, Lücke, Prof. Lehmann, Traug. Meier, H. Meier, Wilh. Merz, Moritz Niedner, Rudolf Ohm, Wilhelm Rödiger, Retzlaff, Otto Rinkel, Wilh. Schiele, Stecher, Sutter, Schweick- hardt, Friedr. Schröder, Wilh. Scheumann, D. Sauer (2 Er.), H. Schorf, Ad. Schraub, K. Sievers, I. Stahl, Theiß, Tesch, Timmermann, Chr. Volkmann, D. Wege

4 Er.) Wethhold, Wunderlich u. Müller, Conrad Westenfeld, W. Ninkelmann, Zühlsdorf, Carl Zwick, Martin Zimmer.
The sixth year. The HH. Habel, Abr. Joachim,?> Schmidt in Cleveland.

Request.

Where's Peter Hammer? He used to be in Illinois.
Heinrich Hammer in Pomeroy, O.

The undersigned, as printer of the "Lutheran", has to apologize to its readers that, apart from the late appearance of the paper, the printing of the last numbers of the same has turned out badly. The terrible epidemic that has afflicted our city for so long has also taken hold of almost half of my workers, so that fresh beginners had to be taken on in order to be able to carry out the most necessary work at all. The sensitive reader will therefore consider our sad conditions. God willing, the misery will now be at an end.

July 11. 1849. Arthur Olshausen.

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Lutheran around the buried prices.

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Printed by Arthur Olshausen, publisher of the Anzeiger des Weste nS.

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Begründet von C. F. W. Walther.

Vol. 5, St. Louis, Mo., July 10, 1849, No. 23.

(Submitted.)
May a Christian join the so-called secret societies?

(Carl. You can easily imagine that all your signs and symbols have a meaning, and I do not see how you can mock at them, since you are otherwise so much in favour of ceremonies).

Paul. Yes, for Christian, sanctified by ecclesiastical use, which so eloquently point the Christian mind to the deep, comforting and blessed mysteries of our faith. - You know, in our old fatherland, a large cloth with a cross was thrown over the coffin, and the image of the crucified Redeemer was carried in front of the funeral procession; these were, of course, symbols suitable for a Christian funeral procession, and they also shone comfortingly into the poor human heart during the sad, serious procession, which then becomes quite aware that death is the wages of sins, and that man is nothing but dust and ashes; But we Germans have become so miserable that we are ashamed of the comforting and uplifting customs of our church, on which our parents and we ourselves have built ourselves up for centuries in the old fatherland, and we allow ourselves to be hung up on all kinds of alfalfa tricks that we find on the street or even borrow from the blind heathen, and fear that we will lose our honor and reputation if we do not make monkeys and fools of ourselves as quickly as possible.

C. Now truly, you make it too bad, you become insinuating.

P. Truth, well rubbed in, hurts, but never harms, if it is only properly applied and used according to the rules. You yourself must confess that all this tinsel, and what you spend on deep, mysterious, and significant symbols, only poorly covers a childish being. A Christian, and I am speaking only of Christians, knows that in his simple faith the whole height and depth of

of all divine mysteries is given, so far as God has thought good to reveal it to us, and that all other pretended mysteries which are to be presented by symbols are either lies, or childishness, which he regards with a pitying smile in heathens and worldlings, and with repugnance and abhorrence in Christians. Had I such creatures as, for instance, you improved Rothmanns, among students or other young people, I would have put up with it; it would have been a funny joke, a mockery of the really dull and eccentric social conditions in the old fatherland, But that married men, fathers of families, can sink to such a degree of silliness and childishness, and seriously indulge in the aping of the language and expressions and customs of raw Indians, and even engage in this nonsense at the grave, is indeed beyond all imagination, and would be repugnant and offensive to the Christian in respectable worldly people, how much more so in Christians. And for such things you even unite yourself by an oath - you a Christian - with people of all kinds and creeds!

C. Well, I think that even if you found something improper in these outward things, you would be magnanimous enough to overlook them when you consider the aim and purpose that these societies have.

P. The Christian has only one goal: the glory of the Lord who bought him. This end alone he attains, if he walks righteously and purely in the ways which his faith prescribes for him according to God's revealed will. But I have hitherto proved to thee from God's word, that thy entrance into these societies is contrary to God's word, that is, it is sin, and thy continuance therein still more, since the whole is an offence to a Christian on every side. The societies, as societies, cannot have the honor of the Lord as their aim, for they consist of believers and evidently unbelievers,

And the latter, thou knowest, as a Christian, cannot honour the Lord, by disgracing his supreme glory of having redeemed them, as much as is in them; and if thou hast had this end in view at thy entrance, thou hast taken a strange way to attain it, namely, sin. Or hast thou never read that we are not to be like the world, or 2 Cor. 6:14: "Pull not on the strange yoke with unbelievers: for what enjoyment hath righteousness with unrighteousness? What fellowship hath light with darkness? How does Christ agree with Belial, or what part has the believer with the unbeliever? What likeness hath the temple of God to idols? But ye are the temple of the living God, as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and be ye separate, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty"; I would know how thou wilt reconcile thy fraternity with unbelievers with this scriptural word!

C. Well then, one would have to leave the world altogether and become a hermit, for one cannot avoid coming into contact with the world.

P. The Christian's duty is not to shun the world outwardly, but to keep himself unspotted from the world, and to confess Christ in the world, by word and deed; that thereby the natural ties of kinship are not broken, nor the duties of charity abrogated, nor finally the outward intercourse of business forbidden, is evident to every one, but to enter into a formal, and what is more secret, fraternization with evidently unbelievers and deniers of Christ, by oath, or solemn promises, and ceremonies of initiation, is not to be regarded as a Christian.

This is contrary to the word of God, and thus also to not at all out of your otherwise so simple, truthful heart, but You will find it natural and in order.

Christian feeling and conscience, and will also, I hope to have only stuck to your tongue from a newspaper article full of P. It may be, my dear Carl, although you are God, become too difficult for your conscience, if you will of praise. It is precisely because you make such a big deal but you must truly confess that Christian love is not only consider the matter calmly and seriously before your of your "love and charity" and pride yourself on it that I have depicted in the Holy Scriptures with drums and trumpets Lord. But you spoke of the great and glorious purpose been very suspicious of it from the beginning, and I am quite and banners (Matth. 6, 2.), but rather modestly and these societies have; what is it, or is it also secret? glad to be able to inform myself quite thoroughly about your humbly, and very much in secret. But this is perhaps the

C. I think you will know this one, since we have spoken "love and charity" for once. result of the Enlightenment of the nineteenth century, and it clearly enough and actually practice it. C. And it is dear to me to finally have the opportunity to the deeper theological insight into the words of Scripture,

- P. I have read some of this in the papers, but I would like thoroughly shame your prejudices and your strict judging of "that to hear it from your own mouth. the brothers. the left hand in almsgiving should not know what the right

C. Of this at least I need not be ashamed. Our purpose hand is doing".

is to practice that which Christianity declares to be the most have not yet refuted my reasons from Scripture, and I fear C. Well, you are supposed to let your light shine too!

sacred duty, and even the most reasonable service of God. that you will not be able to do so either. P. That must be a whimsical light if you have to poke

Jac. 1, 27. Namely, to exercise love toward poor brethren people in the nose to get them to see it! - But we will leave in need, especially toward the sick, widows, and orphans. that well alone. You rightly say that there is power in union. But have you not already been introduced by holy baptism

And even if small irregularities should occur for a scrupulous conscience of professional saints, the purpose into such a holy fellowship, which is powerful through God and before God, and to which, under God, you owe everything that makes you capable of spiritual life, and thus must still be recognized by all the world as a praiseworthy, genuinely Christian one. also of right Christian loving activity? Are you not a member

P. I thank God that I have such a scrupulous conscience people, a single holy community of God's children, born of God, who is love, and for this very reason also active in love of the Christian church? Have you not, through holy

that I cannot call what is clearly forbidden in God's Word toward one another and toward all the world, as the children baptism, as the bath of regeneration, received grace from

"little irregularities" and swallow them, and gladly leave of the heavenly Father? God to be able to love, and at the same time made a vow

such paganism to other strong spirits, who nevertheless P. It seems strange to me that Jews and Turks to be a follower of God, as his dear child, and to walk in will have to learn in the end that God's Word will be too unbaptized persons and blasphemers of Christ, can be love, and to exercise love, even as God is love?

strong for them. But to come back to the main thing: so this admitted into "this holy brotherly people" - born of God - C. Yes, certainly! And I am glad that I am now in a

is your purpose, to help poor needy people, especially the who, according to 1 John 2:22 and 23, and 4:2, 3, and 15 position to practice love and charity in a great way in

sick, widows and orphans? are not born of God, and therefore can neither have nor fulfill my baptismal vows better than before!

C. Yes! and can you think of a holier and more Christian purpose? Truly in this cold and love-less world, where exercise true divine love. But supposing, not supposing, that P. How? if in this also thou hast most shamefully sinned

Christians still talk of love, but no one practices love, cedar this is the case with love, I cannot yet understand that one against thy baptismal vows?

seeks his own, but does not care for his neighbor, where must first go to a secret society, become a "strange brother," or even a "red man," and imitate its strange language and C. God forbid! How are you going to prove it?

the sick laborer, because his daily gain ceases, must customs in the meetings, in order to practice "Christian love. P. I think it's simple! Do you still remember our old

languish on his sickbed without help, and in addition to the I am afraid that this could be practiced by a simple Christian acquaintance, Wilhelm H.?

bodily pain must still have the misery of a starving family Have perhaps the names of the men, or of the Indian tribes, C. All right, what about this one?

weighing on his heart, or where the weeping widow with under which the various lodges are erected, such magic P. You know that the merchant H... took him into his

her whimpering little worms stares out over her husband's power to fill with love those who formerly had none? Or is it house as a foundling when he wanted to perish in dirt and

corpse into a bleak future, and nothing meets her gaze but the aprons, ribbons, flags, music, and the din that runs with; as you know, he brought him up well, kept him as his

the repulsive coldness of hard-hearted men, hardship, through the streets, especially on Sundays at funerals, that own child, gave him his own family name, and endowed

hunger and sorrow, then the brother steps like an angel give the soul the proper impetus to practice "Christian love"? him with so much wealth and credit that he was able to start

from above to meet the mourner, and comforts the sick, the give this own large trading business. I have just received letters from home that the old merchant H... has sunk into the

widows and orphans with his heartfelt sympathy, takes the C. In union lies power! What individuals cannot do for themselves becomes easy to them when they throw their bitterest poverty, and this is mainly due to the trading house

sorrow from their hearts, dries their tears, and what is most purpose has innocent ceremonies and signs, by which it can Br...

glorious, brings back faith in humanity into the frozen forces together; but that a society united for the same

human heart! Yes - C. How is this possible? The old house was so firmly established in public opinion that its fall seemed impossible, and the house of Br... was doing such petty business in our time that it was hardly worth mentioning.

P. Yes, so it was; but through faithless servants and deceitful debtors, at last the

The old trading house H... began to falter, but through renewed efforts the company rose again and would certainly have regained its former glory if our friend, the young H..., had not joined forces with the trading house Br... with his entire fortune and extensive credit and thrown himself into the same business together with him. and thrown himself into the same business with him, which the old firm H... used to do in such a brilliant way. With the momentary wavering of the old house, it was all the easier for them to push the business very far, and to put themselves into all the commercial connections in which the old house H... had formerly stood. Thus all sources flowed to them, and the old company was put on dry land i.e. at least seemingly ruined; and all this through the ingratitude of our H..., through whom the house that had made him great and rich sank, and the foreign house of Br..., against which he had no obligations at all, came to be held in high esteem.

C. Fie, that's disgusting! Isn't he going to help old H--? ...isn't he?

P. He should still give him a few crumbs now and then as alms, and boast about it as if he were doing something great!

C. No, that's too horrible, I hope the whole town despises him!

P. Not at all! The true friends of the old house certainly look upon him with displeasure, and are already in the process of helping the old company up again with strong support. However, through the charity he shows towards the smaller merchants whom he incites, and who naturally buy from him again, and through the splendour of his house, he not only has a large following, but is held in high esteem by his fellow citizens and far and wide.

C. Well, I am not jealous of respect! But how is it possible for a man to act in this way, and for others to be so wrong as to respect him?

P. Of course I can't explain that, but it shouldn't be difficult for you.

C. Me? I beg you, why me?

P. Because you are in the same relationship with our friend H... ...with our friend H...

C. I... where do you get off telling me such things?

P. Because it is truth, and I trust you so much that you can stand the truth!

C. Please, explain yourself more clearly, I'm curious where this is going?

(To be continued.)

(Submitted.)

Constitution of the Publishing Society of the German Evangelical Lutheran Synod of Missouri. Ohio. and Other States.

§ 1. the Society, which is hereby organized under the name of "Publishing Society of the German Lutheran Synod of Missouri, Ohio and

Other States", aims at the most efficient and general distribution of orthodox Lutheran school and edification books, with special consideration of the writings of the blessed Dr. Martin Luther. Only those books are recognized as orthodox whose content agrees with the Holy Scriptures and the entire symbols of the Lutheran Church, as there are: the three main symbols, the unchanged Augsburg Confession and its Apology, the Schmalkaldic Articles, Dr. Luther's Large and Small Catechism and the Concordia Formula.

§ 2. a member of the company may become a sole member:

- a. Every preacher and school teacher in the association of the aforementioned synod.
- b. Every member of a congregation entitled to vote, either belonging to the synodal association or served by a preacher of our association.

§ A person becomes a member of the Society by purchasing at least one share, which shares may be transferred to a third person without losing their value, but only make the latter a member of the Society if the conditions set forth in § 2 are met. Those who, on purchasing one or more shares in accordance with § 2, are entitled to membership, but who subsequently leave the synodal association or cease to be members of a congregation belonging to the synod or served by a synodal member, cease at the same time to be members of the society, without prejudice to the validity of their shares.

§ The capital necessary to achieve the purpose of the company shall be raised by the sale of shares, each at \$5. As soon as 140 shares have been placed, the operations of the Company shall commence.

§ The shares shall be redeemed by the Company on a time basis by means of the delivery of publications issued by the Company.

§ If, after the redemption of all shares and the payment of all liabilities of the Company, there should be a considerable surplus, the holder of each share shall, after the decision of the regular annual meeting, be awarded a premium payable in printed matter.

§ After redemption of all shares, payment of all debts, as well as distribution of the premiums, the assets of the society become the property of the Lutheran Synod of Missouri, Ohio and other states, under the condition that the same shall not be used for any other purpose.

- a. the Society, during its continuance, to print its Synodal Proceedings and other printed matter, with the sole exception of the Lutheran, at the usual rates of transfer.
- b. at all times pursue the purpose stated in § 1 when taking possession of the assets.

§ 8. three-fifths of the amount of each act shall be paid up at the time of the takeover, the remainder within five months.

§ The Society shall meet annually at the time and place of the Synodal Assembly and shall elect for three years at a time a Publishing Committee consisting of eight members of the Society, at least four of whom must be members of the teaching staff.

§ 10. It is the duty of the College of Publishers: a. To safeguard the overall rights of the company.

- b. To arrange for the purchase of a printing press 2c. as soon as \$800 is available in the treasury for this purpose.
- c. To supervise the conduct of the business of the Company.
- d. The selection of the writings to be published, the correction of the same, etc. to be taken care of.
- e. To fix the prices of the published writings after receiving the report of the managing director, keeping always in mind the purpose of the society to distribute orthodox writings at the lowest possible prices.

§ If the College of Publishers has agreed on the printing of a book, it shall announce the intended publishing of the same in the Lutheran. Each member shall have the right to protest against the printing of such a publication to the Secretary of the Society within two months after the publication of the notice in question; if half of the members protest, the publication of such a publication shall cease.

§ The Publishing Board shall elect members from among its members for a term of three years:

- a. A President who shall preside both at the meetings of the Collegium and at the Annual General Meeting. In his absence, the Assembly shall appoint a President *pro tempore*.
- b. A Clerk who shall (if present) keep the minutes at meetings of the College and of the Society, have custody of the archives of the Society, keep the correspondence of the Society, and furnish an annual report of the effectiveness of the Society.
- c. A managing director living at the place of publishing, who collects the funds of the society and uses them according to the written instructions of a majority of the college, keeps an accurate account of them, supervises the printing works, takes care of the dispatch of the publications, also keeps an accurate account of them, and provides the secretary of the college with a quarterly report, and the society itself with an annual report, on the state of the treasury, etc.

The managing director shall furnish a guarantee to be determined by the publishing college according to the circumstances, for the sufficiency of which the members of the college shall be responsible with their real and movable property.

§ The College of Publishers shall hold a regular meeting annually at the time and place of the General Assembly, but may also hold an extraordinary meeting at any time in urgent cases of emergency at the instigation of the President.

§ If at any time there should be a vacancy in the publishing college or in the staff of officials, this vacancy shall be filled on an interim basis by a member of the Society to be determined by the college, which must, however, be confirmed by the Society at the next General Assembly.

§ Sec. 15. Except for the executive director mentioned in K 12o. above, no officer shall receive compensation for his services.

§ In all votes, with the exception of the case mentioned in § 11, a majority of votes shall be decisive and the possession of each Actie shall entitle the holder to cast one vote, provided that the holder is a member of the Company. Absent members may be represented by a member of the Company, but this must be proved in writing. In the event of a tie, the Chairman shall have the casting vote.

§ Amendments to this constitution or additions to it may only be made at regular annual meetings of the company with the consent of the owners of at least two thirds of all shares, with the express condition that the purpose stated in § 1, the conditions of membership set out in § 2, the provisions made in § 11 and this § 17 itself remain unchanged at all times.

In the present number we present to the dear readers of the Lutheran the constitution of our society formed during the last Synodal Assembly, and we wish to add only a few words to it, in order, God willing, to encourage quite a few of our dear fellow believers to support our enterprise vigorously. In the formation of the Society, the creation of which was only due, next to God, to the friendly suggestion of two members of the congregation of Mr. P. Keyl of Milwaukee. Keyl's congregation in Milwaukee, we were, first of all confronted with the great lack of orthodox writings in this country, which makes it impossible for many a faithful soul to acquaint himself with the excellent testimonies of our church; But then we also wanted to do our part, with God's help, to counteract the ever-increasing sentimentalism of our time, caused by the manifold dissemination of tracts of false faith, which may know nothing of the unshakable adherence to the whole Word, of unchanging faithfulness in the faith, and of the joyful confession of the whole faithfulness. We also turned our attention especially to those of our fellow believers who are living in the woods and prairies of our new Father

The Publishing College of the Publishing Society of the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Keyl (President). Selle (Managing Director). Sihler. Walther. Eiters. Tesch. Wolter.

Hoffmann (Clerk).

On behalf of the company Hoffmann, Schreiber.

Schaumburg, Ill, in June, 1849.

Proceedings of the Pastoral Conference at Fort Wayne, Ind.

Monday, June 11, 1849 Evening. *) Pastor C. F. W. Walther was elected president, Pastor L. W. Habel secretary.

First came up:

001 Whether it be right, for the sake of some of the weak that are added to a congregation, to leave off some of the liturgical service?

to which the answer was yes, since the commandment of love transcends all human laws and requires that weak consciences be spared and that in certain cases one relinquish one's Christian freedom, which must be firmly asserted against heretics. However, the removal of these doubts should be worked toward through instruction.

2. followed by the question:

Whether there can also be cases where, out of love for one's neighbor, one may even drop something from the confession ceremonies, and especially: whether it is right to give Holy Communion to an otherwise believing soul if, contrary to the practice of our church, it demands that the bread be broken?

Answer: Yes, for it can happen that a person who is in a false church asks for Holy Communion from us on his deathbed. If, then, we can satisfy ourselves that he has the right faith in Christ, and also believes that in the holy sacrament we are fed and watered with Christ's true body and blood, it would be against love to withhold from him the pledge of his blessedness, because he cannot convince himself that the breaking of bread is an unessential part of the matter. - Some of the sane, of course, might take offence at this, if in such a case we departed from our usual usage; but the Christian would soon be persuaded that it was better, at any rate, to grant a poor, afflicted soul, in its last hour, the ardent desire for the Lord's supper, and thus comfort its conscience, than to expose it to the danger of being overcome by Satan, and thus dying without consolation and hope.

*According to the Constitution of the Missouri Synod 2c., the time of the annual meetings of the Synod shall also be used for holding general pastoral conferences. This was done during the time of the recent meeting.

Three. Came up: Whether it is right to introduce certain ceremonies against the will of the congregation or a part of it, and whether those sin who repeatedly fail to appear at the congregational meetings where such matters are to be discussed?	It often happens that laymen refrain from punishing their neighbor whom they see sinning, because they fear that the latter would not accept their punishment. Then the preacher is often expected to take over the office of punishment in their place, and the question is: May the preacher go into it?	they could easily become conscience-stricken about it later.
Answered: That in ceremonial matters one should not act without the congregation, that one should be patient with the weak, and that the main attention should not be directed both to a beautiful outward arrangement of the service and to the pure Word of God, since, if this is handled properly, the rest will also follow.	Answered: No. Rather, he should instruct the one who brings the charge against him to punish his neighbor himself first, and if he then does not repent, to take two or three witnesses to him, so that they too may try their case. Only when such proceedings have proved fruitless may the preacher be notified, so that he may then intervene as a public official and in the name of the congregation. - It is the preacher's business to report what has happened to the congregation; therefore, the layman should always turn to him and not to the former directly when the third stage of admonition becomes necessary.	These were the main points discussed at today's meeting; in addition, the brothers shared their mutual experiences in ministry, some of which were very sad. May God make all that was discussed a lesson and a comfort to us. Ludwig W. Habel, as Secretary.
4. was asked: Whether one should insist that the same agendas be introduced everywhere and that such agendas be maintained unalterably for all future times?		Proceedings of the Pastoral Conference at Fort Wayne, Ind.
Answer: Consciences are not to be bound by the commandments of men, however good such commandments may be.	But the passage Matth. 18, 15-17. is not to be applied where a public offense has been given; in such cases the sinner is to be punished publicly right away, and if he repents of his wrongdoing and vows to amend, he must make public apology before the congregation if he wants to remain in the congregation or be admitted to Holy Communion, so that no one will be offended because of him.	Thursday, June 14, 1849, in the evening. Pastor Dr. Sihler was elected as President, Pastor Habel as Secretary.
5. to the question: How should a preacher who has accepted a temporary appointment from his congregation behave if the congregation does not want to be dissuaded from the fact that their preacher is hired and is therefore their servant?	(10) This then gave rise to the question: What is to be done with such a manifest sinner (e.g. a drunkard) who, after repeated punishment, has repeatedly vowed to amend, but has nevertheless not desisted from his ungodly nature?	1. Were the following questions raised: a. Is a congregation here to be called Lutheran which, although it bears the Lutheran name, has previously accepted Reformed members into its midst out of ignorance, who, although they admit that our doctrine is the right one, do not want to see and admit that the Reformed doctrine must therefore be wrong, and if these cannot be expelled from the congregation without further ado because the members mentioned have acquired a certain right to vote in the congregation?
was answered: that the congregation was to be presented with the conditions under which alone a preacher could remain with them, and if they did not wish to accept them, the congregation was to be left as soon as possible.	and the decision was: that such a one must be excluded from the community; whereupon	b. May such reformed persons be recognized as voting members of the congregation? and c. May they be admitted to Holy Communion?
6. was information requested on this: Whether a pastor should attend congregational meetings by virtue of his office, and whether he has a voice in them?	11. the more distant question followed: Whether a preacher may leave his congregation if it does not want to exclude open, persistent sinners?	Answered: a. that such a congregation, if it does not demand of its pastor that he administer Holy Communion to these reformers, may indeed be called Lutheran, but that the afflicted circumstance is to be regarded as an infirmity;
and replies that he has this right according to the word of God, which expressly calls him a "ruler," for which reason the church may do nothing without him.	which was answered in the negative. In such cases, the preacher should only preserve his conscience by resolutely refusing Holy Communion to malicious sinners, preaching the Word of God to the congregation in a clear and pure manner, and especially by publicly punishing them for their lukewarmness in exercising church discipline.	b. that such members who do not want to recognize the reformed church as a false one, even though they accept the Lutheran doctrine as right, cannot be entitled to vote, and c. that they are not to be admitted to Holy Communion.
7. followed by the question: Whether he was entitled to have a say in the election of the foreman?	If, however, such a congregation should want to force its preacher to act against God's Word, he must, however, give up his office.	For one could not convince oneself that such souls, who acknowledge the Lutheran doctrine to be the right one, but do not want to reject the Reformed doctrine as wrong, could have a thorough knowledge; rather, one had to give room to the assumption that if such souls persisted in acknowledging them as members of our congregation, this would as a rule only be done because of earthly advantages, as experience had already proven several times. Their persistent pleading, therefore, would be nothing more than "a forcing themselves into a church in which they had no part. Therefore, they should be thoroughly instructed and if they do not want to submit to God's Word, especially if they do not want to sign a purely Lutheran constitution, they should be told that they have given up all rights to the congregation.
which was answered to the effect that he was not only entitled to one vote in the matter, but even to the decision, chiefly because he had the responsibility before God for the congregation entrusted to him.	Twelve. The question: Whether it would be advisable to have the whole Book of Concord signed by the laity who wish to adhere to our congregations?	2. information was requested about it: Whether a preacher may with good conscience leave his congregation when such
8. happened the question: Whether to allow elders or deacons to be employed in our churches?	it was decided that it was sufficient for such new members to sign the Augsburg Confession and Luther's Small Catechism, since otherwise they would easily sign something they had never read, and because	
Answered: that this could indeed be done, but that the office of deacon 2c. should never be regarded as such, which is specially appointed by God and therefore necessary in a congregation, nor should the pastoral care be entrusted to such an elder 2c. because this must be connected with the office of one who works on the word and on doctrine.		
9th Thereupon was inquired of concerning church discipline.		

always showed herself to be unruly and only my conscience had been persuaded by the authority of indeed, brethren, is it not so that one man's conscience complied with the pastor's demands, which were others that the points of difference between the Reformed must err? But now you do not want to say that an erring based on God's Word, where she saw her own and Lutheran doctrines were not fundamental and that a conscience is something good and beautiful, nor that it advantage, but always broke her promises, which union could therefore take place. When, after careful must and should remain in error: behold, you must not say she had even given in writing, as soon as she examination before my Lord and God, I again became that it is freedom of conscience, and you make use of thought she no longer needed the pastor, and then doubtful about this, the above-mentioned conversation took freedom of conscience. The only thing you could rightly say even resigned from the pastor's service herself? place. Those to whom I was speaking immediately noticed would be to confess that we have no certainty on this point; Answer: Za! such a church makes itself unworthy to an "exclusive" Lutheran in my remarks, and I noticed in them but then conscience would urge you to seek it, and the Lord hear God's word. a peculiar nature, which I knew well from my own GOD would give it to you. For you will never say that it is Third question: experience, when I replied to their question whether I meant freedom of conscience to be and remain uncertain on a How should a preacher proceed when one that the Union was not wanted by God: yes, God certainly point of the Christian doctrine of salvation. Of course, there member of his congregation accuses another of wants the Union, but only in truth. To this they replied: yes, is nothing more agreeable to which we have publicly committing a crime, and especially when this so it is, in the word of God the union must happen and be. I professed ourselves than to admit and change something accused denies the crime and refers to witnesses? replied that one should not ignore the fact that in the case of that is wrong; but it seems as if it were absolutely Answer: In any case, the truth is to be ascertained, but the various doctrines, the question of which is right and necessary with you in this matter. At least I do not know never a verdict based on mere supposition, since this which is wrong always arises for decision. Thereupon the how else you will have a good and free conscience. would be completely against Zechariah 8:7. If witnesses conversation was broken off. And here is just the point which Whether such a union, where it is done in this way, is are given, they are to be heard and a decision is to be the flesh flees. In the word of God, in the truth, there is to be right or not, need no longer be said. But we might add that made according to their testimony. If, however, it turns out unity; but nothing comes of it, because one is not serious such a union creates a community in which not even the that the witnesses are the cause of the accusation, even about the matter, prefers to lean on authorities and thus most important thing, the doctrine of salvation, is common though they cannot testify to anything certain, they must, pretends to be able to calm down, and yet there is no peace to all, in which antagonisms are tolerated. as slanderers, be put under church discipline, if they and no tranquillity. Whether the union is right at all? - Every well-informed belong to the congregation. I said above: I think it must become a matter of Christian knows that the Christian church is a union, a conscience with this question. By this I mean that the fellowship, and that it is God's good pleasure that made this conscience must be freed from the bonds of widespread church and still maintains it, and gathers its members, opinion in favor of union; for this opinion, which says, "Union enlightens them, sanctifies them, and keeps them with is right, is something beautiful, how could God not want it?" Jesus Christ. But when "union" is spoken of in common life, this opinion is precisely an opinion; but all opinions are not every one understands by it the above-mentioned union, to be acknowledged as binding on the conscience; for sin, since the difference of doctrine should make no difference. as is well known, has not only corrupted the will, but also the But this is to be rejected, and, as every one may convince power of thought and judgment. But that this opinion often himself, is not pleasing to God, but displeasing and an becomes a bond of conscience, no one can doubt. But the abomination. - But if any man say, notwithstanding all this, right bonds of conscience are always laid upon us by God Behold, they cry again, We are the true church; let him refer himself in his word. We should love and value these bonds, to our doctrine of the church; and let him refute it, or give it and in them we will become quite free. For example, my better. conscience should be firmly bound by the commandment, S. Buttermann, Lutheran pastor. Thou shalt not steal. So it is with the whole word of God, As I had just written this down, I came across the that it binds our consciences, and thereby makes them right, unpublished paper: "American Ambassador," No. 7 of July. delicious, and heavenly free. It is not at all consistent with It is peculiar how these people can ignore history and this, however, when it says in an un-reformed church or confessions, which are historical facts that have an congregational order in St. Louis: "We confess the influence on the whole of time. In that paper, there is a Reformed and Lutheran 'symbolic scriptures,' so far as the poem entitled "The Solely Blessed Church. In the note to same agree. In those points, however, where they do not, this heading, it says, among other things, that "this poem agree, we avail ourselves of the vaunted, dearly won only combats the error, still so widespread even among freedom of conscience, namely, that each one may proceed Protestants, that one thinks that because he is a member of a church community, he is also a member of the true church; and that an individual congregation or an external according to his conscience. - Now that is quite fine, that association is the only church. Cedar should proceed according to his conscience. But if it now happens that one has the Lutheran doctrine and holds it according to his conscience, and the other the Reformed, and both contradict each other as to what they believe, then we are to be free.

(Submitted.) *)

Whether the Union, as one so often hears it defended, is right or not? And whether the Union is right at all?

It happened to me that I was together with those who declared themselves in favor of the Union, and the conversation turned to this subject. At that time, I had not yet publicly declared myself against the Union, because, having grown up in Germany in the unchurched Prussian church, I was still living in contradiction with myself and did not quite know what I should do. And I would probably have remained in the Union if I had not recognized it as a veil or cloak spread over the conscience. Question of conscience, is my opinion, it must become, if one wants to attain certainty about this question. According to my conscience, however, I have never denied that the Lutheran doctrine is the right one, founded in God's Word. If voices were raised against it, I confessed the truth I had recognized. When it came to the Union, I could only admit that it was right in the truth; but there was also a time when I

*) This submission came to us only two days after the receipt of the letter in which we had been informed of the dear submitter's, pastor Buttermann's, blessed death. From the private letter accompanying the submission we see that the dear man felt urged to write down the above two days before his death. We are pleased to be able to present it to our readers as a confession of his own mouth against the so-called Union and for the Lutheran Church.

of a number of congregations hold themselves out for the whole".

The heavens tell the glory of God, and the best declare his hands

As far as the last point is concerned, I do not believe that this error really occurs frequently; I have not yet had the opportunity to recognize it anywhere for certain, but I do think it is possible, especially among fanatical sects, and I assume that it may also be found, for example, among some German Methodists. The first error, however, may be more frequent, perhaps among most carnal Christians; but I also believe that with such, as a rule, there is no real concern whether they belong to the true church.

Although the note gives this explanation about the poem, one sees from the poem itself that something else is meant. It seems to us as if the poet's unjust opposition to the pure confession helped him a good deal in his enthusiasm. Among other things, the first verse, which concludes thus, testifies to this:

"But drr eternal, holy, divine dome
Stand not in Wittenberg, Geneva, and Rome."

This is a rather strange confession, based either on ignorance of history, or on a self-contradictory opinion. According to the poet, the holy temple of the church rests on eternal pillars, and this is certainly so; but surely it is also to be found on earth? The poet says: it extends over heaven and earth. This is true, but is he only invisible? The poet says: Only he who is consecrated to enter can see this miraculous building. Apart from the fact that this is not quite true, for the Pharisees and arrogant scribes undoubtedly also saw that first little group with their divine walk and divine joy in the Holy Spirit; apart from this, the poet, if he knows the story, must also know that in Wittenberg the same church was also once seen and heard (as the shoemaker Hans Sachs says: "Die Wittenbergische Nachtigall, Die man jetzt höret überall"); perhaps one may still be able to see it there to-day, if the Lord led one straight to it. But if one can see it there, then it is also in Wittenberg. But it is already evident enough that he here merely expresses his opposition to the pure confession. That this is "exclusive" goes without saying. Also, in the same number of that paper, "heretics" are spoken of, so that they also declare their confession to be "exclusive."

As the German Methodists do the law wrong, so these people do the Union, so that sik do not keep clear eyes, but do not see the Walv for the many trees. -

Work. Ps. 19,2.

Athanasius Kirchner, a famous astronomer, convinced a God-denier of the existence of God in the following way: The latter had long wished that someone should convince him of this, and Kirchner had often tried in vain. At last he hit upon the following idea: at the time when his friend was about to come to him, he placed a beautiful globe, which represented the starry heavens, in a corner of his room. When his friend arrived, he was busy with astronomical calculations, which made him look around the room. He immediately noticed the beautiful globe and asked Kirchner if it belonged to him? Who had made it and put it there? Kirchner answered: it was not his, no one had made it, it must have come there by chance. "I can't believe that, it's improbable, it's absolutely impossible," the friend replied, and seemed unwilling that Kirchner should try to persuade him to do something so foolish. Kirchner immediately seized this opportunity and said: "You don't want to believe that this bad and small body came into being by itself? How can you believe that the much larger and more beautiful original came into being by itself, by a mere accident, as we now see and rightly admire it?" - By this happy invention his friend was won over, and recognized the folly of a God-denier.

Vengeance is mine! I will repay, saith the LORD. 5 Mas. 32, 35.

Michael, Bishop of Salzburg, a better hunter than a priest, held a great hunt in 1537, during which a shot stag broke through the lobe and fell down dead in the pasture of a poor farmer. The poor farmer found the stag, took the prey with him, grazed the game, and fed himself and his family on it for some time. - But this was betrayed. The bishop immediately had the poor man seized and thrown into an abominable prison, as if he had been the greatest criminal. He ordered his government to put the farmer on trial and condemn him to a miserable death. The councilors, being honest people, had misgivings about killing a man for the sake of a dead animal, and did not want to pronounce judgment on the farmer themselves. Immediately the bishop himself ascended the judgment seat, and pronounced the following sentence: "Because the peasant has transgressed against his authority by dragging the game home, he shall be sewn into the skin of the stolen animal, and the episcopal hounds: but if he run so fast on his hands and feet that he can escape the hounds, he shall be put to death.

be given." - The sentence was actually carried out on the poor man. He was sewn up, and brought to an open place. Here the ecclesiastical lord let loose the best and largest of his hunting dogs on the unfortunate man, put the hunting horn itself quite joyfully to his mouth, and now the dogs immediately fell upon the peasant in a rage, and tore him into many pieces. The next day this monster rode out hunting, fell with his horse, and broke his neck!

Surrender to God's will in cases of death.

Gottfried von Häseler, who died in 1752 as Royal Privy Councillor, experienced the hard fate of losing his four eldest, very hopeful sons to smallpox within seven days. Three of them were buried in one day. With great composure the weeping father followed their coffins. When the last one was lowered into the ground, he heard the news that the fourth had just died. Now he fainted; but as soon as he recovered, he spoke of this multiple, very painful loss with all the composure of a Christian. His tender father's heart, of course, felt it as long as he lived; he often testified that he had been greatly bent by the hard divine fate; but the composure with which he endured it can best be proved by his own words, with which he described this bereavement in his diary. They are as follows: "In October 1723 the Lord showed us a hard thing about life and death: within seven days our four oldest hopeful sons were snatched from us by death from smallpox. May God rejoice in their souls, so dearly purchased by the blood of Christ, before the throne of the Lamb in all their glory. Eternity! May He teach us poor, sorrowfully bent parents to recognize His holy counsel, and to consider that what He does is well done! - One day we shall see in the light what was dark here on earth, and then, united with our parents, we shall cry out Children out: Father, here we are and whom thou hast given us."

Death notice.

It is with deep sadness that we hereby inform our dear readers, especially our dear brothers in the ministry, that according to God's unfathomable counsel, Mr. C. H. Siegmund Buttermann, former pastor of the German Lutheran congregation at Chester, Randolph Co., Illinois, of whose entry into the sacred ministry we gave notice with great joy in No. 20 of this newspaper, died of cholera on the 12th of this month after only seven hours of sickness. The Blessed was born in Weferlingen in the Province of Saxony, where his father was Superintendent.

tmident. Destined to become a preacher at an early age, he was soon sent by his parents to the Pädagogium in Magdeburg, where he enjoyed seven years of instruction and received his classical education. In 1841 he went to the University of Halle and in the following year to Berlin and later again to Halle, where he completed his theological studies in 1845. After he had held a position as a home teacher for two years, he began to suffer from chest pains, as a result of which he emigrated to America on the advice of his doctor. Last autumn he arrived here in St. Louis. God saw to it that we soon became acquainted with him. Although he was brought up and educated in the unchurched church of Prussia, the deceased had nevertheless, by God's grace, come to a very simple faith, founded solely on the Word, which had stood the test of many difficult inner trials; Therefore it happened that he, although he came here with various prejudices against the so-called Old Lutheranism, soon dropped these prejudices, on the contrary, convinced himself of the unscriptural nature of the principle of the Protestant Church and finally decided to join the Lutheran Church as the true Christian Church and to serve it here with all his gifts and powers with great joy. The longer and more often we had the opportunity to get to know the dear man, the more we found cause to thank the Lord that he had given him to our American Lutheran Church. He was distinguished by his sound theological knowledge, Christian experience, and excellent preaching gifts, as well as by the most gracious personality, borne of true Christian humility.

So we should not be surprised when his former congregation, which informs us of his death, writes the following: "God had heard our prayer and given us a true, orthodox, Lutheran preacher, who preached the Word of God to us purely and administered the holy sacraments according to Christ's institution; and who was so loving and so kind and so faithful in the Lord Jesus to his last end.... His last hours were very gentle, and his last words those of the 90th Psalm, "O Lord God, thou art our refuge for ever and ever. "2c. He comforted us until the last minute that we should not weep for him, for he was going to Christ; we should only pray for him. Dear pastor, you can't imagine it, nor is it a

There is no pen that can express the sadness and sorrow in which we now find ourselves. Great and indescribable as was our joy two months ago when we received this faithful servant of Christ, so great is now the sadness into which our joy has been quickly turned." May the Lord, then, who so soon gave his servant the end of the day, make his memory long green with blessing, and soon provide the dear orphaned church with another faithful shepherd, and comfort and raise up his grieving church by the gift of many new gifted and zealous laborers in his great harvest in these last sorrowful and dreadful times. Amen.

"I wretched man, who shall deliver me from the body of this death?" Rom. 7, 24.

The boy: My life begins with tears, With tears it must also close. What I can say of it now, Is nothing but pouring tears.
The youth: Venerable old man, I ask freely, Say, what is life after all?
The old man: With pain my course of life began, With pain it also ends again.
Dr. M. Luther.

Indication.

It is hereby brought to the attention of the members of the Publishing Society of the Lutheran Synod of Missouri, etc., in accordance with § 11 of the Constitution, that the Publishing Board has decided to print Dr. Luther's "Letter to the Bohemians".
Hoffmann, Schreiber.

The pressure from the Spruchbuch zum kleinen Katechismus Lutheri. Commissioned by the Synod of Missouri 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12th, is finished and available from the author the dozen at \$1.80.

New address.

Rev'ä Hieär. Read!,
k. O. Nonut 80x6, Holw68 Oo., O.

Mailbox.

Answer for P. C. M. in B. Co., Mo. - Your leprosy could not appear in The Lutheran for the very reason that we cannot be concerned with preparing foreign manuscripts, which are written incorrectly, for printing.
Answer for? H. S. L. in D. Co., Ind. - Official ecclesiastical advertisements can find exception only from such ecclesiastical bodies in Lutheran as prove themselves orthodox both in doctrine and practice.

Received

to the Missionary Fund:
50 Cts. supplementary on account of the churches around Evansville, Ind. \$1.52Z from church members in St. Louis. \$2.00 s for mission at Cass in Michigan by Mr. D Hm- gift at West Greenville.

Paid.

' Mr. Andr. Busch. (The Postmstr. in West Grem- The 2nd half of the 4th Jahrg. , ville has in May v. years The 1st half of the 5th Jahrg. 1 mere \$2.00 for the HH.
D Hengist u. Bittenbaum , sent in).
The 5th year. The HH. Karl Fleiner, Peter Germann, Chrn. Grass,?. Krauß, Joh. Georg Kircher, Ludwig Mayer, Miss B. Nötting, Friedr. Niehauß, Carl Wischmeier.
The 2nd half of the 5th year. The HH.?. Hengist, Mart. Krauss.
The 1st half of the 6th yr. The HH. D. Hengist, Mart. Krauss.
The 6th year HH. Hesse and Peter Rücker.

Books and pamphlets to have in the expedition of the Lutheran around the buried prices.

Dr. Martin Luther's Small Catechism,unaltered reprint\$0.....10
The dozen \$1.00. The hundred \$7.00.
Strange letter of a lady who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children.... 0.05
The dozen 50 Cts. 25 pieces \$1.00.
Dr. Luther's Sermon of "Preparedness to Die" 0:05
The Constitution of the German Lutheran Church.
Synods of Missouri, Ohio, and other states, together with an introduction and explanatory notes 0.05
The dozen 50 Cts. 25 pieces \$1.00.
Er ster Synodalbericht der deutschen ev.-luth. Synod of 'Missouri, Ohio & other states v. I. 1847 0.10
Second synodal report of the same synod v. I. 1848 0.10
Third volume of the Lutheran v.1846
-1847. no. 8-26 0.50
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Dr. Luther's Home Postil, or Sermons on the Gospels from the Sundays and Festivals of the Whole Year, New York Edition, Bound in Calfskin 2.00
Kirchengesangbuch sür ev.-luth. Gemeinden, verlegt v. d. hies. ev.-luth. Gemeinde U- A. C., gebunden das Stück 0.75
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A B C book, New York edition, the piece... 0.10 By the dozen..*. 1.00
The pastoral letter of Pastor Grabau at Buffalo (shown in more detail in No. 17. of the Lutheran) 0.25

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.

Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. July 24, 1849, No. 24.

(Submitted.) True story. Not so many years ago, in a small town in northern Germany, there lived a doctor who was known and highly honored for his skill and kindness to the poor and suffering, not only in his own town, but several miles away. One thing, however, the dear old man had still not attained, the peace of God in the Crucified One. His youthful years had fallen into the time when unbelief came to rule in universities and in educated circles, and so he too was swept away by the current of enlightenment. What he had heard of God's word and truth in his childhood from the mouth of his pious father, a faithful preacher, he had absolutely thrown overboard, and now lived for fifty years without prayer, without the Bible, without the Lord's Supper, - and, as he himself confessed at the end, without God in the world. All this time his position was such that the gospel was not at all close to him, and he regarded the service of God, the ministry of preaching, and the means of grace only as moral and civic means of discipline and fright for the stupid, raw masses of the people. His only principle was: "Do right and shun no one," leaving out the "fear God" and letting the mood of his conscience dictate what was right. Thus he had lived to the age of seventy-six, and had sought to regulate his principle: "Do right," etc., according to another, and to bring it into harmony with another, which was: "Live and let live!" The pleasures of the table, of social intercourse, of play and dance, had to give him diversion even towards his last illness, and drive away from him more serious thoughts. As long as he was able to leave the house, he had to make his parthie whist (card game) almost every evening, and for so long he still had a large evening party at his house. But when increasing weakness forced him...	Since he was forced to stay at home, and his previous friends could no longer provide the old pastimes for the coughing, grumpy old man, he began to feel very unhappy and to take out his bad mood on his housemates. He had never been married; there was only a coachman and a housekeeper around him, and they could hardly bear his moodiness and vehemence. The nights when sleep fled him, he used to torment them especially with ringing bells, reproaches that they were not awake, and various threats. A stronger one had come upon him, saying, "Order thy house; thou must die." But he did not surrender so soon. During the day he knew how to talk himself out of it again and again, that it would soon be over. Often some friends had to sit down with him at table and tell him that he looked fresher than the day before. There the old man sat in a large arm-chair, with cushions at his sides and back; he always took his plate very full, so that his guests might be surprised at his appetite, but he only put a little into his mouth. His companions at table could do him no greater favour than to tell him a great many things and, as he left, to bring up the subject of his fiftieth anniversary in office, which was to be celebrated in a few months' time. He used to say: "I won't live to see it!" and, as if by agreement, his friends replied: "What, Mr. Physicus? You don't want to think about dying already, do you? As spry as you still are! No! With such zest for life and such appetite one does not die." Such distressing consolations usually entertained and exhilarated him for some of the following lonely hours, but as the night wore on, discord, restlessness, and vehemence returned. About this time an old preacher, a friend of the old doctor's from his youth and a fellow student, a faithful disciple of the wisdom of reason, came to the village for a few days. He was hardly alone with the doctor when he asked him with great concern whether there was really reason to believe that man's spirit was immortal? The	The result of this discussion was that "the rational proofs for immortality are not sufficient, therefore one cannot come to certainty about it, but if one can hold the soul to be immortal, one stands very well by this belief". That this conversation had caused the doctor great anxiety, he complained to a man who was present at the preparation of his will and who had proved to be a true friend. He said to him that if his immortality could only be proved to him, he would certainly die quietly. He was advised to contact the new preacher who had just taken up his post. The old man shook his head in disbelief, and said with a smile: "Do you think that what my experienced old friend could not tell me, a young man who has lived and studied fifty years less should know? However, the physicist's assistant and the young pastor had to eat with the old man several times a week. In front of the assistant, a school friend, the pastor should not have been afraid to speak seriously of death and judgment with the old man. But it seemed impossible to the preacher to take hold of the word and hold the old man in his own house, in the house of an old and highly placed man, who was also very skillful in conversation, and who had no pastoral experience. This troubled the preacher enough, and he hoped from time to time for a suitable opportunity, especially since the doctor dismissed him almost every time with the words: "Well, Mr. Pastor, you will come again then and there? then we will certainly talk seriously with each other; I have many things to ask. The pastor thought back and forth, and at last came to the conviction that, with the many tasks and obligations which his office imposed upon him, he must be careful with every hour. When the doctor therefore once more referred him to a convenient time, he replied, "Dear Mr. Physicus, I am grateful to you that you have so kindly received me, a stranger.
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and I would like to show you my gratitude. But you see, my office gives me so much to do that I cannot possibly pass the time as before. If you are in earnest to speak with me about soul and blessedness, let me know: then I will be at your service at any hour; but I will not come sooner."	He was a devout preacher about 100 years ago and at the same time a richly gifted author of spiritual songs. He wrote, before God, but only a whole holy life. For example, the song: Jesus accepts sinners, but says this word of comfort to all, etc. (Evangelical Lutheran Hymnal No. 222). (Evangelical Lutheran Hymnal No. 222). This grandfather's first name was Erdmann, his son Gottwerth, and the grandson, Erdmann Gottwerth. -In the Bible, the white page read: "I give this Bible to my son, Gottwerth, on his eighth birthday, and beseech the God of all grace that He, in the power of His Word and Spirit, may bring my child to believe rightly, to live godly, and to die blessedly one day in heaven.	that nothing individual, that no piece of work can be valid
The old man was puzzled for a moment, then looked piercingly at the preacher for a while, then kindly extended his hand and said, "All right, then, come when I send!"	and the grandson, Erdmann Gottwerth. -In the Bible, the white page read: "I give this Bible to my son, Gottwerth, on his eighth birthday, and beseech the God of all grace that He, in the power of His Word and Spirit, may bring my child to believe rightly, to live godly, and to die blessedly one day in heaven.	man.
On the third day after that, the doctor's coachman came to the preacher and ordered him to come to his master's house soon, because he needed to speak to him. The preacher hears that he has gone to bed and confesses his weakness and illness, and goes with him full of joyful hope.	Erdmann Neumeister. The preacher now read these words to the grandson of old Erdmann and added: - You see, your dear grandfather, who wrote this, has long since fallen asleep in the belief in eternal life; your father, who had this written into the Bible, has also fallen asleep. Now they are triumphing and rejoicing there before the throne with the great multitude of the perfected righteous and saints. You have to go there too, don't you want to?	Pastor: Of course not, but that is not the end of you. You see, even if I were to remain holy and sinless from this day forward, and were to reach your age, I would not have made up for one or even the smallest of my past sins to my judge
Doctor: Pastor, I have something to ask you: - Do you really believe that your soul is immortal?	Doctor: Yes! - but how will I be able to believe that these things are real?	Doctor: But how shall one be blessed? how shall I be? I have often been praised by others, and have often praised myself too, for my generosity, unselfishness, and service, and thought that, though I had done many things which I ought not to have done, yet I had done many things, and had done them in such a way as might be required by the strictest moral teaching. But then all my goodness fell away.
^Pastor: Indeed, Doctor, and so are yours; yea more, when we die, we go either to a good place, or to a bad.	Doctor: Prove it to me.	What is praised in me, no! I was not driven to it by the love of God. It is my nature to be good-natured, not to care much about money, to serve others, but there is nothing left for me - what am I to bring before God?
Pastor: It seems to me that this needs no more extensive proof. Only consider where this restlessness may come from at the thought of a near death? Does not your own conscience bear witness to the fact that there is still something to hope or fear for you after death? Certainly, it is not without reason that such a presentiment, even if unclear, is placed in our breast. If we had only to expect after death what the animals do, we would have no more fear of dying than they do.	The preacher now testifies to him-the Word of God in hand and mouth-the resurrection of the Lord Jesus, as well as the resurrection of our bodies and eternal life. And he that hath the keys of the gate and of hell, and liveth for ever, standeth by his word; the sick man heareth ever more attentively and deeply moved, and at last crieth out, I will believe. But if there really is eternal life, tell me, how does one get there? What must one do to make himself worthy of it and to obtain it?	Pastor: Bring to God the merit and righteousness of His Son. Nothing but this can save you.
Doctor: That's all very well, but prove to me that it's true; I demand proof, and you can't ask me to take the word of so young a man as you are.	Doctor: Yes! - but how will I be able to believe that these things are real?	Doctor: I don't really understand that; explain it to me.
Pastor: You shouldn't do that either, my person; wisdom, age and the like are not to be considered at all. If you want testimonies, we want to get them from a man who is 1800 years older than we are, yes, who has been from the beginning and from eternity.	Pastor: As your questions go, I have to tell you: there are two ways. Let me show you one in answer to your question: "What must one do to make himself worthy of eternal life?" This is the way of the law.	Pastor: You know, God has prepared help precisely for such sinners condemned by the law, as you profess. He gave His dear Son, who presented Himself as a guarantor and reconciled us lost people to God. Here the pastor read Luc. 23, 39. ff. to him, then laid before him 2 Cor. 5, the word of reconciliation, and urged him to be reconciled to God also through Christ.
Doctor (After some thought): Yes, yes indeed! I have one.	Now the law is interpreted to him, as it is God's requirement for us, spiritual and inviolable. He was told how God requires the heart to be filled with the greatest and most noble commandment: Thou shalt love God thy Lord with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself; and thou shalt live according to all his statutes and judgments. Now, said the pastor, if your life conforms to this holy and immutable law of God, eternal life is justly yours. But examine yourself earnestly.	Doctor: Oh, certainly, that is a good word, Pastor, which you are proclaiming to me, but how shall I do it, that I may believe in Jesus, that I may be comforted by it? God will forgive me my sins for Christ's sake, and accept me in His grace?
The old housekeeper was called in and received a key from him, along with instructions to look somewhere upstairs in the house, in such and such a cupboard, among such and such rarities and antiquities. She found and brought his Bible, which he had perhaps never held in his hand since his confirmation.	He has sent. But shouldn't you consider what has happened in your heart now, as I see from your questions, to be God's work? I cannot work such a thing; I should stay out of your heart. Nor have you done so, for, have you not, if it had depended on you and your will, you would have remained in your former carelessness?	Pastor: This is God's work, that we believe in Him whom He has sent. But shouldn't you consider what has happened in your heart now, as I see from your questions, to be God's work? I cannot work such a thing; I should stay out of your heart. Nor have you done so, for, have you not, if it had depended on you and your will, you would have remained in your former carelessness?
The preacher opened it and found words written in it that went through his soul and revealed the gracious outstretched hand of the good shepherd.	Doctor: Oh no, no! I have not lived like that. But if it is as you say, then my whole life is lost, and I must not base any hope of eternal happiness on it.	Doctor: Indeed, that is what God has done, and no one can make things harder for yourself than they are. Salvation in Christ
For the understanding of these words before this: Our doctor's grandfather was an avid...	Pastor: I'm glad you see that yourself,	

is offered to every penitent sinner, and so to you. Only pray for the confidence, for the faith that will take hold of it and hold it fast.

Doctor: Oh God! pray? pray I cannot, I have never prayed.

Pastor: And yet you are mistaken. You can certainly pray. As well as the starving man can cry out for food, the pining man for a drink: just as well can you now cry out of your distress, that is, pray.-You don't mean "no"? What do you think then, that you should make many delicate words? You don't feel like it, and you don't need to. You can shout that: Jesus, dear Master, have mercy on me. God be merciful to me a sinner! And even if you do not yet dare or are not yet able to do this, you can still sigh that God may have mercy on you! Will you, let us pray together right now!

He agreed and now the two cried out to Him who gave the promise Matth. 18, 19. 20., Marc. 11, 24., hold these promises before Him and He lets them experience His presence of grace. What the preacher prays, the sick person prays aloud, but soon passes over into such sobbing and weeping that at last the preacher can only weep with him, but speaks his Amen full of blessed confidence. As he leaves, he recommends to the sick man, who thinks that he may yet come to faith before his end. Prayer and patience. Already the following morning the coachman presents himself at the preacher's, and cannot get tired of telling, with real tears, what a wonderful change had taken place with the old man since yesterday. Otherwise he had left them the least peace, especially at night, always ringing, scolding, and swearing. Last night, however, he looked at them in a very friendly way and told them to go to bed and sleep peacefully. The old housekeeper, however, stayed out and kept watch in the next room. There she heard the old man praying, reading the Bible aloud, and then again for a while. slept peacefully. In the morning he greeted her kindly and ordered her to go to the preacher.

The preacher finds him in a joyful mood. He can believe, but he thinks that he does not yet believe, and he still has many questions, all of which are answered from the holy scriptures. As he hears the preacher speak two old hymn verses which especially move him, he asks to teach him them, and repeats them until he knows them. They were the following verses:

The reason I am founded. Is Christ and his blood;
That makes me find the true eternal good.
On me and my life
Is nothing on this earth;
What Christ has given me is worthy of love.

My JEsus hath blotted out that which bringeth death; He it is that washeth me clean, Maketh white as snow that which is red. In him I can rejoice. I have the courage of a man, I shall not be afraid of judgment, As a sinner would be.

(Lutheran hymnal, No. 366.)

Also the song of his grandfather: "Jesus accepts the sinners" etc., became very dear to him.

He used all his time to grow in the knowledge that his faith was based on the word of God. The preacher had to constantly point out passages of the Holy Scriptures and spiritual songs to him, which he now had to read. The old man also asked his assistant, and not in vain, to read the designated passages to him. Hourly his heart was comforted, and a few days after that first interview he was sure of his state of grace. His mouth was full of praise and glory. Body and soul rejoiced in the living God. Now he also expressed his desire to partake of Holy Communion before his end, which had not happened since his confirmation. He reckoned that he had about fourteen days to live, and that the pastor should decide when he would give him communion. The day was set; until then almost a week passed, in which the sick man visibly grew in his inner man, and the preacher learned as much, if not more, than his old in years, but young in spirit, fresh patient.

When the appointed day arrived, and the preacher entered the room, he found the old man, who had not left his bed for more than a week, sitting at the table dressed. The joy of celebrating the meal of reconciliation dear had made the old man so strong that it was no trouble for him to get dressed up. to put on his finest black clothes. He bared his snow-white head and took every word from the preacher's lips. When the preacher proceeds to the liturgy, the old man rises, pushes back his chair, kneels down - as if he felt no weakness - lays his joyful face against the table; and before he accepts his Lord's pledge of grace, he pours out his heart in fervent prayer.

From then on the dear old man lived another 4 days. Physically he became weaker and weaker, but his peace remained. On the fourth Sunday of Advent in 1823, the preacher went to him before the service and heard him say: "Today I will pass over. He was still able to pray the verse, "The ground where I found myself," etc. After church the preacher found him in the throes of death, but saw on his face the same blessed joy which had distinguished it in the last days, heard him speak of his JEsus and to his JEsus, still had to recite to him his favorite verses, received from him a firm handshake and from the breaking eye a long friendly look. -

The preacher, who had several official duties in the afternoon, promised him to come back as soon as possible. When he arrived, he heard that the old man had just gone home quietly and painlessly.

(Sent in by Missionary Baierlein.) **Some things about the natives of this country, and what is known of the Evangelical Lutheran Church is done for them.**

I. Bethany.

If you, dear reader, go from Saginaw City, in northern Michigan, northwest up the Titipiwassi River, you will come, after a journey of 21 miles, to a point where this river joins the Chippewa River, thus forming a fork. Cross the Titipiwassifluss and go up the Chippewa River, you will come in about a mile to four small log houses. Even if they don't look very inviting, you will have to decide to stay there, because there is no other place in the area, and if you wanted to stay outside the house, the mosquitoes would soon give you other ideas. If you then set out again the next morning, you will come in about two miles to the point where the Pine River flows into the Chippewa River. Once you have crossed the Chippewa River, you will find an Indian trail on the right bank of the Pine River, which winds southwest through the forest thicket. This path, or fully more correctly detour, will make you quite tired, of course, reader, for it is very bad indeed, leading under and over rotting logs, through wavy sponges, and affording you no diversion; you will not see a house or a hut all day. If, however, thou hast strength and courage enough to pursue it, thou comest in about 30 miles from the latter four log-houses to a. Number of tree-bark huts inhabited by Indians. Besides these bark huts you will also notice a single log house, built a year ago and inhabited by missionary Baierlein, who would like to show the poor blind Indians the way to the riches of God's grace in Christ. In their language, the Indians call this place "Clearing", but the missionary calls it "Bethany", which means "poorhouse", because it is really a very poor place in every respect, but especially because the poor Indian heathens live without God in this world. But since the Lord Jesus is rich above all who call upon Him, These poor Gentiles are pointed to this rich Lord, who alone can and will make them rich. For as He once so often and so gladly visited the house of Lazarus and Mary and Martha in that Bethany of the holy land, so He is also the Lord.

still willing today to enter into his holy word with all who are poor in spirit and broken in heart. The Lutheran has already told you something about this Bethany, beloved reader, namely, that in January of this year six school children who were already able to confess their faith themselves and four little ones were incorporated into the Church of God through the bath of holy baptism. You will have rejoiced over this and thanked God. These children, along with several others, have attended school quite diligently, and have not only learned to spell, but also to recite Luther's Catechism with its excellent explanations in their own language. Also the Bible story, with pictures presented to them, brought them not only joy, but also instruction in the wisdom that comes from above. Last winter the missionary had 5, 6 to 7 of these children in his house, not only for instruction, but also, since they are mostly orphans, for food and clothing. Admittedly, it had its difficulties, since all food had to be bought rather expensively and then transported over 50 miles in a small Indian barge up a raging river, for which a lot of money was needed, but sometimes none was available at all. But since the work was not undertaken for the glory of man, but for the glory of God, the good Lord helped again and again, so that on the holy Christmas day, the holy Christ was able to give presents to all the school children, nineteen in number. There was of course great joy among young and old, because they had never seen this before. And if you had been there, dear reader, and had seen them standing around the brightly shining Christmas tree, and had heard them singing our old Luther's wonderful song: "Vom Himmel doch da komm ich her 2c, in the Indian language, you would have rejoiced with them and praised God.-But I hear that you would have liked to hear about the old Indians, about their so-called religion, about their dreary idolatry and foolish sacrifices to idols, in general, about how Satan's subjugates them spiritually and physically, but how they, too, are now called by the Gospel and invited to our God. Now, since I know these red sons of the forest quite well, and also have to do with them daily, I will gladly grant you your wish, and I promise you in advance that, if you read with thought, you will find very great cause to thank God on your knees that he did not let you be born among these red raw heathens, but of Christian parents, and that you thus had the opportunity to learn the holy Scriptures from childhood, which can instruct you to salvation. But before I begin my communication, I will let the old chief Bemassike himself speak, because the

can tell us both best how he stands, especially in the flesh. When he heard that I was going to the Synod and that I was coming through Detroit, he came to my house and made a very long speech to the President of the United States and asked me to communicate it to the President through the Superintendent of Indian Affairs in Detroit. He said, "My great father! It has been a long time now since you have cared for me. Now that you are silent, I will speak. I will speak that it may pass through thy heart. Thinkest thou perchance I am dead? Oh no, I am alive, and my name is Bemassike. When you wanted my land, you knew my name and where I lived. Now you have my land, you think no more of me. But I remember all the words you spoke and all the promises you made me. Thou saidst that we should have so much sour water (brandy) that we might swim in it, but I hate that. - But thou saidst that we should always have enough of the white and yellow ore (money), but instead we have debts enough, and I hardly get anything with my children. You said that our land should be ploughed for us, and you appointed a white chief (agent) for it, and he gets a lot of our money, but he is not a good chief, he never comes here and never does his duty. The horse you promised me your white people showed me, but did not give it; they took it away again. The oxen you send me they exchange, and give me old ones that soon die; for I do not think you would send me such a bad thing. They do the same with the plough, and so on. You said that the time would come when we would no longer know our wives at all, on account of the beautiful clothes 2c., but as often as I turn to look at my wife, I still know her quite well, and see nothing of beautiful clothes, but how she is now almost naked. We should no longer be hungry, but now my children are languishing and I am starving. You said that we would never see the Mississippi, but that we should leave our bones here when we go after our fathers; but now your white birds (the Methodists) come and sing us another song. They say we must learn from them to hop and leap and howl, or we shall have to go away. But they leap like drunkards, and howl like wolves, I may have nothing to do with them 2c. 2c. - Behold, this is but some of the things which thou hast promised me, but it will show thee that I have not yet forgotten the other also. But what I have said is the truth; God knows it, that I lie not. And now you know that I am still alive. But I will not live much longer, for I am old and sick; so I will only tell you that I have a son, and then do to him what is right. These are

my words to you, O great father." From these words of the chief you, dear reader, will now be able to gather that the Indians are also very poor heathens in the flesh, and I could tell you many more things about this. How, for example, they are most shamefully deceived by officials, by merchants, indeed by all kinds of people. How their virgins are violated by ungodly boys, who bear the name of Christ, our highly praised Lord, on their foreheads. How they must literally suffer hunger 2c. For since they have cleared but little land, and are also too lazy to clear more, the Wälschkorn they build lasts with most of them only until February, during which time they admittedly consume more than is necessary through feasting and festivities. In February the sugar-making begins, and then many have nothing to eat but sugar. In April, when the sugar season is over, God has arranged it so miraculously that many thousands of sturgeon from Lake Huron begin a migration into the distant rivers and can thus serve the poor starving Indians for food, and indeed in abundance. From the middle of May, however, when the fish have lost their way again, the starvation cure of the poor Indians begins. At this time they can hardly shoot any deer, and so it is not uncommon for some, especially widows, to fall ill from hunger. In this time of extreme scarcity they are accustomed to seek and eat certain roots; unfortunately it lasts until August, when they can have more game and also something from the gardens. But however great their external misery really is, it is but a drop in the bucket compared with the misery of souls, compared with the shameful bondage of sin in which they are held captive by the devil, compared with the dreadful delusion in which they stagger quietly towards the mouth of hell, and are even shamefully deceived by certain converts for the blessedness of their souls, and methodically brought to ruin. Therefore I will say nothing more about their external circumstances. But I will say many more words to you about the plight of their souls, and how they are so severely oppressed under the rule of darkness, if you wish to hear them. You shall also hear from time to time in what way and under what circumstances the gospel is preached to them, which our Lord Jesus Christ, Matt. 28:18-20, so earnestly commanded you and me, his whole holy church.

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The original order of worship in the German churches of the Lutheran confession.

(Conclusion.)

7) The devastation of the original order of worship.

Many a reader will no doubt appreciate the excellent reminder with which Dr. Kliefoth begins this section,

It reads: "For all the destructions which the German and way of teaching Dr. If they had faithfully returned to the Lutheran churches have experienced in later times, one teaching of Dr. Luther and his true disciples, they would have been able to "plant faith and love in souls through their command".

in the restoration period, which has not yet been sufficiently preaching," as happened in the age of the Reformation; The consequences of this ecclesiastical police activity appreciated and recognized by this side, which occurred they would have had easier and more successful work in were, on the one hand, more diligent church attendance after the conclusion of the Thirty Years' War and continued restoring the original order of worship through the preached and, in general, greater regularity, but, on the other hand, into the first decades of the 18th century. It was an word, for the sake of which it was preferable to establish it, an overestimation of both and a view, bordering on the irreparable damage to the Lutheran Church of Germany especially under the conditions there; and they would finally papist, of the merit of mere outward work, of hearing that, after it had scarcely had time to develop its principles have recognized and avoided at times the directions that sermons, of the use of the sacraments, etc. The church on all sides of life and to establish itself completely, its led to a complete devastation of that order. was not a church, but a church.

lands became the scene of a clash for countless conflicts The first thing to be done when one emerged from those The evil of such an orientation towards the merely of the whole historical world, which, as well as its civil, so wild times into a secure state was, of course, the restoration external in the divine service could not remain hidden for also threw its scarcely founded ecclesiastical order into of church order. Therefore, around the year 1650, we see long, and therefore, at the same time as the efforts just confusion with brute force. It was natural that, when the that almost every Lutheran regional church has its church described to restore the ecclesiastical order, there arose waters of war had receded, the damage should be order reviewed and published anew. The main focus of the striving to breathe new life into these orders and forms; surveyed. It was necessary to rebuild the much damaged these inspections was the church property, the parochial this orientation begins with Valentin Andreă, reaches its edifice of the Reformation, but how different was the task associations, the staffing of the parishes, the effectiveness climax in Spener, and propagates itself to the next time of reconstruction from that of the first building! The of the consistories, the strengthening of earlier church after him, even to the present. The activity of this direction, Reformation found nothing ecclesiastically, it had to lead regulations, and the uniformity of the ceremonies. But, as however, as Dr. Kliefoth aptly remarks, is by no means to the church building from the ground plan to the top of the always happens when validity and obedience are to be be regarded merely as a restorative one, but rather as one tower, for it does not hurt that it could also use many an old given to an order already existing by law, but which has which the longer, the more decidedly proved to be of a ashlar from the old church buildings, because each of them been shaken, namely, that a certain harsh and brittle dissolving character; for although at first the ecclesiastical needed to be inserted in a different place. But she found a legalism is connected with it, so it also happened in those confession and the ecclesiastical orders in general much hungrier people, and therefore one that received her times; almost all ordinances refer mostly to external things, remained untouched, yet success has shown that at last offerings with joy; and out of such joy grew to her Sabbath observance, church discipline, and the like; they strong deviations occurred even in these. This tendency abundantly, as the forces with which, so the hearts out of speak only in the stern tone of authoritative commands, always set up the principle of the practical, i.e., according which, as of living stones, she built herself. She had but to they insist only on external obedience, and know no other to its interpretation, of that which is agreeable to its create a body for the faith and love which her preaching remedy for occurring transgressions than external peculiarity, of the reviving and edifying, at the expense of planted in souls. - The Restoration, on the other hand, punishment, in a word: in a word, it is the ecclesiastical everything doctrinal and historical; thus, for example, it found the crack, the form, the shell of the church ready police character which that restorative activity bears. But pressed very hard for catechism, but in so doing it made; it had only to open the old church orders. But if this came about, and led more and more to the point, that abandoned the old wise procedure, in that it had not only found a people that had grown up under the tribulation, the church was regarded only as an external institution, like the young but also the old interrogated, and at last it did unrest, and savagery of war, and that had been weaned the school, with which one could come to terms by away with the preceding catechism sermons altogether. As from any inward deepening, from any inward direction and performing certain duties; it was not regarded as the Dr. Kliefoth says, she placed pastoral care in such a aspiration, and that must have been much more inclined to embodiment of the congregations with their preachers, but relationship to the actual official work of the preacher that surrender to the unprecedented pleasures of peace than merely as the embodiment of the preachers with the the latter was disregarded; her views on pastoral care no to create works of peace. Thus it became the task of the ecclesiastical orders and possessions in opposition to the longer took the whole congregation into consideration, no Restoration to restore the soul of faith and love to the congregations, and thus it happened that a certain priestly longer placed the preacher on an equal footing with every finished body of the Church; and this task it was to rule developed, which suppressed the rights of the spiritual member of the congregation, but, based on the necessity accomplish with forces which could only have been drawn priesthood, which belong to all members of the church, the of the *ecclesiolae in ecclesia* (little church in the church), from that fallen people. This constant reference to longer the more. Since the clergy, in order to maintain their came the longer the more to transform the preacher into something that was finished in form, but had receded from arrogated rights, soon found it necessary to take refuge in an hour-keeper of pietistic circles.

the minds of the people, gave all ecclesiastical efforts in the arm of the secular authorities, they not only had to give In a similar way the influence of this direction on the the second half of the seventeenth century the character up more and more of their rights in exchange for this public worship is shown. It has produced a great number of a restoration, which was essentially different from a service, but the congregations also completely lost the use of such songs, which refer more to the special feelings of reformation; and this lack of active forces caused this of their rights, which had already been atrophied, so that individual Christians, whereby the use of the older doctrinal restoration to end in destruction." from then on the secular authorities not only took over the and confessional songs has been more and more

If I could add one more remark to this masterly supervision of parochial relations, church building matters, displaced; in the sermon it has exchanged the doctrinal presentation, it would be this: If the teachers of the and similar, external things, but also the control of the tone for the revivalistic one; it has placed what the Lutheran Church after the Thirty Years' War had become church. congregation offers to God first next to and finally above

the model of teaching what is offered to it by God through his Word and the holy sacraments: Yes, this direction, as is well known, has begun to produce an un

Spener himself considered three-fourths of the Holy2c. the revivalist tendency opposed it and persuaded thein itself quite useless, or yet to be far inferior to the general Scriptures, and among these especially the Gospels, ascongregations that all such custom and practice introducedconfession.

irrelevant for the use of the congregation, therefore he alsoby men was merely evil; if, on the other hand, the revivalist The weekly services gradually disappeared in most "heartily desires that in our churches we had once takenendency, with disdain for the ceremonies handed down,places, especially in the country, or only freely chosen away the use of the *Pericoparum evangelia*, but had lefonly reintroduced a spiritual texts took the place of biblical books - the old ecclesiastical

free choice, or else had taken the *Epistolas* before theThe more these two ecclesiastical tendencies diverged, thepieces, the Introites, Kyrie, Credo, Preface, Agnus Dei, *Evangelia* as the main texts. This direction only applied thegreater the number of those in the congregations who wentLitany, Tedeum, Magnificat, Benedictus, and so on. - All standard of what they considered practical to the existingastray and became indifferent to everything. The furtherthese pieces, some of which are as old as the Christian order of worship; what did not appear to be practical, i.e.,these two ecclesiastical directions diverged, the greatersevice itself, whose serious beauty must go through the reviving and edifying, was treated carelessly andbecame the number of those in the congregations who wentheart of every unprejudiced person, which, with the sole indifferently; it was put back in use, allowed to decline, andastray and became indifferent to everything, and thus, fromexception of the Reformed Church, are in use in all spoken against, and when it was then disliked by the1700 to 1750, a mood arose that was alienated from theChristian churches up to this hour, through whose use the congregations, weaned from them, and moved far away,existing orders of worship and became indifferent to this richLutheran Church faithfully preserved a bond of unity with they used their influence on the church power to abolish iheritance from their forefathers, and with their love for themall of Christendom - all these pieces have disappeared also by law. The gradual course of this destructive processalso lost their knowledge and understanding of them. almost without trace and have been forgotten, and thus in relation to the divine service can be seen in the litany.

When now rationalism, especially from 1750 on, gothe congregations have lost an important part of their According to all the conceptions which the Spener schoolmore and more the upper hand, the devastation of theteaching materials. The number of hymns, of which there had of prayer, the litany could not agree with it; it wasoriginal orders of worship, which had already begun awere originally about 150, which were used year after considered a dead formula without fullness of words andhundred years earlier, was brought to pass. The time cameyear, has been excessively increased by newer works and unction, in whose place the free prayer of the heart was towhen old and traditional became synonymous with bad andthus made way for a random alternation; in this way, the take its place; it must therefore give way, and that in thetasteless, and when the proof that a part of the divinememorization of the core hymns and also the knowledge following way: First the litany was allowed to be exchangedservice or a ceremony originated in the Middle Ages wasof their melodies has been lost, and thus the for the church prayer to be read, and the latter was pushedservice sufficient to justify its abolition; indeed, it came to the poinCongregations have once again lost an important teaching back into the hours of prayer and days of penance; then itthat the verdict of condemnation was pronounced even ipaid. Finally, the alternating singing of the congregations was no longer allowed to be sung by the congregation insuch a thing had existed only before 1750. Accordingly, thewith the pieces of the divine service calculated for it, e.g. alternate chant, but only to be read by the preacher; andoriginal celebration of the apostles' and other feast days washe Litany, the Tedeum

when the congregations had thus lost their taste for it, it wasabolished, or transferred to Sundays, thus displacing the The Lutheran church has been devastated by the fact that abolished by law, and the prescribed church prayer wassermons on the pericopes of the last day; on the other hand, much of the old Lutheran order of service has been then also changed into a free prayer of the heart.the celebration of other days, such as penitential and prayerabolished, forgotten, and left out. From what has been Something similar happened with the pericopes, whichdays, and the feast of the last day, which had never been said so far, it is clear enough how much the original order were replaced by free texts, with the Kyrie, the prefaces,known before, was abolished. On the other hand, theof worship of the Lutheran Church has been torn apart and the exhortation to the communicants, and many otherformerly unknown celebration of other days, e.g. penitentialdevastated the longer it has lasted, in that many old things; on the other hand, many other things arose, e.g. aand prayer days, as well as harvest days, was introduced; Lutheran things have been abolished, omitted, forgotten quite excessive use of kneeling during the service. the Sunday vespers melted down, especially in the country, or shortened, and in their place, or next to them, many

Both directions, the ordering and the awakening, goto a mere so-called hour of prayer, in which only a psalm new un-Lutheran and reformed things have been put in hand in hand for some time, however inwardly different theirwas read, without further interpretation, and if the catechism place, especially since the more recent attempts at union. goal may be. Thus, shortly before or soon after 1700, thereprayer was still held, then the catechism sermon fell away Whoever does not come to the conclusion from this comes a time in almost every national church when bothcompletely; also the Saturday vespers fell more and more description of the present state of affairs and from a direct directions reach out to each other for the restoration of theinto disuse, and if they still took place, then the privateview of reality that a regulating influence is necessary divine service, and in this way attempt to establish aconfession was displaced from the general one. For what here, will find it difficult to come to this conclusion. This, at strange fusion of the most diverse endeavors. However,miserable reasons such and similar devastations wereleast, is what every unprejudiced person will have to neither the ordering direction has succeeded in bringingcarried out and accepted can be seen especially in private admit, no matter from what standpoint he may stand, that back to the church orders those who are alienated fromconfession; for this was abolished in many places with slightthe present institutions are for the most part, and even them, nor has the awakening direction succeeded indifficulty, because it cost the working people too much time, more so than in most places of our old fatherland, a poorly reviving those who are spiritually dead. On the contrary, thecreated unnecessary trouble for the preachers, because in coherent system, neither half nor whole. If Dr. Kliefoth, opposition of these two tendencies, which has becomegeneral confession several would probably communicate, with special reference to Mecklenburg, testifies to us from more and more acute, has only increased the mass of thebecause the confessor seldom had anything special to say his own experience that for several years now, among the alienated and the spiritually dead in the congregations; forto the confessor, which, by the way, he could also say to Lutheran congregations there, the displeasure at the if the regulating tendency relies on the sense of the old thathim privately; indeed, the blind were soon led by the blind disjointedness and disintegration of the public worship still exists in the congregations, on their pious habits, onleaders to the delusion that private confession was only a service, the longing for a fuller worship service, as well as their custom of church-going, on their religious customs,mere remnant of the papist auricular confession, that it was the willingness to accept the right remedy, have become and on their religious traditions, it is not possible to bring more and more general.

them back into the church.

every unbiased person should wish that such a sense would also become more and more general among the local communities.

That many people will be saved even without repentance and faith, a doctrine recently made public in the "Apologist".

As much as we were pleased on the one hand about the unusual moderation with which Dr. Nast speaks about our article "On the blessedness without baptism of dying children" No. 548 of the "Apologist", it was so devastating for us to read the following confession of Dr. Nast:

"As for the blessedness of children who die baptized or unbaptized, we ascribe it to the fact that they are absolved or justified from original sin by the blood shed by Christ for all men. "As by one sin condemnation came upon all men, even so by one righteousness justification unto life (that is, to life, that it might be possible to be made alive spiritually) came upon all men." Rom. 5, 18. This justification that has come upon all men consists in the fact that no man is condemned because he has brought a sinful nature into the world.

"Children who die before they are able to repent of God and believe in Jesus Christ are nevertheless received into grace because of the merit of Christ, and are born again and sanctified in a way not revealed to us. The Gentiles also, who have not heard of Christ, and therefore do not believe in him are enlightened by the light which enlightens all men who come into this world, by the Holy Spirit, who is the fruit of Christ's suffering and death, to such an extent that they can be saved for the sake of the blood of Jesus Christ shed for them, if they faithfully follow the light given to them.... . Adam fell, and by his fall he, with all his posterity, lost spiritual life (the moral image of God in which he was created), and was subjected to temporal death; but according to the plan of redemption, grace and reprieve were offered to man, and though he was conceived in sins, and begotten of sinful seed, yet shall he be blessed. But the inborn sin is not imputed to him until he, having grown up to responsibility, rejects in unbelief the remedy offered to him and dies in his sins without repentance and faith. If a human child dies before it is guilty of real, conscious sins, the Saviour, who shed his blood for it and promised him the kingdom of God, know how to make the same also fit for heavenly blessedness."

It was with true horror that we heard the announcement...

We have read the Apologist's statement of these principles. This going to the Father means nothing else than that he gives himself up as a sacrifice by shedding his blood and dying to pay for sin, and then by his resurrection such things. Such principles overthrow the whole foundation of Christian doctrine. It teaches that on God's part the justification of all men is complete, but that on man's part faith must be added, if man is to enjoy the benefits of this grace. Mr. Nast teaches that in the case of infants and pagans the latter is not necessary because of the former, with the Father, as an everlasting mediator and high priest, and thus confounds the acquisition of salvation with its appropriation, the principal meritorious and instrumental cause of blessedness. The Scriptures teach that faith, wrought by God, is the only means on man's part by which he is born again and sanctified (Acts 15:9, Romans 14:23); God, that Christ goeth to the Father, that is, suffers for us, Mr. Nast teaches that many men are born again and sanctified even without repentance and faith. Holy Scripture teaches that the Holy Spirit is received only through the preaching of faith (Gal. 3, 2.); Mr. Nast teaches entirely enthusiastically that the Gentiles are enlightened by the Holy Spirit even without Word and Sacrament. Holy Scripture teaches (and the general public confession of the Methodists also states) that faith alone makes blessed (Marc. 16, 16., Joh. 3, 18. 36., Gal. 3, 28., Ebr. 11, 6.); Mr. dear children and heirs.

Nast teaches that the heathen will be blessed even without faith by their obedience to the light given to them; by this Mr. Nast himself publicly and solemnly renounces the material principle of Protestantism, which is now so often mentioned. Finally, the Holy Scriptures teach that all men are by nature children of wrath (Ephesians 2:3), and that the wrath of God therefore remains upon those who believe not (John 3:36); Mr. Nast teaches that inherent sin is not imputed until man first grows up to responsibility and rejects in unbelief the remedy offered him.

At the present time we do not have the time to elaborate on all this. Perhaps we will find the necessary leisure to do so later. For now, these hints may suffice to warn the dear reader that Methodism, too, proves that the Christian doctrines are connected as in a chain; take away one link, and the chain is broken, and finally all must be lost.

Christians' conversation with the world.

Christ makes a Christian eloquent, that he not only gives an answer to those who ask him, but that he himself wins speech from the people to whom he comes, if they do not begin to speak. He makes him wise to behave himself according to the condition of the people, and not immediately to begin to speak of all spiritual things, by which most people are deterred, and hold back, or dissemble hypocritically: but he makes the Christian fit himself into the people as he finds them before him. To all all things, even of mean and common things begin he to speak with them: what are these speeches which ye have trafficked among yourselves on the way, and are grieved? What have you been talking about? What good is there among men? What has happened? until he can get to his purpose from the other side, and get something out of the other's mouth into his hand, to direct the conversation now to something good, and often to catch the people sooner than they have perceived that they are being pursued. "For it is vain to cast the net before the eyes of the birds," Prov. 1:17; they fly away. They must be pursued secretly, and caught by stealth, as Paul did his Corinthians. Surely good souls have reason to let the Saviour show them this.

Rieger's Heart Pofille, Bieleftlder edition, page 427.

Luther about Joh. 16, 10.

This word, that I go to the Father, comprehends the whole work of our redemption and salvation, which the Son of God sent from heaven to accomplish for us, and which he has done and is doing to the end, namely, his passion, death, resurrection, and whole kingdom in the church. For

Sword and plow.

Once there was a count, so the tale goes, Who felt that he was dying,
The two sons he called here, To divide the inheritance.

For a plow, for a sword Cried there the old sword,
That the sons brought him worth, Then he gave his blessing:

My first son, my strongest offspring, you shall keep the sword,
The mountains with the proud castle, And all honors rule.

But to thee, no less dear child, to thee be given the plough,
In the valley, where quiet huts are, There you may live peacefully.

Thus died the world-weary old man, When he forgave his estate,
The sons kept the command Faithfully through all their lives.

But tell me, what became of the steel, the castle and the warrior?
What then of the silent valley, What of the weak ploughman?

O ask not the tale's end, the regions tell thee round about:
The mountain is desolate, the castle crumbled, The sword is long since hewn.

But the valley lies full of glory
In the bright glow of the sun;
There it grows and ripens far and wide: One still honors the plow.
Wolfgang Müller.

From the American Lutheran and Reformed Hymnal.

Second letter.

Dear Jakob!

You need not be chastened that I did not immediately provide you with the proofs for what I said about the American hymnal in my first letter. You know well that we are not used to writing and get tired right away, especially since I now have to work so diligently in the field and can only use the evenings for it. Moreover, it has a special benefit for you, you have time to think in the meantime. Everything at once would make your head too full. Now for the evidence.

First, however, I must confess to you that I can only speak of the basest things and that, as a peasant, I am not able, like a scholar, to find everything so precisely that is useless; but therein lies no small proof that if I find so much, what would a true-believing scholar find? If you now open the first large drawer and search in the many compartments where the doctrines of faith are in it, you will find right at the front in hymn No. 2, in the second verse, that blessedness is linked to virtue, since the Holy Scripture says that one is saved from sin by grace.

Who is saved by faith. And if the Scripture says that without sanctification no one can see the Lord, it is by no means the opinion that sanctification, or, as the hymn writers say, virtue, can be linked to salvation. For the thief on the cross had no virtue to show, and yet, according to the words of the Lord, he became blessed. But that the man really attaches salvation to virtue he proves by saying at the beginning of this verse that he lives here for virtue's sake, and still more clearly in the third verse he says that God "mightily lifts virtue out of the dust," since the Scriptures clearly show that God lifts sinners out of the dust through Christ, and Christ says that he came to call sinners to repentance and not the pious. Are not such expressions false, and have I asserted too much there? And if you say that this verse also speaks of faith, I say, yes, but of what kind of faith? Just of the faith that rests on virtue as merit for salvation. Do not let yourself be blinded, dear Jacob, but look at it closely and you will find it. These men of reason and teachers of virtue know very well what to say and sing about faith. For they know well that they must not come so rudely as to let a word of faith be uttered. Our pastor says that there are many who do not believe that Christ is the Son of God and equal with the Father, and yet they preach and say of the Son of God; but there they mean no more and no less than that Christ is the Son of God because He led such a virtuous life and was such a wise teacher. Well, then, all men can be such sons of God, if they seek to become like the "wise teacher and pattern of virtue," as they call Christ. - By the way, in this song only the belief is meant that there is a God at all, and even the devil does not deny this. With this single proof I would have already sufficiently proved to you that this hymnal is suitable for all kinds of people, only not for a believing Lutheran, and for that reason should be rejected by us. For it is precisely the doctrine of justification that is the core and star of the holy Scriptures, which, however, is overturned in many hymns in this hymnal.

Furthermore, in Song No. 32, in verse 4, it is even said that the human heart is capable of loving God. Yes, it was once capable of loving God, before the Fall in Paradise, but now? - Now it says, "We have all gone astray, we have all become unfit." Ps. 14. Rom. 3. Is this biblically spoken? Is the Saviour given to us, as n. 32 v. 9, given to us merely to teach us to do the Father's will, and to lead us to the Father? I mean, if we do God's will, could we not come to the Father without a guide? -

According to No. 40 verse 3, it almost seems as though

the man say that the good God had created the first men imperfect, and that by "virtue" they had had to fly higher and higher. Is this spoken like faith? -

According to No. 46 verse 1, the human race is merely "weakened" more and more for the good, that is, it is not completely dead? I think this is quite contrary to the teaching of Scripture, as we read in the Epistle to the Romans and other passages.

But now, dear Jacob, I can't help but let out a deep sigh, like our priest. Read No. 72; there you have the most perfect rationalist song!

With this sad hint I will close this time and ask you to search in your hymn book, you will find it all. Meanwhile, farewell! Yours

Andreas.

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by Mr. k. Best at Palmyra, Mo., by the following members of his congregation:

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Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Redigirt von C. F. W. Walther.

Volume 5, St. Louis, Mo. 7th Aug. 1849, No. 25.

"Thou shalt not make unto thee any graven image, or any likeness, either of them that are in heaven above, or of them that are in the earth beneath, or of them that are in the water under the earth. Worship them not, nor serve them."

Ex. 20:45.

As is well known, Luther did not include these words in his Small Catechism, which are also contained in the Ten Commandments. This has often been reproached against him, and not infrequently now, as we hear, simple-minded people are made suspicious of the Lutheran catechism by unevangelical preachers, and this is praised as a special advantage of their new catechism, that in the latter those words are literally contained as they are read in the Bible. Therefore, let Luther himself be heard on this matter in the following; it will then soon become clear what good reason Luther had for omitting those words, and that those who insist on retaining them in the time of the New Testament thereby only prove how completely they lack true insight into the relationship of the Old and New Covenants, of the Law and the Gospel, of Moses and Christ, in short, into the true essence of Christianity and Christian evangelical freedom.

Luther writes in his interpretation of several chapters of the second book of Moses from the 1524-1526 editions about the above text as follows (See: Werke. Hall. A. III, 1563 - 1573):

"This text has been led by the spirits of enthusiasts, and they have tried to force it upon us. Therefore let us deal with it, first in a controversial way, then in a simple way. Our red spirits, Master Klügling, who have even eaten the Scriptures, say: Hearst thou the word of God, which saith unto thee, Thou shalt not have strange gods? they frighten men with this pretence, that they turn aside the word of God; they force them that they should not suffer the images, because God hath forbidden it: they think that it is a good thing to set up idols. What do

But what do we say to that? It is God's word, and we cannot say no to it.

"Dear Christians, ye have thus heard, when they come in with their Moses, desiring to bind your consciences with his laws, say unto them: Dear Lord, put your glasses on your nose, and look rightly at the text. We know well that we must be obedient to God in what He says, and that we belong to God as well as the Jews. But a distinction must be made between the words of God and the words of God. When God speaks something, I should pay attention to whether it concerns me. Therefore, if you want to force me with God's words, tell me a text that concerns me; otherwise I will not mind if you tell me a lot from Moses. For Moses and his words were not sent to us; and even if Moses had not come, we would still have had this natural knowledge written in our hearts by God, that there is one God who makes and sustains all things. For the Gentiles also worshipped God without Moses' teaching, even though they, like the Jews, lacked God.

"Therefore thou mayest soon answer thus, My dearest enthusiast, Moses to one side, Moses to another. If you want me to hear you, tell me a word that concerns me, or I will consider you a deceiver and an apostle of the devil, for you preach what is commanded to others, not to yourself. If I were to accept and keep all the words of God, I would also have to build a box, like Noah; for God's word commanded him to build a box, Gen. 6:14. Now this is God's word: go and do like Noah, build a box. Christ, Matt. 17:27, told Peter to go to the sea and cast a line, and when he saw a fish that was the first to come out, he would find a half-gilt in its mouth, and he would give it to him and to himself. There is also God's word. But go your way, my dear enthusiast, and do as Peter did; let us see how it will turn out for you. Such blind minds are our spiritual leaders,

They are as clumsy in the Scriptures as a peasant is in his boots. How could I believe that they would all put God's word on me? They proved before that God had preached the words to me.

"Therefore the words of God must have the addition, that I may know to whom they are sawn. The angels also have the word of God, but what is it to us, because it is not spoken to us? Therefore we keep the word that is spoken to us. Christ drove Peter back, when he asked of John, What shall this man do? Christ answered, What is it to thee? follow me, John 21:21, 22: I said it not unto him, but unto thee; thou, follow me: he also shall have his say. I say it not unto him, but unto thee. Therefore I have said that God will attack each one in particular, as if he had no one else to do but with him. If therefore he lay a word upon thee, receive it, and keep thy command, and let another wait for his command. They are unrighteous wretches, and true swine: they desire to be great doctors, and write great books; yet they know not the difference of the word of God. Abraham received circumcision from God as a sign of his faith, as Paul also tells us in Romans 4:11. This is the word of God. But the circumcision of Abraham is over, it stands alone as an example of faith, but it does not bind and force me.

"So I say here, that the iconoclasm and the overthrowing of idols may not be enforced from this text. For it is said to the Jews alone, and not to us. Give me a text, so that God has forbidden me the images; not that I should be favorable to the images, but that we may know for certain what our faith is founded on, so that we may not build on the sand and answer our adversaries. For a preacher, yes, also every Christian, should and must be sure of his doctrine; not build on a delusion, or deal with human conceit, but be quite sure of the matter, that thus it is, and not otherwise, Col. 2, 2. that Paul Piirio

phorian; that he might stand in all temptation, and answer the devil and all his angels, yea, God himself, without all wavering.

"Therefore they must have another reason, that they may prove that it is necessary to storm images. For if they were challenged, and had no other reason, they would have to flee back, could not stand, and would accomplish nothing. Therefore, I say, one must be certain of the matter if he wants to teach others with God's word. So also Peter teaches 1 Epist. 4:11, that no man speaketh but as the word of God, which God hath named, and which is pleasing in his sight: and if any man have an office, that he do it as of the ability which God hath given, Rom. 12:6, 7. But they cannot bring up anything, that God hath commanded them to cast down images, and to overthrow them.

"Secondly, I say that images should be torn down and destroyed, that hearts should be torn away and turned away. For what hinders me an image, if my heart cleaveth not unto it? For if I believe not in the images, and rely not on them, and call not on them specially, as if I would do great honour and service to God by the images, what hinders the heart? For we have hitherto made our wives, St. Anne's, crucifixes, and such like images, and have had the opinion that they were better than other wood and stones; yea, that we would do God a great favor by honoring them; have therefore had confidence in them. So they deprived us not only of money, but also of our souls. Now it is not necessary to break the arms and legs of such images, to smash them, for the heart would still remain unclean; but the people must be brought to this point with the word that they have no confidence in images, as if they could help them, or as if they wanted to do God a special service with them; for the heart must know that nothing pacifies nor helps it but God's grace and goodness alone.

"But when the iconoclasts teach these things, they leave them alone, but go rather to them, and provoke the people to storm the images. So the heart remains full of idolatry, thinking no otherwise than that it would do good, and please God, to storm the images, and proceed to judge the others who do not do so; yet there is no word nor commandment from God. But if the people were taught that nothing could help them in the sight of God but his grace and mercy, the images would fall from them and be despised. For they would think: If it is not a good work to make pictures, then the devil makes pictures and painted panels: I will henceforth keep my money, or invest it better. But the spirits of the wicked must do something strange, or they would be thought nothing of.

The Jews have a commandment that they should not have images, but they have stretched the commandment too thin. For God hateth the

Images that are set up, worshipped, and put in the place of God. For they are two images. Therefore he makes a distinction, and gives a rule, which images are forbidden to be set up, as if they were the images of God: as the text confuseth greatly. Therefore those who say, "All images are forbidden to the Jews," have their mouths shut.

"The Jews are also too superstitious, that they draw and make this text too strict: as our mad sophists do with Sundays and holidays, who soon make a sin of it, if one sells herbs on Sunday, or does anything else of a lesser kind. If they want to make it so tight, it would be better to sleep the whole holiday, for otherwise one cannot be without work, as the Jews and Sophists interpret it. For it is work, after all, to put on a skirt, to take off shoes, to walk, to stand, to rise, to eat, and to drink. But if one wants to interpret the Scriptures and the Word of God in this way, what will become of it? But this is the opinion of the celebration, that they should not do any work, so that God's work would be hindered.

"So also here no image is forbidden, but those, by which the service of God is prevented. So no other image is forbidden here except the image of God that is worshipped.

"They forbid the children to go up on the bench, or to sit on the table, lest they fall down; they forbid them to go down to the water, lest they be drowned; they forbid them to have bread knives in their hands, lest they be pricked: so they forbid the children, which nature doth not forbid. For because the children are weak and without understanding, they would be harmed if they were not protected. Thus God also guided the rude Jewish people with such commandments, forbidding them the outward images, that they might not abuse them, that they might not fall into idolatry. But they that have understanding, and are full of the Holy Ghost, shall not keep such commandments.

"If they would forbid me not to take a knife in my hand to cut bread, lest I hurt myself; or not to go over water, for yesterday a child would have been drowned in it; or not to go up on a bench, lest I fall down: it would be a foolish, ridiculous commandment, I would say: Thou fool, seeing I am a child, shall I first be swayed? So do our enthusiasts also, pretending to be such foolish children, and yet they want to be taken for great teachers; but they may well go to school for a while yet. Moses was a disciplinarian of the Jews, as Paul says in Galatians 3:24, who were a coarse people of the flesh, to whom it was necessary to give an outward commandment of images, that they should not be offended at them. And it could still happen today that such commandments would be given to the coarse people; but we Christians, who have God's word, are not allowed to do such trickery, we do not belong to Mosi's school, we have a better master.

"For this reason, the Jews, as a rude and foolish people, were forbidden to have images in which they wished to do God honor. Nevertheless, the Jews are not so foolish that they throw away the good coins and fat pennies, of which they have many, even though the image of Mary or St. John is engraved on them, so that if all images were forbidden to them, they would also have to avoid them. But it is all fool's theiding. Christ is as wise and learned as the spirits of enthusiasts; yet he does not fear that he has sinned by attacking the interest on the image of the emperor, who was a pagan. And when he asked, Matt. 22:19, 20, what the image and superscription were, he said not unto the Jews, Ugh, that this and that should concern you: why do ye show me such an image, which God hath forbidden you? ye shall by no means touch it. Therefore take hold of it on the wall, that not all images are forbidden. But if we were to follow the enthusiasts, we should coin no money, look into no water, and put away everything that has but an image; yea, we should put out men's eyes, if we should have no image at all; for images are seen on money, in water, in mirrors. Are not these fine preachers? Therefore you see clearly that God does not mean all kinds of images.

"Answer therefore the enthusiasts: Dear, what does the first commandment hold? What is its opinion? It does not teach about outward things, such as plowing the field or making shoes, but how to honor and serve God, both inwardly and outwardly. If you want to teach well and interpret the Bible correctly, you must make the right decision. Now the first commandment teaches that I must have one God, serve him alone, and honor him: all the words in this first commandment apply to the mind and understanding. Wherefore the images are here forbidden, which are used contrary to the mind and understanding of this commandment, namely, that we have no confidence in images; but look to GOD alone for all good things, and avoid all things that hinder us from confidence.

"Now therefore by this text: Thou shalt have no other gods beside me, the divine images alone are forbidden; therefore to the Jews, and not to us. For this alone is said to the Jews. The words are well to be remembered. He saith not, Thou shalt have no other graven image before thee: but saith, Thou shalt have no other gods beside me, or before me. What is the meaning of gods? Images of wood, stone, and silver, which are gods: as follows. For men are caused to become idolaters, and though they worship not wood, stone, silver, or gold, yet they have confidence that it is pleasing to God to set up images in his honor, which is contrary to the first commandment: I am the LORD thy God, thou shalt not 2c.

"Therefore take heed to the opinion of this commandment, I will, saith he, be thy GOD,

will make thee blessed. I will help you, and that out of pure grace: you must not refuse me, you must not set up a service out of your own conceit: you shall not have the glory before me, that you buy something from me through your merit; I will not look upon your service. If I am to be your God, I will give you everything for free, body and life, wife and child, fields, meadows, wealth, honor and goods, forgiveness of sins and eternal life. These are the divine works and gifts which I give thee: and thou canst neither give me nor do anything for them, but only give thanks unto me, and praise me, not for that which thou shalt yet receive, but for that which thou hast now received. For thanksgiving is only for what you have received, not for what you are yet to receive. What therefore would lead thee contrary to this opinion, that put away.

"The iconoclasts, however, drive to, tear down the images externally. I did not want to challenge that so nearly. But they add: it must be, and it pleases God. In this way they do not do anything different, except that they pull the images out of the eyes and put them into the hearts of the people, they reverse the opinion of this commandment. Thus they deny GOD, and still boast, they tear down the images according to GOD's command and word. The devil is on their heads! If they tear down one, they raise up twenty in their hearts: and of the same false confidence, that the people think they do God a favor by tearing down the images, they say not a word.

"Now this is the right understanding, that the Gentiles and the Jews have the Lord for a God, who gives everything for free, 2c., let it be said by Moses, or whoever wills it. Over this God commanded the Jewish people through Moses, that they should not have images to worship God. The other images are not forbidden to the Jews either, although they have been so foolish as to suppose that it behooves them to have no image at all. In sum, the first commandment requires righteous faith and trust in God, and nothing external is commanded in it. But this no man can have, except the Holy Spirit first give it into the heart."

(Submitted.)

With one hand they did the work, with the other they held the weapons. Nehem. 4, 17.

Even though people may have fought in order to fight and because they enjoyed fighting, it is no less true that the whole life of every Christian should be a fight by faith against everything that is false, ungodly, and unscriptural. Who would want to deny that many people who always like to talk about peace often do so only so that they may not be disturbed in their comfort, may not be torn out of their rest? Lukewarmness, indifference, and indolence hold them captive.

gen. Others wish that darkness should cover the earth and darkness the peoples, and that spiritual sleep should be poured out on the children of men, so that, when the people are asleep, they may the more easily sow weeds among the wheat in the interest of the enemy and in their own. Fishing in the doldrums is good! Still others may well want to possess the earth as sincere meek ones and be called God's children as peaceable ones; but - must not true peace sometimes be fought for, both in one's own heart by a struggle against the flesh, the world, sin and Satan, and also outwardly against unbelief of all kinds, fanaticism and sectarian red spirit? As long as there are enemies of our faith and our blessedness, the fight must not rest. Surely it is not for nothing that the apostle says in 1 Tim. 6:12, "Fight the good fight of faith!" If we do not forget to build while we fight, and if the main attention, the greatest care, and the greatest diligence is given to the former, as is recognized in the Lutheran Church, especially through the education of the youth, through keeping up pure doctrine and the right use of the holy sacraments, then there should not be so much danger in fighting. Then surely the Pauline spirit found in the Lutheran Church may not be resented even now, when, based on Christ in living faith, and conscious of his right, he rebukes and punishes the Petrine conduct, where it is "not right according to the truth of the Gospel," as Gal. 2:14, on the basis of holy Scripture. Says already the old Valerius Herberger (f. Evang. HerzPostille, edited by J. T. L. Lauscher. Sorau, 1840. p. 552): "If a faithful pastor does not want to be a parasite, a pen-pusher and a seducer, but has a good conscience and an honest name behind him, he must not only say brightly and clearly what is true, but also punish with earnestness what is false, erroneous and unjust, and refute it thoroughly from God's Word. Therefore St. Paul binds these two pieces to the two young preachers, Timothy 1. Cap. 2, 15. 16. and Tito, Cap. 1, 9. and says that they should not only teach and be powerful to exhort in sound doctrine, but also to punish those who contradict the truth. He also does it himself, Ap. Hist. 20, 28. ff, He warns the Ephesian elders at Miletus, and also the Galatians, Cap. 5:1, and the Colossians, Cap. 1:9. And there he takes a beautiful likeness of their great colossi and miraculous pillars, which were led out of a deep foundation of pure pieces of work, and were poured into one another, and anchored, and covered with brass, so that they could not be thrown down by any stormy weather, and says that they should remain established in the faith, and firm and immovable by the hope of the gospel. In the book of Nehemiah, Cap. 4, 17, there is a very beautiful picture: The Israelites must build with one hand, and with the other hand they must build.

Hold the weapons in your hand against the enemy. Preachers are spiritual builders. Ps. 118, 22: For they are the builders of the broken hearts of their hearers. For this reason they must not only preserve the right religion on one side, but also refute on the other side everything that wants to harm the building of the soul. All modest physicians do the same; they not only help their patients to good health, but also warn them against all harmful things.

"The same way is kept by the chief of all preachers on earth, Jesus Christ. He has hitherto summarized for us in the Gospels all that belongs to correctness in faith and life; today (on the VIII Sunday after Trinity) he turns the page, faithfully warning us against that which might be harmful to us both in matters of faith and also in life. For he speaks at the same time of false prophets and false Christians. "

C. A. S.

Encouraging examples of joyfully dying children at the time of the plague.

From Scriver's Soul Treasure.

One finds with the historians that in the year 1347 and 1348 the plague has raged terribly everywhere, so that some wrote, it would not have been after the Sündfluth such miserable time, which wiped out so many people, especially since whole cities and countries died out, and the cattle ran around in the field and went wild, because there was no one who would have taken care of it. It is said that 90,000 people died in Lübeck alone. In such great misery, however, it was especially noticeable and comforting to the people that the dear youth and the little children looked forward to death with strange joy, and expressed their inward assurance of eternal life by singing, praising God, laughing and shouting. Among other things, it is said that a maiden of 12 years, when she had died of the plague, began to clap her hands, to laugh and to shout, with a graceful and cheerful face. When he was asked, "Why is he so happy?" he began: Ah! do you not see the open sky, and how so many brightly shining lights are always going up? When it was asked what kind of lights they were, it answered, "They are the souls of the elect, whom the holy angels lead up to heaven. But that ye may know that what I say is true, have this for a sign: This night I will depart, and you, dear Mother, will follow me on the third day. Then he stretched out his hand and showed seven other persons, and named the time when each would take his departure from the world, which was done.

Further, Scriver narrates:

When in the year 1629 the plague in my fatherland (Rendsburg in Holstein) got the upper hand

In one house the master of the house was the first to fall ill with the disease and died after three days. Soon after, three of his children fell ill, a maiden of eight, one of five, and a baby of three. The eldest maiden, when she was near death, comforted her mother, who was still healthy at that time, with the presence of the good God, who would have said: I am with him in time of need 2c., then began to say how soon she and her two sick brothers and sisters would pass away, as also that the mother and the eldest son would also fall sick, but would come up again and recover, but that no harm would befall the smallest *) who lay at her mother's breasts, which also took place afterwards. The little girl of five years began to sing with an unusually bright and sweet voice the hymn: God the Father be with us, etc., and its three verses, as it is sung in church quite clearly, since one had never heard it from her, nor thought that such a hymn was known to her, and thus happily closed her temporal life. The babe, as she lay in mortal fear, began with wholesome and cheerful face: Ah, mother, look! look! She: What then, my son? He: A golden chariot at our door. She: Who shall ride in it? He: I, into heaven; which shall be soon after.

Scriver further relates: "We experienced such things with joy in the year 1681, when in this city (Magdeburg) the most gracious God, according to his holiest counsel, also severely plagued us with the plague. I have noticed that the gracious and long-suffering God, who does not want the death of the sinner, but that he should repent and live, commonly makes a start in a house, which he has decided to visit, from the children, and indeed from the smallest ones; When he had put them to rest, he paused sometimes a fortnight, sometimes three or four weeks, that the adults might have time to prepare themselves penitentially for a blessed departure; but the youth died manifoldly with joy and great assurance of heaven and blessedness. We have had children who saw heaven open, and laughed with joy, and clasped their hands together, and died with delight. I will relate but one specimen, which is very exquisite. A little child of nine, of a pious father's pious child, was always merry during the plague, singing, praying, and praising God, to the great astonishment of his parents. One morning he had a vision, according to his report, not asleep, but awake; it was the sleep of a child.

*) Although Scriver withholds the names in this story, it can be concluded from his life story that he himself was this infant. For in the very year 1629, January 2, Scriver was born, and in the same year his father, a respected citizen and merchant in Rendsburg, was carried off by the plague. His mother, who was still nursing him, was also seized by the plague at that time and became fatally ill; but miraculously the child was preserved and the mother also recovered.

And a man appeared unto him, and called him by name, and said, Send thee, and pray, for a fortnight I will come again, and lead thee into the garden, where these beautiful flowers grow. And he carried a basket very bright, with flowers exceeding lovely and beautiful, such as I, said the child, had not seen all my life. Ah! how I rejoiced at the splendour of the man and the beauty of the basket and the flowers! But he continued to sing and be merry until he fell ill on the eighth day after such a vision. On the last day of his temporal life, which was the fourteenth, he sent for his mother, thanked her warmly and with a speech that could not otherwise be expected from such a child, for all the motherly love and faithfulness she had shown him, for all the trouble she had taken with him, and especially for keeping him in school and teaching him the catechism and many psalms and sayings, wished her God's merciful recompense, entrusted her to God's protection, and exhorted her not to grieve on account of his death; He said that he would soon come to the garden, where the beautiful flowers were growing, of which he had told her a fortnight ago; he also asked her to tell her merchant servant, whom he called by name: He meant that he wanted to protect himself from the plague with a good drink of wine, which he took every day with pleasure in good company, but it would not help him, he had to go with her, so he should be prepared, after seven days he would have to follow. Which was done. Then he lay down again (he had been talking to his mother standing at the window), and soon after began to call out with a cheerful face: Behold, the shining man with his beautiful flowers is here! and so he passed away blessed in the Lord, having tasted not death, but life.

(Sent in by Missionary Baierlein.) **Some things about the natives of this country, and what is being done for them by the Evangelical Lutheran Church**

II. Thoughts of the Indians about their state after death.
"Darkness covers the earth and darkness the peoples."
About the hard bondage of darkness, in which the poor Indian heaths are held captive, I promised to tell you, dear reader, many more things. Here I will now make a start on the fulfillment of my promise. That the poor heathens, and therefore also the Indians, know nothing of God, and therefore also have confused concepts about their own existence, about the purpose of life and the cause of death, but especially about things that, unbounded by this temporality, lie beyond the grave, will certainly not surprise you, dear reader. For thou hast learned from the

You have learned from God's words that you, too, are blind by nature in matters of the spirit and of God, and that you owe your enlightenment not to yourself and your wisdom, but to God and his words. For if God had not kindled for us the light of his word, and in Christ himself made his glory appear to us, darkness would cover all nations, including you and me, and we would all be sitting in the shadow of death, not seeing the light of life, or even knowing it. - But heathens with their foolish thoughts about things that are beyond the range of the five senses have grown together and become ossified, this is to be wondered at, and can only be explained by the influence of the power of darkness. As for our Indians, it is well known that they dream of hunting grounds even after death, and of bartering, and of feasts, but it is difficult to imagine how secure they are in this foolishness. To-day I received some samples of it. In my sermon I had illuminated and refuted these and similar of their follies with the word of God. After the service, three men, among them the oldest of the bunch, an old man of over 70 years, remained seated. I provided them with tobacco, and they began to smoke and talk with me. I asked the old man, in order to turn the conversation to the sermon, how they actually thought of their state after death? The old man said: "When the white men first came to this country, they settled on the banks of a river. Now one evening a great many Indians came around them. The white men sought their friendship, and so they gave them all kinds of presents; but none of the Indians would touch anything. At this the white people became angry and threw their good things into the fire. But now the Indians jumped in and took everything out. In this way the Indians took all the gifts from the white people, but without taking anything from the fire. - This curious answer disconcerted me, and I thought the old man had not understood my question. Therefore I said: That may be, but I don't want to hear about this world now, but how they think their state will be in that world. The old man made a very serious face and said: *Mi saw iin*, that's just it. Once a Frenchman had an Indian as his wife. They lived well together. But when he wanted to make a journey to the far West for the sake of his trade, he left his wife at home. When he came to the West, he saw a woman who was very like his wife, and he was afraid to trade with her. But this was really his wife, who had died in the meantime and had come to the West faster than he. Now one evening a great many Indians found themselves, and brought the trader very good fur goods. The Frenchman did very good business, and

sold almost all of his goods. But he had to throw each piece into the fire first, otherwise the Indians would not take it. When daylight came, the Indians were lost. In the daytime the trader wants to put his traded fur goods in order, but now he finds nothing but a large pile of tree bark. For the dead Indians are visible only at night, and their goods only at night. - Now I understood the old man's first tale. He has grown together with his superstition in such a way that he thinks: it goes without saying that the Indians go west after death to hunt there as here and to celebrate festivals, and no sensible person can doubt this. For why else would the shoes for the long journey, and food, and a kettle, and a lighter 2c. be given to them in the grave? Therefore, he did not think he needed to tell me anything other than a few facts about how things actually are there. I asked him how he knew that after death they were like this and not different? He said: Yes, there were once two very good friends, they were also relatives. They loved each other so much that the one promised the other that he would be buried with him, if he should survive him. So it happened: the one died, and nothing could enable the Lander to break his promise. So the grave was made wide enough for both of them; the living man lay down in it with the dead man; poles were placed so that the earth could not crush the living man; and so they buried them both. Soon the living man fell asleep. When he awoke, it seemed to him that he was in a wigwam (hut) with his friend, and there they both lived for a long time. They went hunting, but only the dead man could shoot anything. They also often had visitors, but only the dead man saw the visitors. They also often had parties. At last the dead man said to the living man: Listen, tomorrow we'll have many visitors. Our people will come down the river and take me with them. But you cannot follow me this time, so I advise you to return to your living brothers. Some will come tomorrow and dig up the grave. So it happened. Soon the living man heard a noise above him, which came nearer and nearer, until the poles were lifted and some men became visible. The men said to each other: "Listen, the one has his eyes open, he is even alive at the end! Of course I am alive," answered the buried man, and he got up and crawled out of the grave and told me what he had experienced. - I asked who told him the story. The old man said: O my forefathers, and their forefathers, up to him who was buried, and to those who knew him. I said: So it is a very old story, often told and distorted, and not corroborated by anything. Let us leave this. I will tell you now what...

God says about the condition of all people after death. For here in this world we arrange our affairs ourselves, and each one is at liberty to build his hut here or there and to live where he pleases. But in that world God will order our affairs, He will assign us our abiding places, which we must occupy and keep. Therefore God can also best say how it is there, how He is to do it, and will do it with us. - After this I recited to them the biblical teaching about death and resurrection and judgment, about eternal blessedness and eternal damnation. And then I read to them the relevant passage from Matth. 25, 31. ff. from the Indian testament. The impression of these words seems to have been tremendous, for the old man and his companions froze for a few minutes, like Lot's wife on the way to Zoar. At last he recovered his composure and said: "Yes, that is just the way it is. In former times many Indians also learned to pray and were baptized. But usually such a praying Indian (that's what they call all Christian Indians) died like that. His spirit was absent, but a little life still showed in his throat, so that he was not buried. When he came to himself again, he said: "I have just died and gone to the heaven of the whites. But they turned me away and said, "Red men do not belong here. Therefore I came again. Now it happened after some time that the same man fell into the same condition a second time. When he came to himself again, he said: "So I died again and went to the heaven of the Indians. But they turned me away there, too, and said: 'You don't belong here; you are a praying Indian; there is no praying here. So I came back again. And since they don't want to accept me anywhere, I think it's best to give up praying, so I hope to go to Indian heaven. This he did, died the third time and never came back. Since then the Indians have been afraid to pray. I said: Didn't you tell me that the man was not dead the first and second time? The old man: Yes, for there was still a little life in his throat, and that is why he was not buried. I: Well, then he hath dreamed. And of your dreams I have proved in the sermon that they are the work of the devil, who seeks to keep you from God and his word by all kinds of pretences, so that he may keep you forever in his slavery, and one day make you participants in his eternal damnation. - The old man now reproached me, probably in order to avoid the issue, with the nonsensical activities of the Methodists, in order to have an objection against Christianity in general. To this I replied that I had already demonstrated in the sermon how many paths lead to damnation, but only one path leads to salvation; that to be damned it is indifferent whether one follows this or that path.

for that of life, death, God, eternity, 2c. get intoxicated with or without liquor, go this way or that: but to be saved, we must take the way which God himself has shown us, and believe that which God himself has revealed to us. Now the Methodists have taken one of the many by-paths which the devil has invented to keep men from the one right way. But that such people exist is not at all surprising to a Christian, because God has long since described them in his Word and warned against them. Then I read to them 1 Tim. 4, 1. 2. and 2 Tim. 3, 1. 2. 5. and 6. After some more talk about the shamelessness and lies of the Methodists, the conversation was broken off.

Now you know, dear reader, by what miserable stories the devil tries to keep the poor blind heathen in his bonds, and how he knows how to blind and captivate them, so that they do not even want to separate themselves from it, even when God's holy clear word is presented to them. It is true that God's power has not been denied even in the case of this hoary sinner, whose hands are stained with the blood of men, as was especially evident in the passages about the Last Judgment; but Satan has bound him and his kind so tightly with the chains of darkness that it is impossible to tell before the eyes of men whether they will ever be released. In addition to this, the above-mentioned lurkers unfortunately give them cause enough for just displeasure, for contempt and ridicule of their doings and activities. And since they claim to be the only true Christians, with the appearance of godliness, but in a slanderous lie, their hatred and contempt extends over the whole of Christendom. And it is very difficult, in view of the hatred that the Indians have for the whites as a result of their incessant deceit, to convince them that Christianity is nevertheless the only right way to salvation revealed by God himself, even though many who call themselves Christians deface Christianity to the point of caricature, and practice the greatest impiety under the pretense of godliness. But "with God no thing is impossible," not even that of delivering this poor trampled people from the bonds of darkness. Therefore, my dear reader, who enjoys the glorious freedom of the gospel, the blessedness in Christ, never forget the words of your Lord, and practice them daily with a fervent spirit and humble faith, namely, the words: "Ask the Lord of the harvest to send laborers into His harvest."

Man does not know himself until he comes to know himself in contestation.

Augustine.

From the American Lutheran and Reformed Hymnal.

Third letter.

Dear Jakob!

For the third time, I am embarking on the unpleasant business of providing further evidence of the correctness of my judgment about the hymnal. One after the other, this time I come to the songs of the sacraments. According to my little knowledge, I do not have much to say, except that, as I already said in my first letter, the main hymns are missing, such as Luther's hymns: Christ unser Herr zum Jordan kam 2c., Jesus Christus unser Heiland 2c., and: God be praised and blessed 2c. These belong by right in a Lutheran hymnal. But as for the hymns that are there, everything is said in a few words: that they are better suited for the Reformed Church than for ours - if you read through them carefully, you will find that. If you now turn the pages with me, you will come to No. 197, where the poet wants to be instructed by the "Creator" that he may grasp what true repentance is. I believe, however, that he has not allowed himself to be taught rightly by the "Creator," but that he has known better than the "Creator. For he begins at once to show that right repentance is, "To hate sin, and to amend the life." Now, I think, if any man would set himself up as a teacher of right repentance, he must first speak of the knowledge of sin, of newness and sorrow, before it comes. But he has not done this, or even something more important. For he has not spoken of the other principal part of repentance, faith in Christ; he immediately jumps over to the improvement of life, as if one could improve life without Christ.-One can see that there everything is again aimed at one's own fist, i.e. one's own powers. Think now, when such a song is sung in confession, how wrongly people are taught by such vain singing. But if you say that the priest will not teach in this way, but will teach the way of God aright, I say to you, dear Jacob, whichever priest sings such a song does not teach the people otherwise, and leads them astray. And if a priest teaches rightly about repentance, yet people read such songs at home, and think wonders how they are edified by such a song, and do not notice how it is all so contradictory. Yes, perhaps they understand what they have read much better than what they have heard, and in spite of the right teaching they remain on the wrong path; especially since the teaching of such a song is more agreeable to the natural man than the pure teaching of the word of God. You will understand me.

- If you now search further again, you will find No. 210, which deals with sanctification; but you will not find in the whole long song how you can become free from sins, and by whom or what God can sanctify you, and

...will. Truly, if we poor people had no other guides than such songs, we would be ill advised. I cannot help thinking that these people themselves did not know the right way, and how then can one blind man show another the way? - The song No. 216 seems to want to ape the apostle Paul, but it is badly done. In the sixth verse the hymn speaks just as all self-righteous people speak, who make do with the false comfort that God only punishes manifest sins, and they do not have them; but the "infirmities" and "weaknesses" have nothing more to do with them, for the Father is merciful.-There is nothing to be read of a faithful exclamation about Christ, as Paul did, but the author tries (verse 7) to live righteously as best he can, and thus to the point. - But it is almost noticeable to him, poor man, that his self-made comfort may not have entirely satisfied his soul. But how could it be otherwise? - Now let us look in another drawer, where the "moral doctrines" are found, and there, in the fourth verse of Numbers 229, a few words come under your eyes, which, however, are quite wrong, and run straight up against the teaching of Scripture. There it says: "Sanctify yourselves and believe." So one must first sanctify himself and then believe. We would never attain to faith, nor to blessedness, if we had to sanctify ourselves first! Praise God that the "messengers" of the gospel do not teach as the poet says. But you may reply, "The man certainly did not mean it as you interpret it; he put it just so that it rhymed. It may be that you are right; but it is bad enough when one rhymes at the expense of the order of salvation until it is twisted. Of course, I know nothing about writing songs, but I believe as much as I claim that everything, including songs, must be similar to faith. Rom. 12, 7. By the way, as much as I would like to accept your objections and change my conviction, I always get stronger proofs that I am not wrong. There you have again the hymn no. 232 for what has been said. If you can still doubt there, then I must tell you frankly, dear Jacob, you are not sincere; yes, you are sinning if you take this sad hymnal in your protection for another moment. Behold, there the "virtue's advantages in dying" are praised. There I must, whether I like it or not, let out another deep sigh. O, Jacob, Jacob! when we once come to our deathbed, our virtue will come to us badly, and if we want to console ourselves with it, then woe to us! we will go to the devil together with virtue, and he will still be glad that he has been able to blind such virtuous people. You are frightened by my strong words, but be frightened.

I cannot help it, it is only too great truth. Where in the whole of the holy scripture is there any mention of the possibility of "dying happy," as the last verse says. Do not be mistaken that the word "inherit" is also there; it is evidently there only so that it rhymes again. The whole song gives the most perfect testimony to that. Tell me once, if you do not want to sin against your conscience and against the Word of God that you have recognized, whether such songs are not to be called ungodly and whether an honest pastor can use such a book with a good conscience, where Christ and Belial, light and darkness, truth and lie are so obviously mixed? I confess that I can see how a poor pastor must be troubled by his conscience when a congregation wants to insist that the hymnal is good and beautiful and should therefore not be abolished. No, if I were a pastor, I would not be able to stain my conscience with the terrible sin of leaving such books in the hands of the people, or even praising them, as many do. But I must now hasten to the conclusion, and there I will again give you a sample from Numbers 252 that my proofs are correct. There the "high archetype of perfection" is set as the goal and all the virtues are named which one must practice if one wants to become similar, even like, the "high archetype of perfection" (verse 7), for this "already creates joys on earth and high bliss in heaven"! - Do you, Jacob, now want to be as wise as the Lord Sucro, then strive after the "high archetype of perfection" and you will not lack blessedness. Isn't it so, that is a bit too colorful for you? Also it will hopefully not occur to you that these songs are about "secondary things", as people like to say. No, they are about the basic truths that are necessary for salvation; they proclaim a false gospel, and whoever proclaims a false gospel, let him be accursed; this is not what I say, but what the apostle says in Gal. 1:8. It is with a bleeding heart that I must conclude, when I think of how our church was able to suffer such a cursed gospel for so long, in the opinion that it was the right one, the "beautiful" one, and how many churches are still so deceived by their shepherds and allow themselves to be deceived with the poison of false doctrine. God have mercy!

Your brother
Andreas.
(Last letter follows.)

Two times two and fifty exquisite Biblical Histories from the Old and New Testaments, written for the best of youth by Johann Hühnern.

It gives us great pleasure to announce the publication of this little work, which was already announced in the last, twentieth number. hv this means.

to report to our dear readers. The same is before us. We have examined the new edition and can assure you that Mr. Ludwig has kept his word and reproduced the old Hübner with diplomatic accuracy in form and content *) even including the beautiful preface of the Hamburg Ministry of 1713 and that of the author, in which the latter gives the blessed Hübner parents and teachers an excellent indication of the proper use of his booklet. Yes, Mr. Ludwig has achieved more than he promised. He has, namely, the delicious "Betbüchlein für Kinder. Published by Wilhelm Löhe. Stuttgart. 1846." as an appendix to the histories. Even some friendly woodcuts have not been missing. The format is the usual dangerous American schoolbook format. Printing, paper and binding are as one can only wish for at the low price.

The orthodox German Lutheran Church of America, which is still so poor in good books, and especially so poor in good textbooks, has great cause to thank the Lord that the excellent little book by Hübner has been given to it again. It is especially pleasing that by God's providence a collection of biblical stories begins the series. History and not abstract teachings are what the whole of Christianity is based on; historical teaching should therefore always form the basis of Christian teaching and always be and remain a main part of it. Christian teaching without sacred history is unthinkable. This was the very abomination which rationalism placed in the holy place of the Christian schools, that instead of the great deeds of God which were done for the salvation of man, it preached to the children the works and virtues of man. Most of our present hearers, therefore, certainly often understand less of our sermons than we think, because they are unacquainted with the historical foundations so often presupposed (the fall of man, the legislation, the promise, the covenant 2c.). If a faithful generation, well founded in the faith, is to grow up again, it is above all necessary that biblical history should again take first place in our schools, next to catechism. Luther rightly says: "What are the biblical stories but the visible word of faith, or the work of faith, which teaches us precisely that in deed and in deed which otherwise the holy Scriptures record by words and speeches? Of course, biblical history can also be corrupted if, as happens in Weyl's Hübner, it is used almost exclusively to draw dry morals from it that are detached from faith.

*) The only change made in the new edition we can quite well put up with. In the old editions, the biblical passages are in the margin. In this edition, they are partly included in the sentence, partly omitted, if the verses are taken from the chapters already listed above the history.

Of this, too, Luther rightly writes: "If one neglects to deal with faith in the sacred stories, the pagan histories will be far more important and glorious; and consequently it must necessarily follow that a heart that is empty of faith and follows natural reason will become disgusted with the biblical stories, despise them, and regard them as unworthy trifles compared to the great deeds of the monarchs in the world. (Works. Hall. XIV, 176. 77.) The old Hübner, however, has just the infinite advantage that he seeks to implant the order of salvation in the young minds by means of history. By the way, everyone will know from his own experience how much children love to hear stories. We have observed several times that no schoolbook from their youth was more dear to old people than their Hübner; in none do most of them prefer to study at home, since the precisely numbered questions placed under the text put the child in a position to examine himself in a highly entertaining way.

Well then, you parents, use the opportunity now offered to you to procure for your children a treasure which neither words nor rust devour and where thieves do not dig, which is worth more than many thousand pieces of gold and silver. Do not consider the small amount of money that you must sacrifice for this; otherwise it would be a great shame for you, for, to speak with Luther, "Is not your penny or your work, which you give to your children, too highly honored, too gloriously blessed, too deliciously invested, and better than any kingdom and empire reckoned in the sight of God? On his knees should a man bear such a penny at the end of the world, if he knew that there it would be invested so gloriously and so richly. And behold, thou hast it in thy house and in thy bosom, whereon thou canst so gloriously invest it." (See: Luther's sermon, that one should keep the children in school.) Yes, dear parents, that I speak again with Luther, consider: "Father and mother can earn the kingdom of heaven by their children, and again parents may not earn hell more easily than by their own children, in their own house, where they neglect them and do not teach (or let them learn) the things as is said. What good would it do if they fasted to death, prayed, and did all works, and yet did not do what God commanded them? God will not ask them of these things at the last day, but of the children which he hath commanded them." (Interpretation of Ex. 20:12.) "If there be any hurt to the devil, which is rightly biting, it must be through the young people, which grow up in the knowledge of God, and spread the word of God, and teach others.... I consider that among the outward sins the world "is not so heavily burdened before God, and deserves such an awful punishment, as by this very one, which we do to the children, that we do not educate them. (Luther's writing to the

Councilors of all cities in Germany, that they should establish and maintain Christian schools).

So God help that in a short time our dear Hübner will be in the hands of the children of all the German families of the Lutheran faith here.

The booklet is to be had at New York bet Wm. Radde, 322 Broadway and at H. Ludwig and Co., 70 Vesey Street @ 25 Cts. Mr. Barthel here also expects a considerable supply of them in the next few weeks; as soon as the books have arrived, news of them will be given in the "Lutheraner".

Civil communities are also communities of God.

"God standeth in the congregation of God, and is judge among gods." Psalm 82:1.

Notice that he calls all churches or ordinary assemblies "God's church", as they are God's own and he takes care of them as his own work, just as he calls Ion. 1, 3. Nineveh also is called a "city of God." For he created all the churches, and brings **them together**, feeds them, multiplies them, blesses them and sustains them, gives them fields, meadows, cattle, water, air, sun and moon, and all that **they** have, even life and limb, as Genesis 1:29 says. For what do we have, and all the world, that we do not take from him without ceasing? But though experience should teach us these things, yet must he also say them with few words, and openly confess and boast that the churches are his. For the great and clever reasoners, together with all the wise men of the world, know nothing at all about a church being God's creature and order, but do not think otherwise, that it would be possible for a people to keep together and dwell with one another, just as murderers, robbers, and other wicked mobs (which are the devil's churches) throw themselves together to disturb the peace and order of God. But the faithful, knowing the article of creation in Genesis 1, believe these things, though they are weak, and never think or speak much of them. David, however, knows it almost well, as he says in Psalm 24:1, 2: "The earth is the LORD's, and they that dwell therein: for he hath founded it upon the sun, and built it upon the face of the waters"; and his son Solomon in the 127th Psalm, verse 1, 2: "Where God keepeth not house and city, there buildeth and keepeth in vain, both builder and keeper." Now what should the worldly wise know of heavenly things, who have such ignorance, wherein they live and soar! - Luther on Psalm 82:1.

The growth of sin.
A likeness of Luther.

Sin is like a man's beard, whether it were taken off today... That a man's mouth may be smooth, he may soon have prickles again.

And never cease such growth. While a man leads his life, And only when the shovel strikes, One has rest before his beard.

So sin remains in us also, And stirs according to old evil custom, Till under clods rough and hard The cold body scrapes the shovel.

So let's resist all seriousness. And with a knife, go over it diligently;
And without pity evermore
Cut off all her spiky hair. -
(From Fr. B. in Dr. Barth's Jugendblättern.)

"Bless and curse not." Rom. 12, 14.

Wilisch tells in his "Church History of the City of Freiberg" an example of the arrival of a curse on a disobedient son, which will be laughed at and ridiculed as a fable by the so-called enlightened of our time, but which is not only reported by several men, as eye and ear witnesses, whose truthfulness is beyond all doubt, but is also quite similar to the Christian faith, that is, agrees with the teaching of the Holy Scriptures. As eye and ear witnesses tell the story: Hieron. Weller, then school inspector at Freiberg, and Michael Hempel, then rector of the Latin school there, the latter of whom sang about the story in a special poem. Furthermore, in the archives of the Freiberg town hall there were still in Möller's time court records which had been recorded about the incident and from which Möller tells the event in detail in his Freiberg Chronicle. Also Nic. Selnecker, Cyr. Spangenberg, Phil. Camerarius and other contemporaries do mention the incident, as one generally known, in their writings. The story is as follows:

Lorenz Richter, a burgher and linen weaver at Freiberg, had a son of 14 years. When he once ordered him to do something, but the son, a rebellious boy, despising his father's command, remained standing in the parlor with diligence, the father immediately cursed the son with an enraged and angry heart, uttering the words: "Stand, that you may never go away and have to stand all your life! What happens? - In an instant this fatherly curse is terribly fulfilled. As if frozen, the boy remains standing; he is not able to move even one step; since one wants to carry him away, he is seized with such unspeakable pain that he wants to go mad with pain; one therefore sees himself compelled to leave him standing. So for three whole years he stood there immovable in the same place as a lazy thinker of divine wrath against a disobedient son, so that by and by he kicked quite a pit in the floorboard. The only relief that could be procured for him during this time was a lectern, which was placed before him

He put his head and arms on it, especially at night when he wanted to sleep. But because the place where the wretched man stood was not far from the door of the parlour, near the stove, and therefore all who entered immediately saw him, which was always very unpleasant to him, the preachers of the town, after fervent prayer together, finally decided to try whether they could not remove him from this place; so then in the name of God, the preachers lifted him up, and, though with great trouble and exertion, at last they brought him happily and without harm to the opposite corner of the parlor. At his request they now made a curtain before him, as he always heartily desired to be alone, and, sunk in constant sadness, spoke but reluctantly and little. After he had stood here again for almost a year, God finally gave him some relief; six months before his subsequent dissolution he was at least able to sit, and at last he was able to lie down in the bed next to him. His face became pale, his whole body more and more gaunt and lanky; he took little food and drink. But as much as his outward man decayed, so visibly did God begin His work of grace within him. He showed himself ready to repent from the heart. If someone asked him in the last six months what he was doing, his usual answer was: He was being chastised by God the Lord because of his sins, but he placed everything in His holy will and held to the merit of his Lord Jesus Christ, whereupon he hoped to become blessed. So the hour of his salvation finally came. It was on September 11, 1552, when, firmly assured of the forgiveness of his sins, he gently and quietly passed away. As soon as his body was buried, the father made an effort to have the visible footprints of his son set out in the hallway of his parlor, because they were at the same time a constant reminder of his careless and in anger against a child pronounced curse, as the matter soon came to the knowledge of the city authorities, they forbade him to do so, and the above-mentioned Wilisch, who was preacher at Freiberg about the year 1737, writes that those depressions in the floor were still to be seen in his time and had been inspected by him several times.

May this example of severe judgment of God warn parents and children; parents not to wish evil upon their children in anger, and children not to provoke their parents to anger by disobedience, and so bring down God's curse upon themselves.

the same was ordained by the Lutheran congregation at Coopers Grove, Cook Co., Illinois, in consequence of which he was ordained before his congregation on Thursday Domin. 4th of Trin. the 5th of July last, he was ordained by Pastor Selle before his congregation and installed in his office. May the Lord's blessing rest on the work of this new church servant!

The pressure from the Spruchbuchzum kleinen Katechismus Lutheri. Commissioned by the Missouri Synod 2c. compiled by Bro. Wyneken, pastor at the Second German Lutheran Church in Baltimore, 112 pp. in 12th, is finished and available from the author for \$1.80 a dozen.

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Church News.

After Mr. W olfgang Stubnatzy from Fürth near Nuremberg had finished his studies in the Seminary at Fort Wayne, and had also passed his examination as a candidate before our Synod during the last sessions of the same, he

Der Lutheraner.

„Gottes Wort und Luthers Lehr’ vergehet nun und nimmermehr.“

Herausgegeben von der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und anderen Staaten.
Begründet von C. F. Walther.

Year 5, St. Louis, Mo." August 21, 1849, No. 26.

(Submitted.)
Luther and the Count of Erbach.

(After a legend.)

Still bubbles fresh and bright From German folk
history reason
Herr Doctor Luther's fountain of joy, And still new
things are constantly made known.
That he in his years of faith From his God's hand
learn'd.

What will you give me? I'll call you.
Of a noble fruit of blessing, Which on the
worldly shrubbery might be
A lifetime is searched in vain. But which might
well bend from the branches of Luther's tree. -

Once upon a time our doctor went far away on a
journey;
To the Main region full of sprightliness Went his
steed's wandering trot,
Whereupon he went with good cheer in the bow to
the little town of Miltenberg.

That's what a sharp Catholic hears,
Count Erbach, strictly betrothed to the pope,
His zeal rose in his neck,
That he raged in silent wrath:
"The arch-enemy, the fenced heretic! This time I
am the wolf's agitator!

"He may pass through my domain, -
Then my travelling stuff listens to him, and
when he pulls safely forbaß, I throw him into the
street, so that he in the deep castle dungeon
enjoys the heretic hontg right."-

In harness he rides at once
To Miltenberg, to spy on him," At first no soul
says a word,
Till he see the prey;
And in the inn quietly hid, He waits for the
morrow.

The morning comes with a golden glow; The
Count is up early....
There he feels seized completely
Bon of a sweet power of love: he heareth, as if
from heaven, Sweet songs from near.

So deep, so pure, so soulful The psalm tone
breathes through him; -
He knows not where to stay, His whole mind
becomes full of it, -
Soon it becomes bright, soon it becomes dull, And
his eyes overflow.

He steps to the window, - lo and behold: degrees
opposite in the house
When the strange singer is near him, - A man,
venerable beyond measure,
Who kneels singing on the ground, hands folded,
looking up. -

A dear, oh a pious man,
He that layeth down the toil of life.,
And sing himself so blissful
I" this holy morning, And childlike, reconciled to
his Lord, Him with the lark a sacrifice sounds! -

In silent devotion the count stands, Sees, listens
sweetly to the singer. -
His heart each psalm's saying struck, - It says, "O
dear soul thou!"
And at last it begins to burn, "O man, thee must I
know!" -

He strides with spurred run
Into the close neighbour's house, - knocks, kindly
pulls open the door: "Ah, sir! do not be angry, that
you are disturbed so early: I have heard your
morning song!

"It is in my heart... ..that I have loved you tenderly...
If you like, well, you too say, What is your name, my
lord?
For I would gladly serve you, "who so blessedly
appeared to me."

There with bright face The stranger guest looks at
the knight.
"My name is Luther, and I have just done my
morning service." "
The knight hastens to embrace him. His hatred of
heretics is all gone.

"Ah dearest father, ah forgive!
Only yesterday I meant it badly;
Now I offer you my escort today, - The enemy has
become a friend!
Will you but let me. I'll lead you merrily your streets!"
-

Lord Luther returned the kiss, Which the noble knight
offered him.
There went with the greeting of peace
The two now in the morning light, And soon in the
sun's ray For Christ our count was won.

(Christoterpe 1846.)

(Sent in by Pastor Selle.)
Church News.

Dear Brother Walther!

On the 28th of June last, the dear gentlemen Volkert
and Stubnatzy, who took their Candidate's Examination at
the Synod in Fort Wayne and were appointed for the
service of the church in this region, arrived at my house. I
immediately sent word to a man at the Coopers Grove
branch that I would be with them on July 5 with the latter
gentleman and that services would then be held. I also
requested Father Brauer of Addison to join us there at the
appointed time. Unfortunately he was prevented by
indisposition, and especially by the intrusion of Methodists
into his congregation, from accompanying the young
brother to his destination. So the two of us had to set out
alone with a coachman on the afternoon of the 4th of July.
Our first reception at the place in question, 23 miles from
here, was not a very encouraging one. Misunderstanding a
description of the road to be taken in the prairie there, we
had driven into an enclosed field. Just as we were trying to
figure out how to get through the fence at the other end of
the property, we heard a strong shouting in our backs, with
terrible curses that had not reached our ears for a long time.
Two men rushed in behind us, and one of them, cherry-
brown with rage, tore a huge pole, which had served as a
scarecrow, from the ground, with nothing less in mind than
to chastise us with it. We would have been in a bad way if
the angel of the Lord had not still been encamped around
those who fear Him, and had not helped them out! A good
word found a good place: a friendly request for forgiveness
of our wrong, already called out to him at a distance,
calmed the old man somewhat, especially when he heard
that we were Germans. So we were then under our God's

We escaped a not insignificant danger by our own hands, Milwaukee, and embarked for Sheboygan the following seemed to be believing people. They requested me to but we continued our way to the next house, where the day. This rapidly flourishing little town is very pleasantly preach in a dwelling-house the next day, as their church service was to be held, with very peculiar feelings. I had to situated at the northwest end of Lake Michigan. A lively was not yet ready to receive the people. With great joy they remember the word of our Lord: "I send you as sheep in people there, who know how to make use of the good told me that the neat cloverleaf of three students, who, the midst of wolves. And if there were many such people merits of a newly settled area. But how sad and desolate is belonging to three different confessions, wanted an all-here, or even if they were all of that man's kind! But the the struggle for the one thing that is need there! Not even a worldly union, or rather a "light-friendly" congregation, and Lord soon refreshed our frightened hearts again, as that trace of hunger and thirst for the righteousness that is valid who had so embittered our dear visitor's stay there two very evening we became acquainted with several families before God is perceptible: I was not able to discover a years ago, was broken up and scattered to at least three whose desire for preaching and the Sacrament, as well as single church building in the whole town, which probably winds of the world. At the same time I took a look at the the degree of their Christian knowledge, could only rejoice has more than 3000 souls. Among the numerous Germans nice little church. It is a building of Frame, 30 by 40, bright us most sincerely. The next day Mr. Stubnatzy preached I met only indifferentists and rationalists. The German and friendly, with the likewise begun spacious parsonage to an idle congregation on Ps. 119:92: "If thy law had not Methodist missions have made an attempt to carry on their to the side. The next morning I preached to an been my consolation, I should have perished in my work there, but they seem to be quite discouraged. May unexpectedly strong congregation on the Sunday Gospel. misery," and one could see the joy shining out of many an God have mercy on the poor people and begin His work During the baptism of six children which followed, some of eye at once again being able to hear God's dear word. among them soon! - On Wednesday I set out for the interior the people departed, but, I was told, not from malice. I now Thereupon I sought to remove some of the doubts of the of Wisconsin, having previously sent word to the first explained the purpose of my being here and the only people, especially concerning the preservation of a pastor, settlement in Sheboygan, partly verbally through a local conditions under which we could comply with their request which I soon succeeded in doing with God's help. Only the man and partly by letter, which I entrusted to the care of the for a preacher, to which I was answered that the ordinary profession of the preacher, against which some of landlord, that I intended to call on them on my way back congregation had met on the basis of the unaltered the dear people, but without any malice, put forward the next Monday evening and hold a church service. From Augsburg Confession; that they only wanted to be a usual false reasons, made it doubtful for a few hours Sheboygan to Calumet, the actual destination of my Lutheran congregation, and that they were in complete whether a field would really open up for our work here. But journey, is hardly 30 miles straight through; but as there is agreement with the principles of our Synod, which had at last the weakest in this confessed of their own free will still a lack of roads, I had to go via Fond du Lac, so that been known to them for some time from the dear that they themselves could not let themselves be used as there were plenty of 54 miles to cover. Even on this route "Lutheran. One was particularly surprised that there could servants of men for a certain time, if they were fit for the the roads are still so sown with tree roots and his that it was be congregations that wanted to be Lutheran and that holy office. And so a lawful profession was signed by 12 not until the evening of the following day that I arrived with wanted to rent their pastor temporarily. Only one man had fathers of families. Since there had been a great desire for my travelling companion, bravely bruised and battered, at some misgivings about the strict Lutheran confession of Holy Communion for some time and a number of children Calumet with my dear relatives. My cousin, the head of the the congregation, not because of him, as he said, but were to be baptized, I had to ordain Mr. Stubnatzy church council there, had gone to a doctor in New Holstein, because there were so many previously unchurched immediately, however reluctantly I did this alone. It did me 12 miles away, because of illness. Since I hoped to get the people in the area; but he gladly allowed himself to be hearty good to hear from individual people: "We don't like best information about the community from him for the time guided by God's Word and, along with eight others, who it here yet, but now we would like to be in America, where being, I waited until Saturday morning, but in vain, for his were later joined by my cousin, issued a proper call to Mr. we can get God's Word. Dat dagligt Brod hem wir all lang." return. During this time I contemplated the truly paradisiacal Volkert to assume the sacred office of preaching there. As May the Lord then confess His Word there also, for the region: a prairie about three miles long and a mile wide, I was leaving, the people asked me to arrange for the glorification of His holy name. The southern Germans bristling with the blessings of God, with golden ears of corn; ordination of Mr. Volkert in my congregation in order to seem to have kept away from the church out of pure just trees enough upon it to meet the sad nakedness of avoid greater expenses, since they could not count on a national pride; but the Lord will probably also draw the larger prairies; bounded on the west by the clear Lake larger number of participants with certainty. In the more upright among them. Winnebago with its magnificent shores, on the east by the afternoon I drove to Neu-Holstein, a completely new

I was not able to carry out the Synod's order to visit the most glorious forest with its single openings of farms; at the settlement in the middle of the thickest forest, but already settlements in northern Wisconsin, where Candidate northern end the pleasant little village of Calumet. I have consisting of forty families. Alas! I met only one person, Volkert had been appointed, so quickly, as I had to wait for seldom seen a region equal to this in beauty. - I also had who was truly sorely deprived of the blessings of the holy the next congregational meeting after my return from Fort occasion to visit three wigwams, in and around which about preaching ministry, but at the same time expressed her Wayne and also had to go out to the rural congregation thirty Indians, who are still very numerous at all in northern fear that there was not so much sense of God's word there first. Mr. Volkert stood by me faithfully during the busy time Wisconsin, were encamped in their dull torpor. Ah, what to raise it up. But what is not, may well be with God's help, with preaching, keeping school 2c. and notably filled my wretched people! How sad their life, how terrible once their when our dear young brother comes to this region. If place in my absence during the trip to Wisconsin. On the death without Christ! God have mercy on them! - On something can happen, it is also the highest time, as the Monday after vom. VI. p. Drin, I started the same, favored Saturday I visited some of the more distant members of the ever-ready Methodists had already set a day for the by the most glorious weather, on one of the splendid congregation, mostly Rhine-Bavarians, who told me quite beginning of their work. - The next evening I arrived late at the Hanoverian settlement. The man to whom I had sent word had been expecting me for a long time; but no one else: the orderer had forgotten to say that I was still at the-

dear Brother Keyl in

My host, a faithful soul, told me how the Methodists had been holding regular meetings for some time, and that their sermon had been preached to all those who still asked for God's word. My host, a faithful, sincere soul, told me how the Methodists had been holding regular meetings for some time, and that their preaching was very pleasing to all those who still asked for God's word (including him), but that no one had yet completely converted to them. This, of course, led us to the false teachings of the Methodists, which, by God's grace, he soon recognized. "But," he said, "what shall we do? We are still too poor, and ours too few, to be able to call a Lutheran pastor." I quickly laid aside my spoon, with which I had just been slurping down a milk soup with great appetite. The man asked me in consternation, "What is the matter with me?" to which I replied that I feared to bring him and his family to the beggars' bar if they did not have so much that a preacher of the divine word could eat with them. It is not so bad, he said, thank God! I should just go on eating. But they had always said that they could not get a Lutheran pastor for less than 500 to 600 dollars a year (!) and that there were probably only twelve to fourteen of them who were really hungry for God's Word. Of course, I replied that it was a grave sin against the Lord if people did not do their utmost for the bodily maintenance of their pastor, but that God could and would bless even the little abundantly, and that righteous ministers of the Word had always been content if they had food and clothing. Then the man became very happy and asked me to put down on paper what had to be communicated to the people, and then he wanted to go around to those he knew to be sincere, put the matter to their hearts, and send in a petition for a Lutheran pastor together with them. But I was to be told that if we assigned an unbelieving preacher to them, he would make the journey in vain, and a believing one would have a hard fight with the rationalists there. I reassured him sufficiently about the former, and as for the battle, we knew that the Lord would bring it to an end with and for us. - It was not until 2 o'clock in the morning that we went to rest, of which I was in great need. I would have gladly given in to the requests of my dear landlord to stay there for a few more days, in order to speak with several others myself, if the cholera in Chicago had not driven me to haste. So I had to content myself with putting him off until Mr. Volkert would visit me on the occasion of his passing. Early in the morning I set out again, accompanied for a few miles by that dear man, who told me at parting how he had been asked on his emigration from Germany whether he was going to America for the secular or the clerical? to which he only had to reply

that he would certainly not leave his fatherland to collect the treasures of this world; for the sake of the clergy, he could not say that he was emigrating, but he was compelled by needs to become fearful, but not the one who "honors the Creator," but rather thunder and lightning pour a quiet, gentle calm into his chest - one almost thinks that the maker of this song wants to start thundering and lightning himself and hit all the people, except him and his kind, because he "honors the Creator. There is no question of a humble confession of sin. Read the old weather songs, they sound different; how humble and yet how full of faith in the merit of Christ are the old songs! So it is with the song "in theure Zeit," No. 433; there is not a word of well-deserved punishment for the sake of sin. As if a dear time came quite undeservedly. What arrogance! - In the songs of sickness, No. 449 tells thee outright that thou mayest measure thy reward according to thy sufferings.

God bless and keep him and his work! Auras.

The addresses of these two new workers in the vineyard of the Lord are:

vev'd. ^V. Stubnatzy, Ooop6r8 Orovo v. O.,
Oook Oo., III.
Rsv'd. N. Volkert, Oalumst Vivace?. O., And
adu Vao Oo., IViso.

----- It" -----
(Submitted.)

From the American Lutheran and Reformed Hymnal.

Fourth letter.

Dear Jakob!

As I ended the last time, I could immediately begin again and continue; but I want to make sure that I come to an end, otherwise you could become annoyed and no longer read it and I would have tried in vain. But keep your soul in patience a little longer, it will soon be done. I want to finish with the "moral teachings" so that we can get to the last large drawer to see the things there a little; otherwise you might think that the best comes last, and I didn't want to show you that. Of course, we should have opened a few more small drawers to acquaint you with their contents. For in the large drawer "of the moral teachings" there are, miraculously, also the songs "of the last things," which, according to my stupid understanding, are not to be counted among the "moral teachings. But I did not care in which subject they were, if only there were something louder and stronger behind them, but unfortunately that is not the case either. Here and there one sings again of virtue, of merit, and such things, as you have now heard often enough. And in this respect it seems to be true that these songs also belong in the drawer of "moral teachings.

Now in the last compartment you will find the songs for "special times and circumstances". It shows

but that even the last is not the best. You can see that right away in the thunderstorm songs. There only the "sinner" needs to become fearful, but not the one who "honors the Creator," but rather thunder and lightning pour a quiet, gentle calm into his chest - one almost thinks that the maker of this song wants to start thundering and lightning himself and hit all the people, except him and his kind, because he "honors the Creator. There is no question of a humble confession of sin. Read the old weather songs, they sound different; how humble and yet how full of faith in the merit of Christ are the old songs! So it is with the song "in theure Zeit," No. 433; there is not a word of well-deserved punishment for the sake of sin. As if a dear time came quite undeservedly. What arrogance! - In the songs of sickness, No. 449 tells thee outright that thou mayest measure thy reward according to thy sufferings.

But so that self-righteousness, virtue, and one's own merit may also be implanted in one's children, this is faithfully taken care of, since in Numbers 466 parents are instructed about the duties for their children. There is everything in it, except the child's saying: "Christ's blood and righteousness, that is my adornment and garment of honor; with it I will stand before God when I enter heaven"; and nothing similar either. So it is with the school hymns. - Now we have gone through it as briefly as possible, but I am not quite finished yet. I still have two things to criticize about it, which I have not yet touched upon at all, or only in passing. And these are 1. that the old songs, which are still to be found and actually make up the better part of the hymnal, are, with the exception of very few, completely distorted and changed, so that almost all strength and all life has been eradicated, and I must only wonder that the song improvers, or evil-doers, could be so impudent, and add the names of the dear old ones. They would have done much better to add their own names. Sometimes one's spirit is enraged when one makes a comparison with these and the old ones. And the worst thing is that people still think there is not much difference. - But the difference is just the same in the songs as it is in the writers. The ancients wrote poetry and sang as they believed, and they believed God's Word simple-mindedly. But it is quite different with the new-fangled botchers; they have a new-fangled faith, or rather unbelief; therefore they had to rewrite the songs according to the new fashion, and so corrupt them. So the devil had to depart from such virtuous societies, and all expressions that might come too near to "virtue, high dignity, and merit" were naturally not to be tolerated. But if you do not want to believe me that this is so, just look up the numbers: 36. 59. 83. 87. 88. 125. 276.289.371.

384. 445 and compare them with a very old hymn-book and you will be astonished, and it will not occur to you to say that there is not much difference. People who say this do not know what the Spirit of God is, and that is why they speak so clumsily into the day. If it were not for time and trouble, I would show you in every song I have mentioned what has been lost in them through the change. There is only one thing I want to tell you here, namely what our priest said about the song no. 276. He said: "In the old, unchanged hymn, the first word of each verse looks so bright and large, and these are the golden buttons on the skirt, taken from the pure gold of the precious word of God. There they would stand down one after the other: Command - The Lord - Thy' - Way' - And - Hope - In - Him - He - Will - Well - Make - End. This saying, he says, is the basic idea of the whole song, and so that it catches everyone's eye right away, the highly pardoned singer of God, Paul Gerhardt, has decorated each verse with a little word of this saying. But now look at the hymn in the present hymnal, - the new-fangled tailors have cut away almost all the beautiful gold buttons, and in their place have sewn in wooden buttons, covered with a little frippery, or even only old, worn-out fastenings, as if it were an Anabaptist's coat." And about the old songs in general, in comparison to the changed ones, he recently said: "The old ones flowed from the heart, the new ones from the head, and what comes from the heart goes to the heart; that's why the old ones make you warm around the heart, but with the new ones you can shiver a little now and then. Life sits in the heart, that's why everything lives and weaves in the old songs, where of course it doesn't go off without many a side jump and also one step is not like the other; in the head, on the other hand, sits the intellect, which has a yardstick in one hand and a large knife in the other, and makes a face like a calculating master, and applies his yardstick, and what goes beyond that, he mercilessly cuts away with his knife, and where something seems to him to be too short, and when it is seen in the light, the gentleman's understanding hath cut off life on the one side with his cold knife, and on the other side hath made a patchwork, and hath, with respect to report, in his wisdom spoiled everything." That, I think, he has quite hit upon.

The second and last thing I wanted to say, however, is that there is not one song by Luther in this hymnal, and yet it is supposed to be called a Lutheran hymnal! Yes, not even the: "Ein feste Burg ist unser Gott 2c.", xx which I have already seen in reformed hymnals in Germany. What do you think of that? Of course, one can again

>other than to say it is a book for all kinds of

People, only not for a believing and faithful Lutheran. But if you finally reproach me with the fact that no. 445 is by Luther, I answer you quite simply: Luther's name is written above it, but the song itself, as it is there, Luther did not make; Luther did not compose such a patchwork. Hold Luther's song, which begins just so, together with this one, and you will soon say that it is a sin to put the name of Luther on the forehead of this song. But I must also confess that this is the first time in this hymnal that such a new-fangled tailor has dared to use Luther's songs. You know, Jakob, in our Bavarian hymnal there were many songs by Luther, but they have all remained unchanged. I only wish in conclusion that I would not have written everything to you in vain. But what it has done for you, I hope you will soon tell me in a letter, and if the merciful God has opened your eyes, I shall not be sorry for my efforts. Greetings to you and yours.

Your

Andreas.

The Weyl's Church Messenger.

In number 10 of the above-mentioned paper, a loquacious Mr. Thuisko had once again, as he himself calls it, chatted, and in doing so, with his loquacious tongue, was certainly guilty of no small sins against the eighth commandment. But since he had started the matter so clumsily and had displayed his ignorance and vituperativeness against us Old Lutherans all too openly, we believed that we should not take any further account of his chatter, in order not to make the vain gentleman, who fills entire pages of a church newspaper (?) with his chatter, even more vain in the end.

But it was not enough for Mr. Weyl that Thuisko, in real, as it should seem, pretended ignorance, had not only raised the question: "What do the learned gentlemen (the Old Lutherans) want with their Old Lutheran folly?" but had already answered it by taking the liberty of splitting the Wittenberg monk, Dr. Martinus Lutherus, in two (understand-if it is to be understood differently-that they snatch half of Luther from the New Lutherans, i.e., the False Lutherans, and split him in half). Martinus Lutherus, in the middle (understand-if it is to be understood differently-that they wanted to snatch half of Luther from the New Lutherans, i.e., the False Lutherans, and to take one half of Luther and of Lutheranism for themselves, as if we were not the rejected enemies of the miserable half-measures of our time, and as if they possessed only half, let alone the whole, which alone is true Lutheranism). In number 12 of the K.-B., therefore, the answer to that question by a Mr. K. is put even further in summa to the effect that the Old Lutherans wanted nothing less than to lead the people to Rome, as Mr. Weyl had already found out earlier with great astuteness and as a guardian of the Lutheran Church.

of the Lutheran Zion into the world. Since, however, he has not responded with a single syllable to the striking answer to the question: "Does the old Lutheranism lead to Rome?"which was already given years ago in the Lutheran, he wisely did not utter a single syllable, since he furthermore did not support our Synodal Constitution with its unreserved confession of our common faith: Since he also has before him our Synodal Constitution with its unreserved confession of our common symbols, and knows that we are in holy earnest about this confession, as he was able to notice sufficiently in the controversy over his falsified Hübner, and has himself remarked with a side blow at the stiffly orthodox Lutheran doctrine of the Lord's Supper, you are justified in asking, dear reader, for the reasons and proofs that have been brought forward for such a serious accusation. Well, they consist in this, that Mr. K., a former Catholic, relates a conversation with an unnamed old Lutheran preacher, from which, not even from the words he adduces, but by the tone of voice, by certain gestures, smiles, nods of the head 2c., he came to the affectionate conclusion that not only that pastor must be a secret Papist, but that this disguised serpent (of secret Jesuitism and Romanism) had crept in among the Old Lutherans in general, and threatened to ensnare all with its magical charms, for which reason it was time to make a noise and to attract the attention of those who still had the welfare of the church at heart. - This is indeed another striking proof that Mr. Weyl and his associates are only concerned with the suspicion of the Old Lutherans, not with an honest fight and conclusive proofs. Would that these people would finally recognize that by such practices they only make their own cause bad, only expose their powerlessness and nakedness, as they have admittedly already done by the fact that they, and not, as Thuisko erroneously thinks, we ourselves, have given ourselves the name Old Lutherans, therein lies the recognition that we do not want to go to Rome - for, as is well known, the Old Lutherans went out from apostate Rome - but that we want to return to the good old Lutheran doctrine, to the old, proven, Lutheran Bible Christianity. Let them fight against us on the basis of Scripture and our Scriptural confessions, if they believe themselves called upon to protect the Church from the danger which, as they claim, threatens it from our side. But then, of course, they would first have to study our confessions, and since they want to be Lutherans, they would also have to agree with them honestly, or if they cannot do that, they would at least have to stop calling themselves Lutheran and labeling us faithful Lutherans as a sect. Then Mr. K. would also learn what he admittedly did not know, that the Lutheran Church really, on the basis of Scripture, to which it and it alone is unconditionally subject, has the true, essential presence of the body and blood of Christ under bread and drink.

The reason for this is that, as our small catechism teaches, Christ's body and blood under bread and wine are instituted by Christ himself for us Christians to eat and drink (but not to carry them around, to worship them). Then, too, a different light would most likely dawn upon him concerning the conversation which has been shared. For, indeed, it does not require much impartiality to find out that the old Lutheran had wanted to mock him a little, when he not only pretended to be a Lutheran, but also threw himself out as a fighter for their precious truths, without knowing the Lutheran doctrine, let alone professing it and believing it from the heart, as every true old Lutheran does.

If, by the way, Mr. Weyl, who has already been denounced so many times, wants to continue with his scandalous stories of Old Lutherans, he expects no more reply from us than the one given to him repeatedly, namely, that he will stand there as a miserable slanderer as long as he does not come forward with proving facts, with reasons and proofs from Scripture and our symbols, or if, as he well knows, he cannot do so, he recants his mendacious suggestions and his malicious suspicion of our good cause, and rather repentantly returns to the noble faith and confession of his church, instead of daring to be its vile enemy under its own name! -A. C.

Communication of world affairs

Since then, political events have been of such a nature that they have become more and more important and decisive. For this reason, we have left these reports pending for some time, so as not to always have to report half the story. At least one decisive change has occurred in Germany. The Frankfurt Reichstag has dissolved itself in consequence of the recall of the deputies of the larger German states; the moderate part submitted to the necessity, only a small one, consisting of about one hundred members of the democratic party, resisted, wandered to Stuttgart and played there for a short time the ridiculous role of a sovereign assembly prescribing laws for the whole of Germany, until it was forcibly dispersed by the Würtemberger military and dispersed to the four winds. The Reichsverweser has also left Frankfort, perhaps never to return; for what is he to do there any longer? The King of Prussia has now proposed a German imperial constitution of his own and intends to place himself at the head of a German confederation, if the jealousy of Austria, which has confederates in Bavaria and Würtemberg, will make it otherwise. Incidentally, he is most eager to

The Prussian army had to work hard to establish peace and order by suppressing the republican uprisings back and forth, thereby earning the gratitude of the smaller princes. After Prussian soldiers had quelled the uprising in Dresden, a considerable Prussian army marched to Baden and struck the insurgents on the head, with which work it had finished by the time the last news left, except for the conquest of the fortress of Rastatt. Thus an interregnum (intermediated empire) has now occurred; the recently created so-called

central power has completed its vaunted career, and the old German Confederation, which had existed since 1815, has in fact been dissolved. What will now be decided in the council of the high guardians over Germany? Who does not wish peace, order and welfare for his brethren after the flesh, but much more the return from the wells full of holes to the living spring which they have left? - In Leipzig an association is endeavoring to spread Luther's contemporary writings among the German people by reprinting them.

No decisive battle has yet been fought in Hungary, and the repeated rumours of tremendous victories of the Hungarians over the Russians have not been confirmed; but the former still maintain the advantages they gained earlier. As long as the Hungarians are not completely conquered, the thrones are not yet secure. A victorious advance by them would suddenly give the whole of Germany, and perhaps Europe, a different standing. It would not be unbelievable that the Hungarians should defy the combined might of Russia and Austria. Something similar happened formerly of the Hussites. And who knows whether the Hungarians have not been chosen by God to be a scourge against the Austrian imperial house, which is burdened with many blood debts?

Rome fell into the hands of the French at the beginning of July after a prolonged bombardment and not without streams of blood. The victors, however, seem to be in no small embarrassment as to what to do with their booty. The Pope has not yet returned, though the French have sent him the keys of the city.

"Rejoice therefore, young man, in thy youth; and let thine heart be of good cheer in thy youth." Ecclesiastes 11:9.

Luther writes about this: "If God gives you joy, use it; if he sends you tribulation, do not be frightened, do not despair. Young people should be instructed in this way from their youth, and those who do not follow this admonition will not become righteous men. For young men are hot before the head, and are yet inexperienced in many things: therefore they cannot turn aside, nor bear the great wickedness and ingratitude of the world. Therefore Solomon is a right royal schoolmaster. He does not forbid the youth to be with the people or to be happy, as the monks do.

for they become vain timbers and blocks, as Anselmus, the mother of all monks, has said: A young man thus harnessed, and drawn off from men, is like planting a fine young tree, which might bear fruit, in a narrow pot. For in this way the monks have trapped their youth, as birds are trapped in a cage, so that they do not have to see or hear the people, and are not allowed to talk to anyone. But it is dangerous for the young to be alone, to be isolated from people.

Therefore let young men hear and see, and know all things; but let them be kept in discipline and honour. Such monastic constraints are not appropriate. It is good that a young man should be much with the people, but that he should be honestly brought to honesty and virtue, and kept from vices. Such tyrannical monastic constraint is quite harmful to young people, and they need joy and pleasure as much as they need food and drink, for they are more likely to remain healthy.

A man should therefore be especially diligent to fear God, to know the word of God, to hear and learn, and to be of an honorable mind: if he fears God and is devout in heart, his body will soon be drawn to it. Therefore care must be taken that he is not brought up in a monkish way, and that he is not brought up to be too melancholy, which is his nature and manner; only that good care is taken that he does not fall into a wild way of being. For indulging, playing, and courting are not the joy of the heart, of which he speaks here, but often bring sadness.

The death penalty.

Louis XI, King of France, once spoke with great indignation in a party about the fact that a wrongdoer had now committed his third murder. His jester, hearing this, replied: "This man has committed only the first murder himself; the second and third you have committed, King! For if thou hadst not pardoned him after the first murder, he could not have committed the others." Here met the proverb: children and fools speak the truth.

Report of Preacher Kuehl of the so-called Old Lutherans in the West.

In the Weyl'schen Kirchenboten, No. 16 of the current year, a certain Mr. Kühl, a pupil of the Gettysburg Seminary, since last fall preacher of a congregation in Quincy, Illinois, which has recently entered into contact with the General Synod, reports on the ecclesiastical conditions of the West. On this occasion the reporter referred to also comes upon the so-called Old Lutherans here. Of these he reports the following:

"As for the Old Lutherans, who are quite numerous...

are supposed to be in some parts of Missouri, with their ultra - orthodox being in America, I leave to your readers to answer. Besides, it is also said that many of the preachers sent out by them, almost entirely without education, - with mere orthodoxy, without ever having reached the heart, still make the dear cause quite contemptible."

We take the liberty of responding to this with just a few words.

Mr. Kuehl obviously means us Lutherans of the Missouri Synod; we hereby declare to him that we have always protested and still protest against the epithet Old Lutheran. We are and only want to be Lutherans; if one does not want to let us have this name, then one should prove, of course from the symbols of the Lutheran Church, that we are not. Consider, however, that it has always been thus: the apostate church has retained the name of the orthodox church and stamped the expelled witnesses of truth with a sectarian name; so the apostate Roman church retained the name of the catholic church and gave the expelled witnesses of truth the name Lutheran at the time of the Reformation. Does the apostate American Lutheran Church now wish to do likewise, namely, after the name Lutheran has come to honor in the world through the faith it denotes to claim this name for itself alone, and to brand those who testify against it for the truth with a sectarian name?-Well, let one do what one cannot leave undone; it is a small thing for God to bring even the name Old Lutheran to honor in its time, and to express the character of apostasy to the name Lutheran in the same way as to the name Catholic.

2 Mr. Kühl calls our being ultra-Orthodox. Whoever is ultra-Orthodox is, of course, not Orthodox, because in wanting to be Orthodox he goes beyond Orthodoxy. We ask Mr. Kühl to kindly show us where we are leaving the Orthodoxy of our Church.

Mr. Kühl reports that "it is said" that many of our preachers are almost completely without education. To this we reply, first of all, that it is quite incompatible with the principles of Christianity to go on publicly about evil things which one has only heard in rumor from one's neighbor and of the reality of which one is not convinced oneself; whoever does so makes a bad reputation in Germany. Secondly, if by education one understands class education or sociable i.e. fine world education, then we admit the accusation without propriety. Our constitution openly admits that we have two kinds of institutions for the education of preachers and that in the one our pupils receive a more practical-theological education, in the other also a classical education. We have not established the institution of the former kind out of disdain for a literary education, but for the sake of the local state of emergency, which makes it necessary to hurriedly put into the field many fit fighters.

requires. But whether the preachers educated in such an institution are without the necessary education must be judged first and foremost by whether they thoroughly understand pure Christian doctrine and can properly present and apply it to the satisfaction of their listeners, both in public preaching and in private pastoral care. - Thirdly, we must be surprised that Mr. Kühl of all people can dare to look down on our more practically trained preachers in self-aggrandizement, since Mr. Kühl, as the sentence indented above clearly attests, cannot even write German grammatically correctly, let alone in a logical, correct style. It is indeed ridiculous for an educated person to look down on someone other than an uneducated person because of a few Latin and Greek vocabulary words that he has learned by heart. If Mr. Kühl would only wait for an exam, which our practically educated candidates for the office of preacher must first pass before they are admitted to the sacred office, we do not doubt for a moment that he would soon lose his grief over their lack of education compared to himself.

False humility and right pride.

The wicked Ahaz pretends to great holiness, that he will not require a sign for fear of God. (Isa. 7:11, 12.) So the hypocrites, where it is not necessary, are the most conscientious; and again, where they ought to be humble, they are the most arrogant. But where God commands to be bold, one must also be bold. For to be obedient to the word is not to tempt God. Rather, it is tempting God by doing something without the Word. Just as a monk tempts God when he enters a monastery to serve God there, since he does not have the Word of God, by which God testifies that he will be served with such a way of life. Thus, at the present day, the devotees of the Sacraments, for the sake of reverence for God, deny (as they say) that the body and blood of Christ are in the bread and wine. But this does not mean not to have awe and reverence for God, if one believes and even lives for that which God speaks. (See Luther's excerpt of the Pr. Is. 7, 11, 12.)

The description of the Christian church, which Christ gives us, is: a multitude, not only having his word, but also loving and keeping it, and forsaking all things for love's sake John 14:23-27.

Luther XII, 1845.

Certification.

Herewith I certify several charitable gifts, which were given to me until June of the current year by the dear friends of our mission on the Cass River, Michigan, and I thank the faithful

I would like to express my heartfelt thanks to God as well as to the kind donors, and I would like to add the joyful news that the founders of this mission have now formally placed it in the hands of our Synod, so that the respective gifts are to be sent to the treasurer of the Synod, Mr. Barthel, in the future. May the zeal for missions among the dear Synod members be doubly stimulated by this, especially since our mission field and thus its needs have increased significantly through the addition of the Siboying station, of which a detailed report will be given soon:

Of their communities:
O3.00 by Pastor Selle, \$4.00 by Pastor Ernst, \$11.00 by Pastor Röbbelen, K5.50 by Pastor Trautmann, P30.25 by Pastor Dr. Sihler, ^15.10 and H6.00 by Pastor Röbbelen, H4.75 and H3.00 by Pastor Seidel, P1.00 by Pastor Sauer, -P2.00 by Pastor Streckfuß. 50 cts. by Mr. Mohr in Monroe. 38 Cts. by Mr. Meyer in Fort Wayne. A box of clothing from the German and English Lutheran Mission Friends in Fort Wayne.
A box of clothing from the Mission Friends in Monroe. August Craemer.

Death notice.

Just now we receive the distressing news that the venerable senior of our Synod, Mr. Gotthold Heinrich Löber, faithful pastor of the Lutheran congregation at Altenburg, Perry Co, Mo, of. XI. p. Drin, the 19th of this month, in consequence of a nervous fever, he passed away.

The members of the Fort Wayne Conference District are reminded that the next conference will be held in Fort Wayne on September 12 and 13, and that all concerned are requested to arrive in Fort Wayne by Tuesday evening, September 11.

receive money

for the purchase of the Fort Wayne seminary.
1. from the congregation of the Past. Wyneken in Bai- timore P 69.87
2. from the congregation of the Past. Habe! in Pomeroy 62.65
3. from the congregation of the Past. Crämer in Frankenmut ... 7.00
4. from the parish of Past. Jäbker in Adams County 100.00
5. from the community of Dr. Sihler in Fort Wayne! 290.95
6. by Mr. Past. Husmann:
n. from St. Paul Parish in Marion Township, Allen Co, Jnd ..5.00 p.m.
k. from St. Ivhannis Parish in Adams County, Jnd 6.50
e. from St. Peter's parish 28.50

G52.00
7. by Mr. Past. Heid:
n. from St. John's Parish, Auglaize County, Ohio\$11.37
b. from the parish of Wapakonetta, Auglaize Co, Ohio 1.50
e. from Clay Township, Auglaize Co., Ohio 1.25

A4.12
A. Wolter.

Received

for the Heathen mission in Michigan:

P4.87H by parishioners in St. Louis. H5.37Z from the boys of the school in the local Trinity Church. H3.00 from Mr. D. Dulitz in Milwaukee, for Mr. Missionary Baierlein, for missionary purposes.

Paid.

Den 6. Jahrg. Die HH. k. Dulitz and H. Neutter.

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